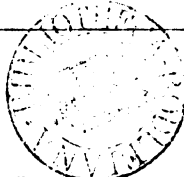


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INTELLIGENCER,
A MONTHLY JOURNAL
OF
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VOL. VII. NEW SERIES.

"AS COLD WATERS TO A THIRSTY SOUL, SO IS GOOD NEWS FROM
A FAR COUNTRY."—*PROVERBS* xxv. 25.



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CONTENTS.

Leading Articles.

	Page
IN MEMORIAM—THE REV. JOSEPH RIDGEWAY	193, 194
COLONEL MICHAEL DAWES	319

MAJOR HECTOR STRAITH, LATE SECRETARY TO THE CHURCH MISSIONARY SOCIETY.

Decease of Major Straith on August 15	353
Early Years of Major Straith—Military Career	353
Conversion	353
Appointment as Professor at Addiscombe—his efforts for the spiritual good of the Cadets	354, 355
Major Straith's Appointment as Lay Secretary to the Church Missionary Society, 1846	356
Administration of Finances—Correspondence, &c.	357
Resignation of office in 1863	358
Letter found in Major Straith's portfolio after his decease	359, 360

UNION IS STRENGTH.

Results of combination in Physical Things	1
Necessity for combination of Good against Evil	2, 3
Benefits of mutual forbearance and co-operation in the Mission field	4, 5

FRANCE AND GERMANY.

The Continent of Europe in 1870	6
Blessings of mercy	7, 8
Protestant Missionaries supplied by Germany to the Church Missionary Society	9, 10
Opportunity for German clemency	11, 12

THE LAST FIFTY YEARS—HAS THE GREAT CAUSE OF TRUE RELIGION ADVANCED OR RETROGRADED?

Opening observations	33
Awakening of the Christian Church at the beginning of this present century	34
Formation of the Church Missionary and British and Foreign Bible Societies	35
Awakening in Ireland—Speech of Bishop Daly in 1824	35, 36
Missionary Statistics (1870)—Extracts from Anderson's "Foreign Missions" and the "American Missionary Herald"	37—39
Missions to the Jews—Women's Missionary Societies—Table of European and American Labourers engaged in Foreign Missionary work	39, 40
Statistics of Missions in the more prominent fields	41
Western Asia—India, Burmah, Siam, and Ceylon—Indian Archipelago—China and Japan	41
Africa, Madagascar and Mauritius—Islands of the Pacific	42
North-West America and Greenland—West Indies, &c.—South America	43
Summary of the above—Has the Cause retrograded?	44, 45
Success of Protestant Missions—Extracts from Anderson	46
The Mediterranean—India	46
The Farther East	47
North-American Indians—Islands of the Pacific	48
China—The Karens of Burmah	49
Madagascar—Africa—The Armenians—Dr. Anderson's conclusion	50, 51
Un evangelized Nations—Comparison between the Church Missionary Society's Statistical Tables of 1820 and 1870	52, 53

CONTENTS

	Page
THE MUTUAL RELATION OF PROTESTANT MISSIONARY SOCIETIES—LAW XXXI. OF CHURCH MISSIONARY SOCIETY.	
Introductory Remarks	65
Sectarian feelings hurtful among Christians, and especially so in the Mission field	66, 67
Principle of Non-Interference among Missionary Societies	67, 68
Work of the American Board of Missions in Armenia, &c.	69
The Pacific—Labours of the London and Wesleyan Missionary Societies	70, 71
Madagascar—The proposed Anglican Bishopric—Extract from the Minute of the Church Missionary Society	72, 73
THE PRIMITIVE BISHOP.	
Introductory Explanations	97, 98
Origin and Development of the Primitive Bishop	99—102
Salient Features of the Primitive Bishop and of his Church in the Third Century	102—107
Diocese of the Primitive Bishop	107, 108
A NASCENT BISHOPRIC.	
Smallness of Early Bishoprics	197, 198
Deterioration of the office of a Primitive Bishop—A Bishop's Status in the Middle Ages (Milman)	198
Comparison between Ancient and Modern Modes of Missionary Effort	199
Advancement of a Church from Infancy to Adolescence—Case of Mengnanapuram	200
Description of Mengnanapuram	200, 201
The Scholastic Agency	201, 202
The Evangelistic and Pastoral Agency	202
Remarks suggested by the position of the Mengnanapuram Church—Extract from a former "Intelligencer" Article	202—204
The Position of the Early Bishop and that of the Missionary at Mengnanapuram compared	204, 205
The Primitive College of Presbyters and the Native Church Councils	205
THE CHURCH MISSIONARY SOCIETY AND THE MADAGASCAR BISHOPRIC.	
History of the action taken by the Church Missionary Society on the proposal to send a Bishop to Madagascar	108, 109
Conference of Representatives of Protestant Missionary Societies at the house of the Society for the Propagation of the Gospel	109
Non-Interference principle recognized by the Missionary Societies	110
Cause of the Rhenius and Müller Schism in Tinnevely in 1835. Action of the London Missionary Society	110
Case of the James Town Christians. Action of the Society for the Propagation of the Gospel	110, 111
Missionaries sent to the Coast of Madagascar by the Church Missionary Society	111
Proportion of Native Christians in Madagascar in connexion with the three Societies	112
The Ecclesiastical position of an Anglican Bishop in Madagascar consecrated under the "Jerusalem Act" considered	112—114
Letter of the Bishop of Worcester	114
"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."—A PLEA IN BEHALF OF THE DISABLED MISSIONARY, THE WIDOW AND THE ORPHAN	129—133
THE UNKNOWN GOD, BY THE REV J. WELLAND, MISSIONARY IN BENGAL	225—229
ARE MISSIONS IN WRONG PLACES, TO WRONG RACES, AND IN WRONG HANDS?	
Dr. A. C. Geikie on "Christian Missions to Wrong Places," &c.	289
Are Christian Missions established in "Wrong Places?" Case of Africa, and more particularly Sierra Leone	290, 291
Are Missions directed to "Wrong Races?"	292, 293
Dr. Geikie's Statement respecting the Maories replied to	294—298
Darwinism of Dr. Geikie	298, 299
Are Christian Missions administered by "Wrong Hands?"	299, 300
Concluding Remarks	300
FOREIGN MISSIONS AND HOME INFIDELITY.	
Part I.—The nature of the Emergency.	
Home Infidelity, and the importance of counteracting it	321
Modes by which unbelief arises and is dispelled	322, 323
How it is that uninformed Unbelievers are indifferent to inquiry	323—325
Nature of the Remedy to be employed	325
Results effected in Heathen Lands by Missionaries	325, 326
Are any resources available to produce similar results at home?	326, 327

CONTENTS.

Africa.

ABEOKUTA AND IBADAN	Page 310—318
-------------------------------	-----------------

CHRISTIAN MISSIONS ON THE NIGER.

Configuration of the African Coast as compared with that of Europe—Extinction of the Slave Trade—Christianity for the Africans—The river routes of Africa—The Niger Missions of the Church Missionary Society—Annual Letter of Bishop Crowther for 1870	55—59
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------

REPORT OF A VISIT TO THE STATIONS ON THE NIGER IN THE YEAR 1870.

BY THE RIGHT REV. BISHOP CROWTHER.

Affairs at Lokoja—Proposal to remove the Settlement to Egga	88, 89
Interview with Masaba—The doubt resolved	89
Presents to Masaba—The Looking-glass and the Dish-covers—The King's astonishment at the plan of the Suez Canal	89—91
Presents made by the King in return—Departure for Egga—Sunday Services	91, 92
Review of the present state of the Niger Mission—"The Gospel and the Plough"—Need of an Industrial Institution	94
General Notice of the Niger Stations	124
Lokoja	124
Onitsha	125
Annual appearance of the King	125
Services at the King's house	126
Opening of the new Church	127
Human Sacrifice	128

Mediterranean.

DISCOVERY OF THE MOABITE STONE BY THE REV. F. A. KLEIN.

Visit to Dibon in 1868—Discovery of the Stone	76, 77
Subsequent action—The stone broken up by Bedouins	77
The inscription	77

MISSIONARY EFFORTS AMONG THE MOHAMMEDANS ON THE SHORES OF THE MEDITERRANEAN.

The Crusaders <i>versus</i> Modern Missionaries	152
Commencement of the Mediterranean and Travancore Missions in 1815—Remarks	152—154
Restrictions put upon Missionary Effort by the Turkish Government—The Hatti Shareef	154, 155
Recent Missionary Successes in Constantinople—Letters of Rev. Dr. Koelle	156, 157
Subsequent Communications from Dr. Koelle	158—160
Baptism of the Molla	160

India.

NATIVE CHRISTIANITY IN INDIA.

Results of Christian activity in India—The Native Church now a visible reality	257, 258
Comparative fewness of Native Christians in India, and their difficulty of obtaining recognition as such	258—260
Aspects of Native Christianity in North India	260
The "Bengal Christian Association for Promotion of Godliness," &c.	261
Inauguration of the "Western India Native Christian Alliance" at Bombay, March, 1871	261, 263
The Future of the Native Church—Hopes and Fears	262

THE EPISCOPATE OF BISHOP COTTON.

Dr. Cotton's early proclivities	236, 237
Bishop Wilson and Bishop Cotton compared	237
Mental "questionings" of Cotton, and his victory over them	238, 239
His views on Inspiration, &c.—Extract from his Memoir	239, 240
Three directions in which Bishop Cotton influenced Mission Work in India:—	
I. In the weight of his Testimony as to the good being done—Extracts from Letters	240—243
II. In his schemes for Indian Education	243
III. In the breadth of his views	244

CHRISTIAN MISSIONS AND BRAHMOISM	26—32
--------------------------------------------	-------

IN MEMORIAM.

Richard Pearson Graves, Died Nov. 25, 1870	94—96
------------------------------------------------------	-------

CONTENTS.

REMINISCENCES OF THE LATE REV. J. W. KNOTT.

	Page
Introductory Remarks	133
Paper by the Rev. T. V. French	133—143
THE TRAINING SCHOOLS IN LAHORE; AND TRAINING SCHOOLS GENERALLY. By Rev.	
T. V. French	78—83

ANNUAL REPORT OF THE REV. T. V. FRENCH.

Commencement of the Lahore School	115
Baptism at Lahore	116
A Missionary Tour in the Bahawalpore Territory	116—120
Divinity School at Lahore	120
Letter from the Rev. J. Clark on the Lahore School	120, 121

THE WORK OF CONVERSION IN MISSIONARY INSTITUTIONS.

Introductory observations	83, 84
Letter of Dr. Murray Mitchell, of Calcutta	84—87

THE EDUCATED CLASSES OF INDIA AND THE BIBLE.

Letter from Rev. J. Chamberlain of the American Arcot Mission	121—123
-------------------------------------------------------------------------	---------

LECTURES ON THE PUNJAB, BY REV. J. N. MERK (*Translated from the German*).

III. The Himalayas—their Climate. By Rev. J. N. Merk—	
The Beas Valley—Rawalsir	12, 13
Mountain Passes into Thibet: the Rotang and Panghi Passes	14, 15
Bridges of the Punjab	15
The Chenab Valley—Praying Machines	15, 16
Animals and Flora of the higher regions	16, 17
The climate of the Punjab—Heat of Summer	17, 18
The Rainy Season, Floods, &c.	19, 20
IV. The Climate—Historical Notices on the Punjab—	
Comforts of the Winter Season in the Punjab	59, 60
Sandstorms	60, 61
Historical Notices of the Punjab	61
Early Colonization—Ancient and modern Hinduism	62, 63
Conquests of Alexander—Incursions of Mohammedans	63, 64
Religious Aggression of the Delhi Emperors	73, 74
Runjeet Singh and the anarchy succeeding his rule	74, 75
Annexation of the Punjab to England, and beneficial rule	75, 76

A BENGALÉE ALBUM.

A Review of "The Dutt Album"	173—177
----------------------------------------	---------

DANGEROUS RESULTS OF SECULAR EDUCATION IN INDIA.

Paper of the Christian Vernacular Education Society for India	318
-------------------------------------------------------------------------	-----

CASTE DISTINCTIONS IN INDIA; BY H. E. PERKINS, ESQ., BENGAL CIVIL SERVICE.

Refusal of Native Christians in India to take food from persons of a lower Caste	301
Arguments in defence of the practice met	302
Fallacy of such reasoning shown:	
I. Historically	303
II. Scripturally	304, 305
Inferences drawn from God's Word that Christians ought not to know such distinctions as Caste	305—307
Importance of the Discussion	308
Letters of Rev. T. Spratt and Rev. D. Gnanamuttou on the present working of Caste among Tinnevely Christians	309
Concluding observations	310

NOTES OF A TOUR THROUGH TRAVANCORE AND TINNEVELLY. BY THE REV. W. T. SATTHIANADHAN.

Beginning of Christianity in Tinnevely in 1771	360
Sketch of the Rev. W. T. Saththianadhan's Missionary History	360, 361
Tour in Travancore and Tinnevely by Mr. Saththianadhan	361
Vellore, Coimbatore, Palghat, Beypore, Calicut, Stations of the American and other Missionary Societies	362—364
Church Missionary Society's Stations in Travancore—Trichur—Cochin—Olesha	364—366
Cottayam and the work there—Pallam—Thalawadi—Kunnankullam—Mar Athanasius	367, 368
Trevandrum, Parachali, Neyur, and Nagercoil, Stations of the London Missionary Society—Visit to Cape Comorin	369—371
Tinnevely—Stations of the Society for the Propagation of the Gospel	371

CONTENTS.

	Page
Church Missionary Society's Stations in Tinnevely—Suvishesapuram—Kadachapuram, Mengnanapuram—Alvaneri	371, 372
Palamcotta and the Institutions there—Services—Vageikulam	372, 373
North Tinnevely and the Scenes of Mr. Saththianadhan's early labours—Strivilliputhur—Sachiapuram, &c.	374—376
Madura and the American Stations there—Trichinopoly—Salem, &c.	377, 378
Return to Madras—Concluding remarks	378

Madagascar.

MADAGASCAR AND ITS MISSIONS.

I. Sketch of the Growth of Christianity in Madagascar—Despatch of the Directors of the London Missionary Society, 1868	184, 185
Death of Queen Rasoheryna and Accession of Ranavalona—The Recognition of Christianity	186
Coronation of the New Queen—Her Speech—Letter of a Native Pastor	186—188
The Queen's Marriage and Baptism.—The Queen's Minute on Laying the Foundation Stone of her New Chapel	188, 189
Public Declaration of Christianity, and Destruction of Idols	189, 190
Demand for Christian Teachers—Letter to the Directors of the London Missionary Society	191
Enormous Increase of Christian Adherents, and the scanty Supply of Teachers—Remarks	191, 192
II. The Church Mission at Vohimare—Recent Letter of Rev. W. Ellis—Opposition to the Church Missionaries at Vohimare	218, 219
Journal of Rev. T. Campbell	220
Voyage to Vohimare—St. Mary's Isle and the Monument there	220, 221
Bourbon—Arrival at Sambava	221, 222
First Baptism at Soavinandriana—Departure to Vohimare—The Converts' Church at Amboanio	223, 224
III. Opposition of the Governor of Vohimare—First Sunday in Vohimare	245, 246
Baptism of a Slave—Second Visit to Soavinandriana	246—248
Return to Amboanio—Baptism of the Wife of Simeon Ratsitera	248
The Governor's Declaration against the use of Liturgical Prayer, in opposition to the Queen's <i>Kabary</i> . Interview of Mr. Campbell with the Governor	249, 250
Increased attendance on Public Worship—Burning of the National Idols at Vohimare—Ingenious conduct of the Governor	251, 252
A Retrospect and a Contrast—Third Visit to Soavinandriana	253
Arrival of the Queen's Messenger—Return to Vohimare—Removal of the Persecuting Governor	254, 255

China.

BUDDHISM AND BUDDHISTS.

A Lecture delivered at York, December 9, 1870, by the Rev. W. H. Collins, Missionary to Peking	143
Origin of Buddhism	144
History of Buddha	145
Prominent Features of Buddhism	146, 147
Spread of Buddhism	148
Buddhist Shrines	148
Buddhist Ritual—similarity to Romanism	149
Adaptation of Buddhism to Chinese Social Life	150, 151

THE POWER OF THE GOSPEL IN CHINA, BY THE REV. ARTHUR E. MOULE.

Is Chinese Christianity sufficiently vital to withstand persecution?	177, 178
Narratives exemplifying the Christianity of Chinese Converts—	
I. The Power of Prayer	178—180
II. A Happy Death	180, 181
III. Their Perseverance under Difficulties	181—183
Possibilities and Impossibilities	183, 184
Recent Political News from China	213, 214
Narratives exemplifying the Christianity of Chinese Converts (<i>continued</i>)—	
IV. Good out of Evil	214—216
V. Work Half Done	216, 217

THE WISDOM AND FOLLY OF CHINESE PHILOSOPHY, BY THE REV. A. E. MOULE.

The "Sacred Edict" of the Chinese	342
Quotations from the Edict—"True and False Religions"	342, 343
Follies of the Edict	344
The Edict on the Education of the Young	345, 346

CONTENTS.

THE RECENT ANTI-MISSIONARY CIRCULAR OF THE CHINESE GOVERNMENT.

	Page
Introductory Remarks	271
Circular of the Chinese Government	271—274
Remarks of Dr. Williamson on the Circular	274, 275
Mr. Carstairs Douglas's Remarks on the Articles of the Circular, with an Analysis of the Regulations which follow it	275—279
The obligations of the Circular not applicable to Protestant Societies	279

ITINERANCY IN THE PROVINCE OF FUH-KIEN, CHINA, BY THE REV. J. R. WOLFE.

Introductory Remarks	21
Mr. Wolfe's Journal (continued)	21
Stonetown	21, 22
A-Chia	22, 23
Sin Hung—Tang Iong—A-Iong	23—25
Statistical view of the Stations	26

NOTES OF A PREACHING TOUR IN THE NEIGHBOURHOOD OF SHAOU-HYING, NINGPO PROVINCE, BY REV. H. GRETTON.	279—282
-------------------------------------------------------------------------------------------------------------	---------

~~North-West~~ America.

THE ESQUIMAUX OF THE MACKENZIE RIVER.

Prefatory Remarks	333
Journal of Rev. W. C. Bompas—	
The Esquimaux of the Mackenzie—Dress, Weapons, &c.	333, 334
Canoes—Method of building Snow Houses—The People as affected by the Seasons	335, 336
Religious Notions of the Tribe—Hopes for their Evangelization	336, 337
Traffic of the Esquimaux with other Races—Probable benefit of a Free Trade	337, 338
The Language and its difficulties—Missionary Prospects	339
Mr. Bompas's Journey from Peel's River to the Esquimaux—"Medicine Making"	339, 340
Intercourse with the People—Camp and Tent Life	340, 341
Return to Peel's River Fort	341

ORDINATIONS IN RUPERT'S LAND.

Letter from Ven. Archdeacon Cowley, Aug. 4, 1871	383
------------------------------------------------------------	-----

Home.

THE SEVENTY-SECOND ANNIVERSARY MEETING OF THE CHURCH MISSIONARY SOCIETY.

Tone of the Meeting for 1871	161
The Sermon—Address of the Rev. J. W. Reeve	161
The Balance-sheet.—Letter of the Rev. G. T. Fox (<i>Note</i>)	162
Conclusion of the Report	163, 164
Speech of P. F. O'Malley, Esq., Q.C.	164, 165
Extract from the Speech of the Bishop of Colombo	165, 166
Speech of the Rev. C. E. Storrs, Missionary from the Punjab	167—169
Growth and Consolidation of the South Indian Church—Speech of the Bishop of Madras	170, 171
Reported Edict of the Chinese Government against Missionaries—Remarks of Mr. O'Malley	171, 172
Notes of an Address by the Rev. J. W. Reeve, Minister of Portman Chapel, to the Assembled Clergy, &c., at Exeter-hall, May 2, 1871	194—196

DIOCESAN MISIIONARY BOARDS, &C., WHAT DO THEY CONTEMPLATE? CAN WE AS FRIENDS OF THE CHURCH MISSIONARY SOCIETY SUPPORT THEM? BY THE REV. W. H. BARLOW. (*Paper read before the Members of the Bristol Clerical and Lay Association for the Maintenance of Evangelical Principles.*)

Preliminary Observations	229, 230
What do Diocesan Boards of Missions contemplate? Report of the Lower House of Convocation on "Mission Boards," examined	230—232
Diocesan Aspect of the Scheme	232, 233
Can we as friends of the Church Missionary Society support such Boards? Reasons for declining to do so	233—235

CONTENTS.

INSTRUCTIONS OF THE COMMITTEE DELIVERED JULY 25, 1871.

	Page
Instructions of the Committee delivered by the Rev. H. Venn	347—350
Replies of the Missionaries	350
Address by the Rev. A. W. Thorold	350—352

Miscellaneous.

THE PROTECTION DUE FROM A CHRISTIAN GOVERNMENT TO CHRISTIAN CONVERTS AS WELL AS TO MISSIONARY AGENTS IN HEATHEN AND MOHAMMEDAN COUNTRIES.

Recognized Principles of International Law	378
Official Correspondence between H. M.'s Ministers and the Turkish Government—1844—1856	378, 379
Persecution of Faris in 1861—Correspondence between the President of the United States and the Viceroy of Egypt	379, 380
The Outrage at Constantinople in 1864—Despatch of Earl Russell	380, 381
Emancipation of Negro Slaves in Brazil, Sept. 1871	381, 382
The Madiai Case—Concluding remarks	382

GLIMPSES OF MISSIONARY EVANGELIZATION PAST AND PRESENT.

Rev. N. Midwinter's Paper read before the Hursley Clerical Society	206
Extracts from the Paper	206
Letter from King George the First of England to Ziegenbalg and Gründler, Danish Missionaries at Tranquebar—Letter of Archbishop Wake	210
Revival of Missionary Zeal in England—Remarks of Bishop Wilberforce	210—212
Conclusion of the Pamphlet	212

THE FAMINE IN PERSIA.

Rev. R. Bruce's remarks on the Famine in Persia	282, 283
Paper on Persia from the "New York Foreign Missionary"	283—287
Editorial Remarks:—The Babs and their Leader Beheyrak Allah	327, 328
Paper on the Famine in Ispahan, and the present condition of the Poor, by the Rev. R. Bruce	328—332

ROMAN CATHOLIC MISSIONS (VENN & HOFFMANN'S LIFE OF XAVIER).

Hoffmann's recast of Venn's "Life of Xavier"	264
Medieval Missions and their mistakes	265, 266
Nakedness of Xavier's Life, stripped of legends	266—268
The "Romance of Missions," ancient and modern	268, 269
Roman Catholic Mission on the West Coast of Africa in the 15th and 16th centuries, and its failure	269, 270
Fewness of "Mistakes" in Protestant Missionary Annals	270, 271

LES MISSIONS PROTESTANTES AUX INDES JUGÉES PAR UN SAVANT CATHOLIQUE.

Paper from " <i>Les Missions Évangéliques</i> ," Neuchâtel	384
----------------------------------------------------------------------	-----

MISCELLANEOUS INTELLIGENCE.

Revival of Missionary Life in the Russo-Greek Church	255
Revival of Popular Preaching in the Church of Greece	255
Bishop of Calcutta's Second Charge	256
The Proposed Bishopric in Madagascar	256
Mr. Voysey and the Brahmo Somaj	256
Indian Literature	256
The Mission in Madagascar	287
Native Education in Burmah	287
Death of the Bishop of Mauritius	287
The Ningpo Opium Refuge	288

Errata.

Page 193, line 3—*before* industry *supply* whose; page 204, line 24—*for* Nevadus *read* Irenæus; page 207, col. 1, line 16—*for* sixth *read* eighth; page 207, col. 2, line 1—*for* eighth *read* ninth.

THE CHURCH MISSIONARY INTELLIGENCER.

UNION IS STRENGTH.

GREAT enterprises require combination, an union of forces, in order to their accomplishment. A man finds himself unequal to some work he has to do; the resistance is too great for him; he calls his fellows, and they combine. He tells them what he wishes should be done, and as many as agree with him lend a hand. It is possible that one or another may stand aloof. There is a contribution of effort needed from each person, and this the recalcitrants are unwilling to give; but such men are ordinarily despised, and look mean and pusillanimous in the eyes of their companions.

Observe sailors how they combine to heave the anchor. Every man falls into his place. There is no contention for precedence. One leads, the others subordinate themselves. The leader gives the word, and all pull together. They work with a will. Sailing orders have been received. They have been long lying in harbour, and they wish for the energy of active life, and they work with alacrity that the ship may go forth with spreading sails to visit far-off lands. There we see combination of will and strength as they toil and heave until the anchor yields, and soon the task is successfully accomplished.

An effective army is constructed on the principle of combination. In a company each man knows his place, and falls into it at the word of command. One commands and others obey. What is true of the units which compose the company is true of the regiments which make up the force. They act in combination, each prepared at the word of the commanding-officer to supplement the efforts of some other portion of the force, to back up its charge, to cover its retreat, or to do whatever may be requisite to ensure the success of a common effort. We can scarcely realize the idea of two soldiers, or two regiments, entertaining towards each other such feelings of jealousy and dislike, that, at a critical moment, one should refuse to help the other, and view with satisfaction its discomfiture. Such feelings may have existence, but they are overpowered by the intensity of the crisis, and all combine heart and hand to win the fight.

It is almost needless to insist upon the importance of this principle. Even the inferior tribes instinctively appreciate its value, and very interesting it is to trace out amidst the beautiful diversities of God's works, the wondrous way in which they combine and act together for the accomplishment of some common object. Surely then by man, in his higher sphere of life and action, its value ought to be appreciated, and that precisely in proportion to the importance and difficulty of the work in which he is engaged.

In the existing war, citadels, which had been deemed impregnable, have yielded to the force of combined attacks. Combination has been used in the most skilful and effective way.

There is war on a large scale in our world. It is a great battle-field. It has been selected of God for this purpose. It is here that the great question whether good or evil is to be the ascendant principle in creation is being decided. Of the eventual result there is no doubt. Sin entered in under the pretext of promoting the happiness of the creature, and the creature fell into the snare—"Ye shall be as gods," and thus "the serpent beguiled Eve through his subtlety." That malignant principle has had room to develop itself, and within the narrow precincts of two races it has manifested its deadly and destructive influence. It must be crushed, utterly stamped out, deprived of its contagious power; so dealt with, that, stripped of its disguise, and exhibited in its full deformity, it shall no more delude and deceive, until at length nothing be left of its once dread array save a miserable residuum, banished out of sight as an utter and loathsome deformity, and shut up within the adamantine barriers of the prison-house prepared for it, as a dead sea, where it shall rage with a vain impotency; and where "the smoke of their torment ascendeth for ever and ever, and they have no rest day nor night."

Evil has dominated long in this world, and has wrought incredible mischief. A happy and beautiful creation has been marred by its spell, so that "the whole creation groaneth and travaileth in pain together"—but it shall have deliverance. The seed of the woman hath bruised the serpent's head. "The Word was made flesh." The great Deliverer "took part of flesh and blood, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage." The tree on which He suffered became His triumphal chariot, and on the cross He "spoiled principalities and powers, making a show of them openly, triumphing over them in it." Having broken the main force of the enemy, He bids His church and people follow Him in the path of victory, until the earth be cleared of the vestiges of Satan's rule, and the kingdoms of the world become the kingdoms of the Lord and of His Christ.

This is the work assigned to those who are on the Lord's side, and it is an arduous one. No doubt some from among the German forces, as they marched towards Paris, thought they should have an easy victory. But they have not found it so: they are met with an *enceinte* of powerful forts and other defences. The god of this world has fortified his kingdom: he has thrown up his earth-works. False religions are his chief fortresses. With these he benumbs the conscience, and indisposes men to the religion of God. On every side they obtrude themselves upon us. Buddhism, Hinduism, demon-worship, Mohammedanism, the diversified phases of corrupt Christianity, scepticism, in its various shades of pretension more or less deeply coloured, and more or less divergent from the standard of revelation,—these enslave the souls of men, and obstruct the progress of the Lord's kingdom. Some of these hindrances are most powerful at home, others meet us in the Mission-field. Missionaries go out to heathen lands to make Christ known and win souls to Him. They are confronted by these difficulties, and find themselves in the presence of arduous obstructions. They are not many, these soldiers of Christ; nay, compared with the work which they have to do, they are few, and despised in the world's eyes. Our Church Missionaries, Native and European, are not more in number than the 300 picked men of Gideon's army, by whom the Lord promised to save Israel. They need, then, the more to be united and to act in combination. If for other enterprises this be essential, how much more in so great an undertaking as this. If the soldiers be few, let them at least move and act the more in a compact body.

The danger lies in the strong individuality of the present day, and in the proportionable difficulty of adjustment. Even in the little band of the twelve disciples this difficulty was felt. There were contentions among them who should be the greatest.

Two from amongst the number sought for themselves a superiority over the rest, so that the ten were moved with indignation. A dissolvent principle had insinuated itself into the little body. It needed at once to be ejected, and this the Master proceeded to do—"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant;" and this timely reproof was recommended by a high example—"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many;" an example which shows that to take the lowest place is not inconsistent with the highest personal dignity.

Even in the unconscious mechanism of the universe we can trace this law of reciprocal adjustment. It is by the combination of forces that the planets are kept in their orbits. Two forces, the centrifugal and centripetal tendency, are so admirably adjusted, that the planetary body pursues its unceasing round subject to no accident: would that there might be such an exquisite balancing of high motives and affections in our minds as to keep us constant in our pathway of holy service around Him who is our great centre, and the life and light of our souls; so shall we be conserved from becoming "wandering stars, to whom is reserved the blackness of darkness for ever."

How powerful the great central attraction needs to be. The planetary bodies are acted on by various influences. Not only is the planet attracted by the sun, but by every other planet in the system, and yet so immensely does the sun transcend their aggregate, that their united influence produces nothing more than certain changeable irregularities, so that the real path vibrates around the normal or mean path, just like a branch of ivy twined around an iron ellipse, the iron hoop representing the true ellipse which the planet would describe if there were no disturbing influences; the irregular curve the vibrations to which it is subjected. Let the love of Christ be such as it should be, immensely transcending all the various influences of the things of time and sense, and our path of service will be maintained, although with a vibratory movement, for in many things we offend all. There will be perturbations, but no more.

But there is another exemplification of the principle of adjustment which may be referred to with advantage. Two planets of our system, describing their respective orbits around the sun, present a case of the most exquisite mutual balancing, "almost as if two balls were being shifted on the opposite arms of a lever, the lever retaining its stability." These planets are Jupiter and Saturn. "By the action of the planets on each other in the course of centuries, the path of Jupiter contracts itself, slowly receding to an inferior limit, while, during the same time, Saturn's orbit as slowly expands outwards until the maximum limit in this strange movement is attained; then the actions of the orbs seem to be reversed: the orbit which had expanded begins to contract, and the orbit which had contracted begins to expand, the cycle of this exquisite adjustment occupying about 929 years.

And as Christian men describe their orbits of service around Him to whom they owe all, cannot they glorify their Lord by exercising one towards the other the same principle of adjustment, as Abraham did when he said to Lot, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left"? Do we not find Paul, and others of the leading apostles, who were men of reputation, recognizing the same divine law, and yielding to its influence?—for "when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen and they unto the circumcision."

Shall the stars of heaven adjust themselves with a beautiful mechanism, and shall two Missionaries, shining in the same spiritual firmament, find themselves under an impossibility of doing so? One star contracts its orbit, that the orbit of its fellow may expand; and the latter, when the suitable moment arrives, with admirable consideration reciprocates the courtesy. Two minds are not identical. Each has its own idiosyncrasy. Their orbits are not the same. They are described around the same centre, but the details are varied. Their views and convictions as to the best mode of accomplishing the same great object do not always coincide; cannot they so adjust their movements as to make room one for the other? Cannot the one contract his orbit and yield some of his predilections, so that his brother may have free course to pursue some favourite plan; and, when the time comes, may he not expect that he will be similarly dealt with? Is each to contend always for his own way, and be so rigid and exacting in the preference which he entertains for his own individuality, as never to yield his own opinion in any matter? Is there to be none of that exquisite balancing of judgment, and of action, in which, as the result of Christian love, God is specially glorified? "The heavens declare the glory of God, and the firmament showeth His handiwork;" and the more minutely the wondrous mechanism is examined the more is our admiration increased—and shall the stars in the ministerial firmament act as if in violation of the law of harmony?

Wherein lies the difficulty of working out this beautiful and binding principle of adjustment? It lies in this—that it requires a mutual subordination, "Yea, all of you be subject one to another, and be clothed with humility;" and again, "Submitting yourselves one to another in the fear of God." How then shall there be this reciprocal deference and submission if men think of themselves more highly than they ought to think, instead of thinking soberly, according as God hath dealt to every man the measure of grace? The equilibrium of mutual adjustment is only practicable as men are taught to be kindly affectionated one to another with brotherly love; in honour preferring one another. If a man so prefer himself as that he loves to have the pre-eminence, and contends for it as that to which he is entitled, how shall his brother find room for free action? How shall there be opportunity for the exquisite balancing and counterpoise of brotherly love, if the one is always to rule and the other always to submit?

If men over-estimate themselves and undervalue their brethren, it is not easy to see how that mutual subordination is to be practised, without which there can be no loving adjustment, no combined action, so as to commend the Gospel and glorify God.

There are, perhaps, two Missionaries in the same field, in the same firmament, and they are all that can be seen. Except those two bright points all else is dark, and they are a novelty, for such lights in that land had never been seen before. How high their office, how ennobled they are in the position which they occupy! Shall they not endeavour so to let their light shine as that men may see their good works, and be led to glorify their Father which is in heaven? Is not the brilliancy of the light dimmed if the very heathen see that these men do not work together, but keep aloof? There are binary stars in the heavens, and they are of great beauty. The two stars revolve about each other in regular orbits, and perform, each to the other, the office of sun and planet. Now one acts as the primary, now the other. They are, moreover, of different colours. "Insulated stars of a red colour, almost as deep as that of blood, occur in many parts of the heavens; but no green or blue star of any decided hue has ever been noticed unassociated with a companion brighter than itself;" and thus in these beautiful combinations, full of charming contrasts and grateful vicissitudes, are found a red and a green sun, or a yellow and a blue one—and men may be, so to speak, of divers hues, the contrasts of character may be

striking, their gifts and working capabilities as varied as the colours of two suns. Shall this prevent, nay, does it not afford opportunity of adjustment and combination? How beautiful the light which such a binary star would give in the dark firmament of the heathen!

There are also double stars in the firmament. They are those which appear single to the naked eye, but are resolved into two by the telescope. Sometimes three or more stars are found in this near connexion, constituting triple or multiple stars. Wherever our Missionaries are placed, whether distributed into twos or threes or multiples, may they live and act in such close fellowship with each other, that to us at a distance they may appear to be one; no jarring reports, no disparagement of one another's work, no scintillation of an unhappy jealousy, but that forbearance and consideration which will best show that they are many in one, and are walking in love as Christ also hath loved us.

It was predicted that "they that be wise ("teachers" in the marginal reading) shall shine as the brightness of the firmament:" may that prophecy have its fulfilment in this Christian age, and Ministers at home and Missionaries abroad, in word and life, shine as the brightness of the firmament. Then shall they turn many to righteousness, and by and by, when the work below is done, they shall be transferred to a higher sphere, to shine as the stars for ever and ever. Assuredly the glory of the physical firmament remains undimmed. From age to age the constellations shine on. In our early youth they stood forth before our eyes, and attracted our notice—Orion in his majesty, the Great Bear, the Pleiades in their cluster of beauty—and they are unchanged, while the generations of mortal men are continually changing, and assuredly that rich firmament in its perpetuity of glory prefigures the high blessedness which God has prepared for His faithful people.

We have touched the point in which the defect usually consists—the difficulty which men find in the practice of subordination. Men in a position of equality appear to think it incompatible with that equality to be subordinate to one another. And yet, if we can only be persuaded to look up from earth to heaven, we shall find a case in point which ought to correct such errors in judgment. The co-equal Son condescended to a subordinate office, and, for the accomplishment of a great and common object, become a servant to the Father.—"I came not to do my own will, but the will of Him that sent me;" in His Godhead essentially one—"I and my Father are one;" in person co-equal, for "being in the form of God He thought it not robbery to be equal with God;" yet by a voluntary condescension he covenanted to the adoption and discharge of an inferior office, in reference to which he says—"My Father is greater than I." Did He, by doing so, lessen His dignity, or diminish His glory; nay, of Him, who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross," is it not said, "Wherefore God also hath highly exalted Him?" Are any of us too grand to be Christ-like? Shall we refuse, in order to combined action, to accept a subordinate position, and sacrifice to a ridiculous sense of our own personal dignity the interests of that great Master, who, although He was rich, yet for our sakes became He poor, that we through His poverty might be made rich? Has He not taught His people a lesson on this subject—"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted?"

To be useful, a man must be humble. High-minded men are like cutlery made of steel which has never been properly tempered. They are hard, unpliable, and, in proportion as they are so, brittle. They do not yield, bend, they have no elasticity, but they break at a crisis when you least expect it.

"It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him."

To resume the figure with which this paper opened—we are on a battle-field; the conflict is most arduous; numerically we are few; but as the Lord's soldiers let us be united. Let it be said of us, as was once said of an irresistible army of old—"They shall march every one on his way, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path." Do the locusts practice adjustment and combination, and shall the Lord's army of living men be deficient in these high characteristics?

FRANCE AND GERMANY.

SOME years ago, in a leading article, we directed attention to the great standing armies of the Continental governments, more especially France, Prussia, Russia and Austria, and the ominous way in which they menaced the peace of Europe. When dense clouds gather on the crests of the high mountains it requires no prophetic power to predict that a storm is at hand. The storm has come; the fierce winds, so long restrained, have been let loose, and are now hurting the earth and the sea. Contiguous nations, which, living in mutual forbearance and friendship, might be advancing each indeed his own prosperity, and each also the prosperity of his neighbour, are now intensely occupied in the work of mutual destruction. The victor urges forward his career of conquest, although in doing so the political system over which he rules is strained to the uttermost, and the nation bleeds at every pore. The vanquished nation, prostrated in the dust, yet even there refuses to yield, and grapples in a death struggle with the enemy. The pages of the daily press are filled with appalling records of sanguinary conflicts, and of human blood poured forth like water. The cry of suffering thousands, not only of men, but of helpless women and children, ascends from the famine-girt city of Paris, and, constrained by the dire pressure from within, groups of these miserable people come forth as suppliants, asking only permission to wander forth whither they may, and seek food where yet it is to be found. They come with outstretched hands imploring pity, but the stern dictates of war forbid them to be heard, and they are driven back into the doomed city, to die of famine or disease, or by a fiery bombardment. The eye is pained, and the heart becomes sick, as page after page is filled with the details of human sorrow, and yet the half is not known. It is not only on the battle-field that war yields its harvest of sorrow. The ramifications of these sad scenes penetrate deep into private life. In Germany, as well as in France, there is many a desolated homestead. A few months back, and there lived under the shelter of its roof a happy family. The varied relationships of life—husband and wife, parents and children, brothers and sisters—were unbroken. But the war-trumpet called forth the men to battle, and they have fallen, the father or the son, in the forefront of the struggle, and now the old home is broken up, for the stalwart arms that ploughed the fields and raised the harvests have formed a part of the harvest of death, which has been gathered in upon the battle-field into the garner of the grave.

Sad scenes these. The year 1871 opens in the midst of deep tribulations. Man's chief sorrows are those which he inflicts either on himself or on his brother—"Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." Assuredly it is not without

reason that God, who "judgeth among the gods," reproves "the mighty" in the midst of whom He stands, when he says, "How long will ye judge unjustly, and accept the persons of the wicked? Befriend the poor and fatherless: do justice to the afflicted and needy, rid them out of the hand of the wicked;" and when he sees his just remonstrances disregarded, and kings and princes dealing with the lives of thousands of their subjects as though they were of no value when compared with the acquisition of more territory, and the realization of ambitious dreams, well may He exclaim—"They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course." False to the trust reposed in them, they virtually disenthroned themselves, and prepare the way for their own *deceance*. "I have said ye are gods, and all of you are children of the most High. But ye shall die like men and fall like one of the princes."

Well may the church exclaim—"Arise, O God, judge the earth; for thou shalt inherit all nations." It is our privilege to anticipate the advent of those better days, when "a king shall reign in righteousness and execute judgment and justice on the earth." He who is designated as the *ερχομενος* (Heb. x. 37) is no stranger to the children of men. When we were deserving of wrath He dealt with us according to his own principle—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Great as our evil has been, it has not overcome Him; nay, He is overcoming our evil with His good. No injury which man could inflict on man could for an instant compare with the wrong which man has offered to God. We have indeed repaid evil with good. We have broken out into gratuitous rebellion. That rebellion has re-acted on ourselves, and the iniquities of our heels compassed us about, so that we were shut up in condemnation, and in danger of an utter destruction from which we could not protect ourselves.

What an act of clemency it would be if the victorious Germans were to send a message of peace into the famine-stricken city of Paris; if they were to declare, that, insisting on no onerous conditions, they desired that war should cease; if, assuring the sufferers that they might put confidence in them, they invited them to come forth and partake of the food which they had been preparing and storing up against the opportune moment, when, neither having reached an extremity, their enemy would be willing to listen to and welcome these overtures of peace. What an ennobling act it would be not to fire on unarmed multitudes, who, pressed by hunger, venture forth into the outskirts of the city to grub up what they can find, but to meet them with kindness, to give them supplies, to disarm them of their resentment, and send them back into the city with the wondrous tidings, that the kings of the house of Hohenzollern are merciful kings, and that they need not fear to come forth! What a victory that would be! What a blessed termination to an unhappy conflict of which the world is wearied! God in mercy hasten that moment, when the one shall be as willing to receive as the other to proffer the boon of reconciliation. But as the Yoruba proverb says—"He who forgives ends the dispute." The initiative of the blessed work of reconciliation must be taken by the aggrieved party. It does not lie with him who has committed the injury, but with him who has received it. Forgiveness is the assuasive element. It is this which, cast into the breach, heals it, and this is not at the disposal of him who commenced the quarrel, but of him who has been aggressed upon, and has suffered wrong. This is God's principle: He recommends it to us because it is that which He has Himself acted upon; for "when we were enemies we were reconciled to God by the death of His Son." When we hungered, He fed us; when we were thirsty, He gave us drink. For a destitute and impoverished race, rendered so by their own misdoings, He has made "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;" and

His will is, that the men who know of this provision of Divine mercy should make it known to others, and the messengers go forth to all the nations of the earth with the invitation, "Come, for all things are now ready." This is a Christmas theme—"Peace on earth, goodwill toward men." It is a suitable subject wherewith to inaugurate a new year. Especially when the horizon is obscured with clouds, let the bow of mercy appear.

The first of the nations is the one which, as far as possible, lives peaceably with all men, which cultivates friendly intercourse with other people, and uses the opportunities thus afforded for the great purpose of doing good. This is England's honour. She does not engage in needless wars. If compelled to do so, she arms only in self-defence: when she strikes she does not crush: she sends forth her armies for the liberation of her oppressed countrymen, but, as in the case of Abyssinia, she claims no cession of territory; she insists on no pound of flesh—

"The pound of flesh, which I demand of him,
Is dearly bought: 'tis mine, and I will have it."

A peace-loving nation is fitted to be a centre for the communication of the Gospel to the hungry nations of our world. Nations that know not how to show mercy are disqualified from such an office; for how can they speak of mercy who have not learned to practice it themselves? A vanquished nation, which, after a vain resistance, has been crushed, and compelled by a dire necessity to submit, so loathes the hand which inflicted the wounds under which it suffers that it will accept no good from it. The remembrance of the wrong poisons the gift. A nation which, in the moment of victory, shows no clemency, can never become an evangelizing nation to the country which it has trodden under foot. This has been England's great difficulty in relation to Ireland. Reminiscences there are of injuries inflicted and avenged, of lands confiscated, and proprietors turned adrift from their homesteads, to seek a subsistence in some barren district of their own island, which yielded as its harvests rocks instead of grain, while the fertile lands which they and their forefathers had cultivated, and which they had hoped to have transmitted to their sons, became the spoil of strangers, men whose title was their sword, and the law under which they inherited this—that might was right. The Protestantism of the Sassenach has always been distasteful to the vanquished Irish. The evangelists of the Roman Catholic population of Ireland must be raised up from amongst themselves. This is the reconciling point, in the change which the Church of Ireland has experienced—its disruption from State connexion—that it is more Irish and less English in the position which it now occupies, and is thus better fitted to become a Missionary church—that is to be the instrument of raising up that genuine native Christianity, by which alone, whether in Ireland or elsewhere, can the evangelization of any people be accomplished. This is our hope respecting England in India, that she has never grasped land; that she has never wrenched from the owners of the land the acres which their fathers transmitted to them. The sceptre of supreme authority has been placed in her hands, and that she wields for the benefit of all, but she rules over native princes and over an undisturbed native people; she rules, because as yet, in a state of nonage, they are not fit to rule themselves; because, had the sceptre remained in their hands, there would have been a perpetuation of centuries of anarchy and confusion, during which neither life nor property would have been safe. If Englishmen are the possessors of lands in India, they are of lands which had remained uncultivated, on the lower ranges of the Himalaya, where tea plantations have been formed, on the plateaus of the Wynaad hills, or on the slopes of the Kandian uplands, where the dense natural forests have been cleared away, to make room for the growth of coffee. It is this, also, which encourages us as to the hope of England's usefulness

in China, that there is no ceded territory; and it is this which causes uneasiness with respect to the relations of England and New Zealand, that large portions of land have been forcibly wrested from an unwilling people. Happy it has been for the Maori race, that before the evil days supervened, Christianity had become so far naturalized amongst that island race, that evangelists had been raised up from amongst the people themselves—men who did not cease to be Maori because they had received their Christianity from English hands, and who, when a disruption of kindly relationship between the races occurred, retained, indeed, their grateful feelings to their benefactors, but in sympathy proved to be so thoroughly native, as to command confidence, and, at a critical moment, retain the opportunity of much usefulness.

This much we may be permitted to say, that the forced separation of Lorraine and Alsace from France, and their transfer to Germany, will exclude the German people from the high office of communicating Christ's Gospel to the French population. As regards the history and progress of the Reformation, Germany and France present a remarkable contrast. In Germany, the fire once kindled by such hands as those of Luther and the noble witnesses who were associated with him, continued to burn on, and so it remains to this day: in France, whenever it attempted to raise its head, it was cruelly oppressed. From the crusades against the Albigenses in the thirteenth century down to the massacre of St. Bartholomew, and the *dragonades* of the Bourbons, the course of persecution may be traced. The salt was eliminated from the land; the residuum which remained was too feeble to stay the process of national deterioration, which went on deepening and strengthening until that fine country and gifted and accomplished people were left the prey of a debased Christianity, or of that which is its offspring, an irrational scepticism.

Scriptural Christianity lives in the heart of Germany, and still mingles with its life-blood. It has been often obscured, yet it has never been so oppressed as to be left without influence, and reduced to an infinitesimal quantity. One proof of the superiority of Germany over France in this respect may be referred to. Our English Missionary army has been largely recruited from Germany. The German Missionaries who have served under our banner remind us of David's thirty chief and mighty men, whose names remain to this day inscribed on the page of revelation—Adino the Eznite; Eleazar, the son of Dodo, the Ahohite; and Shammah, the son of Agee, the Hazarite; each with his deeds of renown recorded in the divine record, and thus handed down to remote generations. And assuredly our own modern days have their parallel in the names of devoted men, who went forth, after the example of their great Master, not to destroy men's lives, but to save them. Wurtemberg leading the way, sent forth her choice men—Melchior Renner John Andrew Jetter, Theodore Müller of the Niger expedition, C. F. Schlienz, after sixteen years service appointed Principal of the St. Crischona Institution, Basle; John James Weitbrecht; John James Müller, Rhenius' colleague; John Hæberlin, transferred to the British and Foreign Bible Society; George Adam Kissling of West Africa; C. T. Hoernle of Meerut; the Kishnagurh Missionaries, Krauss and Lipp; Charles Gottlieb Pfander, the great Mohammedan controversialist; John Christian Müller, who died at Abeokuta; C. T. Frey, who died at Freetown; Charles Andrew Gollmer, after long service in the Yoruba country, still living and labouring in England; C. F. Ehemann, who died at Sierra Leone; Frederick Schurr, still labouring at Kishnagurh; Charles Bomwetsch, still labouring at Calcutta; John Rebmann, still labouring in East Africa; John Fuchs, still labouring in North India; Sigismund Wilhelm Kölle, still labouring at Constantinople; James Erhardt, still labouring in North India; David Hinderer of Ibadan; J. G. Beuttler of Travancore; Pfefferle of Rabbai Mpia, where he died; Gerst, who died at Badagry; Kefer, who

died at Ibadan; J. Andrew Maser, still living and labouring at Lagos; Ernest Trumpp the linguist; C. F. Schwarz of Western India. But these must suffice, for we have left the dead and have got amongst the living. These are all Wurtemberg men; and if to these we add the Missionaries who joined us from other parts of Germany—Hanover, Prussia, Saxony, Rhenish Prussia, Bavaria, Baden, Pomerania, Hesse, Bremen, Westphalia, Hesse Darmstadt, Prussian Silesia—why assuredly there has been an United Germany on our side. They have come forward as the representatives of a great nation, and, under the banner of the cross, have marched into a glorious battle-field, where many of them laid down their lives. Their names and services ought never to be forgotten by us: they are not forgotten by the great Captain of our salvation. Does not English Missionary life owe much to Germany? Up to March 1, 1862, there went forth on Missionary service, in connexion with the Church Missionary Society, 562 men of various countries and races: of these no less than 121 were German Missionaries.

From France there joined during the same period four men—three from Alsace and one from Strasburg: France was otherwise occupied. The French Protestants have done what they could, but the *nation* sent out her hosts of Popish Missionaries to all parts of the world, their mission being to preoccupy men's minds with error, and prejudice them against the Gospel of Christ.

Surely the men who volunteered for this high Missionary service from so many parts of Germany indicate to that great country what is its special duty, and what the office is which God expects her to discharge. No position can be more central and commanding than that which Germany occupies. In her midst, Protestant Christianity enjoys a recognised position. It is true that some of the constituent members of the union are not Protestant, but Roman Catholic, and that Germany, in a religious aspect, resembles the feet of the image, partly iron and partly clay; but there is enough of that true religion, which is the power and glory of a nation, to give strength and compactness to the whole. It is in the possession of a living Christianity that Germany's superiority consists. The head of the confederation is Protestant, and Romanism throughout the empire, while not oppressed itself, is not permitted to oppress others. Germany is a land of civil and religious liberty. Around her lie countries very differently circumstanced. In each of them Protestantism rose to life. It had its birth amidst throes and convulsions. Persecuted in Austria, Italy, France, Spain, it died out in some of these lands; in others it has ever had a struggling and feeble existence, being permitted to exist only on sufferance: but, with the exception of Switzerland, Denmark, Holland, the dominant system has been Romanism, or its twin sister in corruption, the Greek church. In France, Romanism has repressed the Protestant element, and in every possible way obstructed its progress. That the reformed faith, after ages of tribulation, should still live on, proves its tenacity of life. The bush on fire yet not consumed, encourages the hope that Protestant Christianity shall yet arise and replenish the land. In Spain, Romanism has depraved a fine country: now, after a long period of prostration, there are symptoms of vitality, but whether this newly-found energy shall be exercised for good or evil, who can tell? Italy has shaken off the temporal rule of the Pope, and, disembarassing herself of a number of feeble and priest-ridden kingdoms, stands forth from her grave a united Italy. Shall this consolidation be permanized? That depends on her emancipation, not merely from the kingship but from the priesthood of the Pope—on her recognition of Christ as her Lord, and as the true King and Priest upon his throne. Austria has loosed herself from some of the chains and fetters with which Rome had enslaved her, and, repudiating the concordat, suggests the hope that she will still more decidedly vindicate her right to be like Germany, a free nation. Eastward lies Russia, where

the rigid influence of a politico-religious despotism is laying hold upon all loose-lying materials, and binding them together into one great and destructive iceberg.

It is a time to work. There is a glorious opportunity for usefulness. Germany is summoned to improve it. The storm-clouds which gathered on the summits of the Vosges mountains have been marvellously dispersed; and the foot of the invader has not been permitted to press on the soil of Germany. The Rhenish provinces remain intact. No hostile standard has dishonoured the towers of Cologne, or raised itself in triumph on the walls of Ehrenbreitstein. In the summer of 1869 the great cities on the Rhine and its vicinity were crowded with Prussian troops. In Cologne, at Coblenz, Frankfort, Wiesbaden, they were massed. Regiment after regiment marched past—the prime of a nation's manhood, and the king with his generals in the midst of them, reviewing, manœuvring, and preparing. The country had taken the alarm, and was on its guard; and when the enemy, by a sudden aggression, sought to seize his prey, he was met, defeated, and driven back.

France has been, ever since the decapitation of Louis XVI., a restless volcano. Often has Europe echoed with her reverberations, and often has the fiery lava-stream poured down on the peace-loving countries lying at her feet, to waste and destroy. There is not a continental country which does not bear the traces of the wrongs which French arms have inflicted. No country suffered more grievously than Prussia, and no doubt the remembrance of the past exasperates the bitterness of the present war.

And now in our day France expected to repeat the cruel policy of former times. The old volcano rumbled and threatened. If France had been victorious, as Prussia has been, what would have been the condition of Europe at this moment? Germany would have suffered far more of evil at the hands of France, than France has suffered at the hands of Germany; for the German army has been under restraint and discipline, as much so as can be expected from victorious troops spreading over a hostile land, and beating down the vain resistance which has tried to arrest its progress.

Let it be noted, then, how marvellously God has interposed, and how that stroke which was intended for the ruin of Germany, turned back from its purposed course, has re-acted on France. "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong. They meet with darkness in the day-time, and grope in the noonday as in the night. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty."

Germany has had a great deliverance. Let there be thankfulness, that true thankfulness which leads men to ask, "What shall I render to the Lord for all the benefits that He hath done unto me—for he has delivered my soul from death, mine eyes from tears, and my feet from falling?" Let her withdraw her iron hand from the throat of that prostrate foe. So long as he is held thus tightly he will struggle, for it is for life. Let him be permitted to arise: he is sufficiently humiliated and disabled. Royal clemency, manifested at this important crisis, might so conciliate as to change the enemy into a friend. Germany has other and nobler objects on which to expend her resources. Freed from dangers from without, let her address herself to the great work of internal consolidation, for there is much to be done in this respect. Let her cultivate amicable relations with the neighbouring nations, and, by a persistent peace-loving policy, demonstrate to an observant world that she drew the sword, not for purposes of self-aggrandizement, but in self-defence, and that war with her is a matter of dire necessity, not of choice.

So shall she be the first of the continental nations, the very sheet-anchor of Europe. But if her strength be wasted in the siege of Paris, and in bloody battle-fields before Orleans, another and unexpected crisis may arise, and that speedily, to

the emergencies of which she will find herself unequal; and when the hail falls on men out of heaven, every stone about the weight of a talent, there will be for the distressed nations no refuge.

England and Germany are free. Let them unite to labour together for the liberation of the nations, not by the propagation of republican and sceptical opinions, but by the communication of the Gospel of Christ to those who have it not. They have already acted in unison for this purpose, and have served under the same banner. Let this be done now on a more extended scale. The peace and prosperity of Europe depend on the union of these great nations in "the bonds of Christiaⁿ truth and love.

THE HIMALAYAS.—THEIR CLIMATE.

BEING THE

THIRD LECTURE ON THE PUNJAB.

BY THE REV. J. N. MERK.

It would not be easy to find throughout the Western Himalayas a spot where the beautiful and the luxuriant, the grand and the romantic, so picturesquely commingle, as in the Beas valley. The most beautiful part of the valley begins where it is intersected by the Beas flowing from the Dhaola Dhar. This part is called "Kulu," and was formerly one of the little kingdoms, or rather districts, over which the Rajahs ruled. A descendant of the ancient house which ruled over Kulu still lives, and resides at Sultanpore, receiving a pension from the English Government. Sultanpore was the former capital of his domains. The Beas valley is in no part so narrow as the Sutlej, Ravi, or Chenab valleys, and throughout its length there is room for towns and villages. The natives, however, do not like living in the valley: they think it too hot, although the thermometer does not rise above 30° Reaumur. Another reason why they prefer living on the declivities of the chain of mountains surrounding the valley is, that at that height they are more out of the fever region. The intermittent fever is very prevalent in the valley during the rainy season. Sometimes natives who have suffered for years with this fever have come to me begging for a few grains of quinine, so great is their faith in this medicine. Notwithstanding these disadvantages, the Beas valley is not forsaken. Every nook of arable land is cultivated, for on the lower terraces as well as on both sides of the declivity, excellent rice is grown; and this the native could no more do without than the Swabian without his soup. The windings of this productive valley are numerous. All along the side of the river are beautiful alder woods; and where it becomes too cold for these, fir-trees, oaks, and, in some places, cedars, take their place. There is a road on both sides of the river under these trees, made by the Government, and this gives the traveller the advantage of a pleasant shade. The declivities of the mountains are all gently sloping, and so are capable of being cultivated nearly all over. Terrace rises above terrace, and one village above another. In the valley itself, wheat and barley, which have become indigenous, are reaped as early as May, while, the blades of corn in the upper fields at the same time have scarcely developed into stalk. The climate in the valley is tropical, and the heat in May is so great, that, even early in the morning, one is glad to find a shelter from the burning rays of the sun. Higher up, peach and apricot trees bloom in the villages and fields, and the rhododendron in the woods. There are several villages built both on the right and left banks of the river, but the greatest number are in the mountains. At almost every step one meets with new views of landscapes, mountains and valleys. At one place the snow-capped

peak of the Ur mountains stands forth in all its majestic grandeur, at a height of nearly 20,000 feet above the valley. All this beauty lends to the country an indescribable charm, and the traveller, in the greatness of his delight, exclaims involuntarily with the Psalmist, "O Lord, how manifold are thy works!" Viewed from the river side, the country increases in variety of beauty. The valley becomes somewhat narrower, but cultivated fields and beautiful terraces still abound. Above these the mountains rise ever higher and more wildly beautiful; dark cedar woods become more frequent, and granite rocks are more abundant. The temperature is also different, for not only are the nights cold, but even in the daytime the sun is very welcome. This is not surprising, for in the higher and shady parts of the valley, even in May, snow and ice are found. At the end of the Beas valley a completely new view presents itself. Countless waterfalls pour down from the great snow-beds over the steep rocks and precipices into the Beas river. In one place as many as seven waterfalls may be counted close together: some of them fall from perpendicular rocks more than a thousand feet high, so that nothing but vapour is visible below.

The Beas valley does not merely possess these waterfalls, but, what is more rare in the Himalayas, hot springs. Three of these springs are found in the upper part of the valley, quite near the river, the waters of which are always icy cold. The heat of one of these springs is about 20° or 21° R.; but that of the other is sensibly warmer, although it lies close to the river. The thermometer rises to at least 50° R. in the spring. Another hot spring, which is celebrated far and wide, and even considered as something supernatural, is found in the vicinity of the Beas valley; it is called "Manickgaran." The water in this well is so hot that it boils on the surface. The natives, who visit this spring in great numbers—for Manickgaran has for a long time been the resort of pilgrims—cook their eatables in these hot waters. I do not think these wells have ever been chemically analyzed: they seem to be composed chiefly of iron and sulphur. The natives, up to the present time, have considered them rather as miraculous, than as means of healing, so that neither bath-houses nor dwellings of any kind have been built here.

Rawalsir, in the neighbourhood of the Beas valley, is another interesting and celebrated place of pilgrimage to which the natives resort from the hot plains of Thibet, from Nepaul, and other parts. Here there is a beautiful little lake of the clearest water, whose great, and, as the natives believe, almost unfathomable depth, has made it celebrated. It is a beautiful mountain lake, 5,000 or 6,000 feet above the sea. The extent is scarcely half a league. On the lake are natural floating gardens, which are covered with grass and pasture-grounds. With the first breath of the gentle wind these gardens begin to move, and, after floating about, return to their own place; this occurs every afternoon. The lake is full of fishes, which, directly any one approaches the shore, swim up in numbers and take the food out of his hand. For hundreds of years these fishes have been fed by strangers, and it is this which has made them so tame. The mountaineers take delight in having fish in all their ponds, and are very fond of feeding them. This practice will be understood by remembering that the great miracle attributed to Vishnoo is well known to all the natives. It is as follows:—In the age that was without sin (Satdschug) Vishnoo took upon himself the form of a fish, in order to bring up four Vedas which the Daitya Sauk Assar had stolen and thrown into the sea. Every conscientious native bathes on certain feasts in the lake of Rawalsir, for its waters possess for the Hindu the same sin-cleansing power as do those of the Ganges.

At the upper end of the Beas valley, where it assumes the shape of a cauldron, there are many mountain ridges, and the traveller must either make up his mind to cross the Rotang Pass, which is 13,000 feet high, or else

to retrace his steps altogether. I crossed this pass in the middle of the month of May, when the road was still closed up, and the footpath had only been cleared a few days. On this account the journey was a very difficult one. A snow storm came down upon us, but, happily, did not last long: had it done so, we should have been in great peril of our lives. Scarcely a year passes in which men do not lose their lives in driving over the pass their mountain ponies, or their little flocks of sheep and goats. Some years ago between sixty and eighty persons perished in one of these storms. The Rotang Pass leads through Koksar to Lahoul, into the Chenab valley, which is almost 10,000 feet above the sea. In the middle of May I found this place completely under snow. One cannot imagine a more desolate and inhospitable region than this, before it is visited by spring influences. The valley is, so to speak, covered with snow, and in many places so narrow, that the river leaves scarcely room for a footpath. In the river itself snow often lies ten or fifteen feet deep, and one frequently has to walk on steep snow fields, and sometimes even to go a few feet across the river. If a man unhappily fall he is immediately precipitated into the rushing water below, out of which no human hand can save him, and in a few minutes is frozen to death in the icy coldness of the water. The mountains on both sides of the valley are very rocky, in fact they are, in most places, inaccessible. The rocks are barren, and this part of the valley can justly be called "The Indian Siberia," even in May. Lower down the valley the climate is milder, and one finds woods of pencil-cedar and birch on the declivities of the mountains. In one part the valley is only a quarter of a league wide; but where it is a little broader, villages and fields become more frequent. The Moravian Missionaries have established themselves in the Bhaga valley, near the Chenab, in Lahoul. One of them, Mr. Pagel, has now been sent to Upper Kunawur, on the borders of Thibet. It is the intention of these Missionaries, whose present station is in Kyelang, to go to Mongolia as soon as the way is opened to them. If the valley is unpleasing in May, it is proportionately pleasing in the months of July and August, both mountains and valleys being clothed with the most verdant grass, and fields, covered with flowers such as can only grow under an Indian sun, and in the pure air and climate of the Himalayas, displaying their beauties in rich profusion.

If the traveller does not wish to go either to Ladak nor over the Rotang Pass, there is only one other way left open to him, the road to Panghi—a way so horrible, that it almost makes one shudder to pass over it. Passing through a dreary wilderness, he leaves behind him the celebrated Triloknath Temple, dedicated to Siva, standing on a height of more than 9,000 feet.* Arrived at Maragraun, before he goes farther he must consider whether he is sure-footed enough, and his head sufficiently free from giddiness, to enable him to cross a path over mountains, declivities, and perpendicular rocks, with a river hundreds of feet below. It is really awful to see the native, sometimes carrying a heavy burden, descend the narrow goat-paths. He is continually obliged to make a step of three or four feet, in order to reach a ledge perhaps only an inch wide, or even narrower, and sharply rounded off, while underneath roars the Chenab river. Europeans should never venture here without a guide, and, in some cases, two or three are needed, to help them over the most dangerous places. The native guide is always reliable; he is obliging, and with his grass shoes, or oftener barefoot, in order that he may have a better hold by clinging with his toes, he is far more sure-footed than the European in his ordinary boots or shoes. The transit across the river, although longer, is often preferred by the traveller. In May, 1866, there was merely a wooden bridge over this deep and danger-

* Triloknath is a Sanskrit word, which signifies "Lord of the three worlds," namely, the heaven, the earth, and the nether world.

ous river, which is fifty or sixty feet wide. This bridge had to be repaired in the autumn, for in the spring it had been broken down by the great masses of snow. The bridge was only about a foot wide, and constructed in the following manner:—the trunks of trees were laid across each other, and weighted at each end with stones. Two thin birch stems thrown over formed the arch of the bridge; slates were put on these, though very insecurely fastened. Such a bridge is of course very uneven, and sways with every step. There is no such thing as a hand-rail, but the natives are very willing to supply the want by offering you their hand. This offer, however, you dare not accept, for fear the bridge should not be able to bear the weight of two men at the same time, and you may consider yourself happy if you get safely to the other side. Below Maragraun the Rajah of Chamba had a bridge built over the Chenab. It is, however, only a very slight improvement on the wooden bridge just described: that, indeed, has the advantage of being only eight or ten feet above the water, while this new one is some hundred feet high, and much longer. The trunks of which the bridge consists are very uneven, and the boards which form the floor have been spoilt by the rain, and are loosened from the nails. It is only two or three feet wide, and between eighty and one hundred feet long. The oscillations of the bridge are so great, that it requires great care not to fall off, especially as there are no hand-railings. I must mention another kind of bridge, whereby several rivers in the Chenab valley are crossed. It is called "jhula," or rope-bridge. I was not a little astonished when I first saw a jhula, for in construction it exactly resembles a suspension-bridge, and, at the first sight, one cannot doubt that the half-civilized natives discovered the principle of suspension-bridges long before the Europeans, for they have had these bridges in the Himalayas from time immemorial. Wire the natives have not; but rope, and sometimes birch twigs plaited together, supply this want. The bridge is of course very primitive: the floor is only about eight feet wide, and sometimes there is a railing connected with the floor about three feet high: the space, however, between the rails is so wide, that a careless traveller might fall through. The bridge is not strong enough to be stretched straight across the river: this the natives could not manage, and so it forms a half-circle, its own weight causing it to sink in the middle. The two ends are often nearly twenty-five feet above the water, while the middle is only two or three feet. In crossing such a bridge one must first descend and then ascend, while the whole bridge shakes and trembles at every step. Horses, of course, cannot be taken over these bridges, so they have to swim across the river, however cold the water may be. Sheep, goats and dogs have to be conveyed over by other means. As a rule, a jhula bridge only lasts two or three years, after which it must be rebuilt. There is one other kind of bridge sometimes met with in the mountains, but much less frequently than the jhulas: generally speaking, they are only used where the water is too high for an ordinary bridge. Strong ropes are stretched over the water, and a net in the shape of a bag is hung on them: attached to this bag are other ropes which reach to both sides of the river. By means of these ropes the net in which the traveller is seated, in tolerable safety, but certainly with no great amount of comfort, is drawn by the ropes until it reaches the other side. During the rainy season the postal arrangements are carried on in this way. The Chenab valley is remarkable, because at this point the two principal forms of Asiatic heathenism meet, namely, Hinduism and Buddhism.

The district called Lahoul is pretty well peopled, almost every half league containing a village; while between Lahoul and Panghi there is only one village in a four days' journey. In Panghi, and lower down in the valley, the stated population consists of pure Hindus, who speak their own dialect; but in the northern part Hindu is

also spoken. In every village there is at least one temple, if not more. These temples are chiefly pretty gothic buildings, which in the distance might be taken for little churches. Siva is worshipped in them, and the priests, here as almost every where, are Brahmins. In the upper part of the valley Hinduism gives place to Buddhism; the temples become less frequent. Here and there Lama cloisters may be seen, while the begging Lamas obtrude themselves on the notice of the traveller, in the hope of receiving alms. Sometimes a Buddhist peasant may be seen skinning some unfortunate animal which has been killed by accident, in order that he may cut up the whole beast, and eat it. The Hindu would not do such a thing: the very sight would be horrible to him, so much so, that he would not at any price even witness such an operation. The Buddhist certainly does not kill any animal; but he considers it no sin to eat an ox or a cow killed by another person, or by accident. In the upper part of the Chenab valley, and in the Bhaga valley above Kyelang, another sign of Buddhism exists, namely, the praying mills. These are erected on the side of little streams. A water-wheel sets in movement a long cylinder between three and four feet long, round which are rolled strips of paper containing written prayers. Every revolution of the cylinder is regarded as equivalent to one repetition of the prayers, and will, it is thought, be placed to the account of the man or of the villagers who erected the mill. Such a cylinder goes round numberless times in the twenty-four hours, and hence, according to the opinion of the Buddhists, the possessor of such a mill can accumulate any amount of merit, even if the wheel only went on in its unbroken round for six months in the year.

Whilst the traveller is crossing over steep roads in these wild mountains, his eye is delighted every where with lovely flowers growing wherever the earth is deep enough for their roots. Many of them are familiar home friends, as, for instance, primroses, violets, and forget-me-nots, and many other of our field flowers, intermixed with others less known to the European. In some places, garlic, clover, rhubarb, strawberries and currants grow wild.

There are many wild animals in the woods, and numbers of wild birds. Two kinds of peacocks are found in large numbers in the lower mountains, and, in the higher, many kinds of pheasants and doves. Among the latter is the grey dove, which has a beautiful melancholy coo. The Himalayas are equally rich in all sorts of little birds, which have a beautiful variegated plumage, but very little song. The great birds of prey, as the eagle, vulture, and falcon, live here unmolested. Formerly any Hindu of note used always to have his tame falcon, and indeed, even now, it is very often the custom. The bird has been trained for hunting, and often costs 300 or 400 francs. The Hindu chief walks and rides about with this falcon sitting on his left hand. The black and brown bear are found almost every where. The black bear is bold and dangerous—bold not only in self-defence, but also in making an attack; and woe to the man who is attacked by him, for in a moment the bear, with its long claws, tears the skin from his face ere he can do any thing to defend himself. It is in this way that the bear generally kills, and not so much by smothering with his hug. The brown bear is less dangerous, as, although larger and stronger than the black, he is more timid. The leopard is found both in the hottest valleys and in the snow regions, and prowls about in the neighbourhood of flocks of sheep and goats, following them, and catching them by night, and sometimes by day. On this account the shepherds keep great sheep-dogs, which very much resemble the bear, having long hair and pointed muzzles. Such dogs generally wear broad iron collars furnished with points, and two of them are a match for the leopard, and keep him at a distance. Wild goats and sheep live on the upper parts of the mighty masses of rocks, which are inaccessible to the foot of man. Farther up, near Thibet, the

wild horse is found; and there also may be seen, not wild, but as a domestic animal, the yak, a beautiful cow with long hair, and a long silky, bushy tail, which in India is much used as a fan, and is very much prized. In this part of the country the yak is much used for riding, especially in places where the horse cannot go. I must now mention the hill-ponies, or little mountain horses. These are found in Lahoul, Spiti, Ladak, and Yarkand, and are noble, well-built little animals: they are very sure-footed, and possess great strength and power of endurance: their height is from ten to fifteen hands. When the Europeans are in the mountains they prefer these little ponies to large horses; and they are found in every stable from that of the Viceroy down to that of his clerk. Such a little horse, or gunt, as it is called, costs from 150 to 700 francs.

To the botanist and geologist, the Himalayas afford a wide field for investigation. Several learned men have travelled here, and, among them, the brothers Schlagentweit; still the mountains have never been really explored. The Himalayas are a wild mass of mountains, branching out in all directions. They are connected in a wonderful manner. The proportions are gigantic, mountains and chains of mountains towering above each other until the highest peaks look down upon the clouds. They are broken by narrow chasms, but of real valleys there are few, unless ravines, with rivers running through them, can be so called. Occasionally, in the midst of this chaos spots appear which in beauty and grandeur cannot be surpassed; in fact, there is a combination of all kinds of beauty. Fields rise in terraces one above another, and little villages abound in all directions: the grass-plots are bright with verdure, and often the mountains are covered with the softest green turf. In the ravine or valley below, a river flows, while above the villages are woods of cedars, firs, oaks, rhododendrons, or other trees peculiar to the Himalayas. Above these, again, tower mighty masses of granite, and in the more distant back-ground rise peaks, snow-fields, and glaciers, proclaiming the power and might of their Creator. The whole is perfected by the broad expanse of deep blue sky, such as is never seen in the northern regions. The atmosphere is so pure, and the light so lustrous, that an indescribable charm is shed alike over mountain and valley in the morning and in the evening, in the spring and in the autumn. Light and shade are so strongly marked, that, even at a great distance, one can see every curve in the mountains, every cleft of the declivities, and every outline of the rocks. The Indian mountaineers are to be pitied, because, being so shut up in their mountains, they see and hear nothing else but what they have heard and seen for hundreds of years. But certainly they have ample compensation in the grandeur of their mountains; for if even a stranger cannot help admiring them, how much more the natives who love them so well, and who are, in fact, so much attached to them, that they might be called the "Swiss of Asia." If they go down into the plains they become quite homesick; indeed, they can never bear to leave their home at all.

The Climate of the Punjab.

Like the rest of India, the Punjab has really only three seasons,—the summer or hot season, the rainy season, and the winter, which in India we simply call the "cold time." Sometimes, however, the natives make six seasons, giving each season only two months; but the most usual way, even among them, is to divide the year into three seasons. The hot season begins in April; but even March is so warm that barley and wheat become ripe, and are reaped. As a rule, there is no rain from April to June. The west wind, which comes from the hot sandy plains of the region of the Indus, prevails, and by degrees increases into quite a fiery wind. The natives call it by this name, for the word "loh" which they use to express it, means

"flame." In a temperate zone one can form no conception of the burning heat of this dry wind. To expose the face to it is like exposing it to a baking oven. During the two or three months of its prevalence the thermometer rises from 40° to 45° Reaumur. To get any fresh air one must go out at daybreak, between four and five o'clock, for immediately after sunrise the heat begins to increase, and there is no hope of getting any cool air again until the next morning. After seven A.M. no European ventures out unless absolutely obliged to do so. Should his business compel him to leave home, he must protect his head with numerous coverings, and take with him an umbrella. The temples and back of the head are the most vulnerable parts, and therefore the natives, as well as the Europeans, wear a turban to shield them from the sun. The former often wind fifteen or twenty yards of thin material tastefully round their heads: it is generally white, but sometimes coloured. The European binds a similar turban round his hat. The favourite and most useful hat for this time of the year is the so-called "solar" hat. Solar is the inside bark of a tree. This hat is generally in the form of a helmet, and is made ventilating. The "mushroom" hat is another kind often worn: it is in the shape of a parasol, and fastened inside to the head. A more ugly, although for its purpose a more useful hat, could not well be imagined. Occasionally young and inexperienced Europeans attempt to go out in spite of the hot sun and glowing wind, thinking that their strong constitution and robust health will enable them to bear it unharmed. As a rule, they soon find that this is a great mistake, and learn by painful experience that the results of such a foolish proceeding are fever, dysentery, or liver-complaints, if not early death. At sunrise, soon after five o'clock, the houses are shut up, only one little door being left open for communication with the outer world. The house of a European becomes more like a dark prison than the house of a free man. As long as the fiery wind continues some means must be used to keep at least a few rooms cool. For this purpose grass doors are placed before the ordinary door, which is left open, and water is constantly sprinkled on them: as the strong hot wind penetrates through the door the moisture from the grass evaporates, and so cools the room. Another means which is often employed to cool the side of the house exposed to the wind, is this:—a machine, called a "thermantidot," is placed before the door: it is nothing, in fact, but the winnowing-machine used formerly by our own peasants to separate the chaff from the wheat. The wheels of the thermantidot are turned round by one man, while another pours water continually over it. The wind caused by this machine is admitted into the room by means of an opening in the door. In the damp weather, and at night, this way of cooling is useless, and then the heat is so intense that to sleep is almost an impossibility, and one feels a difficulty even in breathing. To supply air at such times large fans have been invented which extend the whole length of the room. They are suspended from the ceiling, and fastened to the outside by a rope drawn through the walls. These fans are called "punkahs." Every movement causes a pleasant little wind, which makes it possible to sleep, and also has the effect of keeping the troublesome mosquitoes at a distance. Those who are not able to procure any of these means of cooling suffer intensely from the heat, day after day, for five months in the year. One can imagine the effects of this heat, both on animal and vegetable life. Men and animals pant after cool air, for the thermometer stands between 28° and 36° R., both day and night. As for the water, it is too warm to be refreshing, even if one bathes in it. Those who can afford it always take care to have enough ice to make cooling drinks, and nothing can be more refreshing and welcome than a glass of icy-cold water. In the first few weeks of the heat one feels pretty well able to bear it without much suffering; but then the European loses both appetite and sleep, as well as strength. The effect of this

scorching heat on vegetable life is still more evident. If there be some kinds of plants and trees which need great heat to bring out their leaves and flowers—as, for instance, the mango, the pipel, the cassia, and some others—the generality droop and seem to die. All the fresh green, which the only too short-lived spring brought out in such beauty, is withered and burnt up. As to the grass, if you look closely at it, it seems to be burnt up from the very roots. Shrubs and trees all appear to die; the ground becomes as hard as a road, and if the soil is at all loamy, it cracks, and the whole landscape presents a desolate and exhausted spectacle. The heat, however, like every thing else, has its advantages: several choice fruits, such as mangos and melons, are thus matured. Mangos, when in their perfection, take the first rank among fruits: their taste is so delicate, and they are so harmless, provided they are quite ripe, that both young and old eat as many as they like without injury: the finest are the Bombay and Malda mangos, which grow indigenously only in the south, but for some time have been cultivated in the Punjab, and thrive very well. I scarcely know with what European fruit to compare the mango; perhaps it is most like our finest pears, only it is a stone-fruit. The best are as large as a young child's head, and exceed the pear both in delicacy and flavour. The mango tree is one of the most beautiful trees in India, reaching a considerable height, and is surmounted by a beautiful and regularly-formed crown, composed of rich dark foliage, which lasts throughout the year.

The hot wind leaves in June, and there is then no wind of any kind. The heat becomes fearful, grass doors and thermantidots are of no more use, and the temperature rises to blood-heat: the punkah, too, is quite useless. Every thing longs for the rainy season, but not even so much as a single shower can be expected before the advent of the south and east winds. The rainy season, even when it comes, is not universal in the Punjab. Lahore only gets a little rain; Multan still less, and the peasant in the west has to water his fields by artificial means, as the clouds refuse to give the much-needed showers. The south and east winds bring clouds and heavy storms, with violent showers of rain, which are repeated daily, or at least every two or three days. At last comes the longed-for rainy season, which, in the Himalayas, begins at the commencement of July, and ceases at the end of August or middle of September. Now again—that is to say, in July—the trees become covered with fresh green foliage, the grass grows once more, and vegetable life, favoured by the moisture and the continued warmth, can scarcely be surpassed. The grass grows so quickly that one can cut it every few days; and in July, August and September the cattle of the natives, which for the most part are so badly kept, find a good pasturage. The peasant is now busily employed in ploughing, sowing and weeding. Rice is sown in June, during the hot weather, after the ground has been prepared and softened by artificial watering for the reception of the seed. In September the rice is cut. Maize is sown and carried within two months. Rain falls most abundantly in July and August on the southern side of the Dhaola Dhar: it pours down in torrents during these months, the average amount being yearly about 150 inches. The mountain chain of the Dhaola Dhar is 16,000 or 17,000 feet high; and as the masses of vapour which roll up from the plain cannot reach this height, they condense themselves into clouds which break in torrents on the southern declivity of the chain. People who live on this declivity, a height of more than 4,000 feet—and the Europeans prefer a height of from 6,000 to 8,000 feet—are enveloped for weeks in clouds and fogs, and see neither sun nor landscape. During the rainy season the rivers swell so much that they carry before them whatever may come in their way. They often fill so suddenly, that people who are wading through the usual low tide of water, and who are only twelve or fourteen

feet from the shore, cannot reach it again, as the flood comes rushing up, and raises the water-mark from between two and three to ten or twelve feet. Even the most expert swimmer has then no hope of escape. No rainy season passes in which men do not lose their lives in this manner. After a month or six weeks of heavy rain—often keeping on without intermission for two or three days together—the weather clears up, sometimes for several weeks, after which more rain sets in. It is easily imagined how much good is effected by the cool weather brought in by these showers after so long a drought. If only for half a day the rain be withheld, it becomes excessively sultry, and one feels much more oppressed with the heat than even during the hot time, when the thermometer is much higher. The air seems to press upon you like a heavy warm covering, and the mosquitoes make their unwelcome appearance, giving their victims no rest day nor night: the whole amphibious and insect world becomes aroused: in the evening there is nothing but a continual whirring, buzzing, and chirruping, all round. Frogs also do their best to get into the house; but still more unwelcome are the visits of the scorpions and snakes. The possibility of such a visit renders it very desirable never to go about in the dark at this time of the year. Among the many serpents found in our mountains, there are several poisonous ones. The most common, and, at the same time, the most dangerous one, is the hooded serpent—the “cobra di capella,” called by the natives, karpa. When this dreadful creature raises itself to make an attack, blowing out its head and neck like an air-cushion, men and animals may well shrink back in horror. Its bite is so deadly, that the unfortunate victim dies in a quarter of an hour, unless suitable antidotes be immediately used. The best thing is to burn or cut out the wound so soon as the bite is inflicted. There are other dangerous kinds of serpents besides the cobra, but happily they are afraid of men, and get out of their way, only attacking when they are themselves in danger. Europeans are not very often bitten; but natives, who are less cautious, and often go about barefoot, are continually the unhappy victims of these dangerous reptiles. In 1867, in the province of Oude alone, no less than 1,127 persons died from the bite of serpents. The sting of the scorpion is not nearly so serious, although it causes great pain and much fever.

The most unhealthy time of the year is that which immediately follows the rainy season, and extends until October. Towards the end of the rainy season vegetables decay, and cause much miasma under the heat of the autumn sun, which still makes itself felt with considerable power. The consequences are, fever, dysentery, and, too often, cholera. The powerful and unpleasant influence of the excessive moisture, especially towards the end of the rainy season, can scarcely be imagined. All wood-work swells, and doors and windows can only be shut with great difficulty. Shoes, and all leather-work, become dreadfully mouldy; books are covered with mildew; paper is so damp, that the ink blots through it; and often, in spite of the intense heat, one is obliged to have a fire, in order in some measure to neutralize the effects of the damp. If the year were only to consist of the two seasons—the hot and the rainy—of which I have told you, no European constitution could well endure the climate of the Punjab. Happily this is not the case, for they are succeeded by a cold season, in which every thing recovers and becomes strong.

ITINERANCY IN THE PROVINCE OF FUHKIEN, CHINA.

BY THE REV. JOHN RICHARD WOLFE.

WE read the journals of our Missionaries from China with deep interest. Christianity appears to be more rapid in its progress than in some other lands. This is what we should expect.

Here we find an immense mass of the world's population—some 360 or 400 millions of people. For generations it has remained in utter darkness. Human life has been flowing on there from birth to death; it has been a dark and sullen stream. It has been full of the sorrows of humanity, but without the alleviating influences of Christianity. No light from heaven has broken in upon these turbid waters.

Recently the Gospel of Christ has found an entrance into the dark land, and is now being preached in the interior. Is it strange if, in mercy to this long-suffering race, God should quicken its action, and that the Spirit of God should move with energy over those dark waters? Shall we be incredulous, and disbelieve in the possibility of such a movement?

In our last Number we were compelled to break off abruptly the journal of the Rev. J. R. Wolfe at an interesting point, when he had just reached Sa-hiong or the Western villages. We left him at Stonetown, in the great Town Hall, which stands in the centre of the village, where the people had prepared for him a platform from whence he might address them. A chair was placed for him, while on either side sat the headmen and elders of the village.

One of these men was over ninety years of age. The hall was well filled with men and women, and we were enabled to preach to them for two hours the "unsearchable riches of Christ." The respect and attention with which we were listened to was most encouraging; and may we not hope that the seed sown here under such favourable circumstances has not been sown in vain? This great hall, into which we were invited to preach, was the house occupied by the first ancestor of the Stones of Stonetown. He migrated originally from Nanking, and settled in this region, built this house, and gradually his descendants built around it, and the place became a large village. This old house is almost worshipped at the present day, and in it are deposited the ancestral tablets of the Stones. It is in fact their great ancestral hall. It is kept in excellent repair. When we had finished preaching in the hall, the elders and headmen thanked us, and pronounced the doctrines good, and in accordance with reason, but new to the people of the Western villages. The women especially seemed much interested. We now retired to our lodgings, and held morning service in the "upper room;" and after the "Second Lesson baptized three adults and two children, the first-fruits of Sa-hiong unto God. May the Lord Jesus strengthen

their faith, and keep them faithful to the end: may they be increased a thousandfold to the praise and glory of God alone. In the afternoon, in company with the catechist, colporteur, and Chinese I went out to preach in another village, about a mile distant. This was Longtown. Here also Mr. Long invited us to preach in the great ancestral hall. Chairs and tables were brought for our use, and the hall was well filled with men and women. They listened, as in Stonetown, with great interest and respect. The catechist first commenced, I followed, and the colporteur last, who had to stand upon a chair in order to get himself heard by the living mass which thronged the large hall. The story of God's great love to man was listened to with real deep interest, and I do believe the word that has been preached here on that Sunday afternoon is destined to bring forth much fruit. This entire district is deeply interesting, as well from the simplicity of the people who inhabit it as from its own natural beauty and fertility. We were invited to preach in other villages not far distant, but I was already worn out from the services of the day, and could not possibly comply. My poor colporteur, too, must have felt very tired, but he never complained. It is this man's habit to begin every thing by a few minutes of silent prayer; and even while others are

preaching or talking to the people his soul is going up in secret prayer. The catechist from Ning Taik also behaved most excellently to day. I rejoice to see a great improvement in this man, and I trust he may make a useful evangelist. The colporteur also is a good worker, and one of whom I have great hopes.

We returned to Stonetown, and were invited to take some refreshment in a gentleman's house, a relative of one of the Christians who was baptized to-day. This man is a most devout Buddhist. We had some very interesting conversation with him. He contended that Buddhism and Christianity were essentially the same, that both taught men to live virtuously, and both pointed to future rewards for the good, and punishments for the wicked. We endeavoured to point out carefully to him the essential differences. He looked very thankful, but made no reply to our explanations. The Taouists and Buddhists have agreed to tolerate each other upon the supposition that, after all, their respective systems are essentially the same, and so their gods are content to live on easy terms with one another, and not unfrequently stand together upon the same altar, and receive the adoration of the same devotee. Christianity too would be tolerated, and the Chinese would easily be induced to accept Christ amongst the number of their gods, if it could be content with the same terms on which all the other systems are willing to be received, viz. that no one of them claim to be absolute and exclusive truth. Now as Christianity does claim this, and openly avows its determination to expel by moral force every rival system from the altars of this nation, it naturally at first appears strange and presumptuous to this people. The Buddhist gentleman, above referred to, expressed this feeling when I placed before him the claims of Christianity to an undivided supremacy over his heart and soul. He would gladly believe in so noble and pure a being as the New Testament represents Jesus to be, if he might be allowed to believe in Buddha, and Sau, and Confucius also. This man is a type of a very large class in China, especially amongst the followers of Buddha. After this interesting visit we returned to our lodgings, and were occupied till after ten o'clock at night, talking to all who came. One cannot avoid being almost fatigued to death in these country out-stations, being surrounded generally from morning to midnight with all sorts of people, asking all sorts of questions.

A-Chia.

Next morning, after breakfast, I took leave of the catechist, colporteur, and Christians, and crossed over the mountains on the south, towards A-Chia. Nobody in the village could give me any certain information as to the distance to A-Chia. Some said it was 200 li, others that it was more; and all agreed that we could not possibly reach it in less than two days. With this uncertainty we started, and travelled for some miles across the platform, through large woods and bamboo groves and richly-cultivated valleys. We also passed by some villages, large and small. At length our path (there is no road) led us into an immense bamboo grove, and gradually, under the shade of its delicate foliage, we ascended the summit of one of the highest peaks in this highland district. The sight which now burst open before us was beautiful indeed. Our position gave us at once a bird's-eye view of the greater part of Sa-hiong. The vast number of beehive-shaped hills, covered from their bases to their very tops with a variegated verdure, and rising in irregular heights quite close to each other; the intricate and narrow valleys, covered with vegetation, and running to and fro in all directions; the villages studded numerously here and there in every direction, at the foot of the hills; and the beautiful clear sky overhead, all produced in the mind a feeling of intense pleasure and admiration, which is difficult to be conveyed in mere words. Even the coolies, who seem to be quite dead to the natural beauties which for the last few days we had been passing through, at the sight of this clapped their hands, and, like children, danced about with joy on the summit of the hill. We travelled for some time, now on a high and comparatively level district, and then descended into the extensive plain of Oh-Long. The grandeur of this descent is simply indescribable, and I shall not attempt to pourtray in words a picture, of the wild magnificence of which the mind can form no proper conception, except from a veritable living view. We arrived at the town of Oh-Long about two o'clock P.M., and took some refreshments. This is the centre of a numerous group of villages, and a capital position for an out-station; and I hope yet to see it occupied as such. We have been long urged by the catechists to establish a Mission here, but as yet we have not been able to do so. We now discovered that A-Chia was only fifty li distant. We travelled on briskly, and arrived there a little after dark, and found the brethren expecting us. The Rev. Wong Kiu Taik had left some days pre-

visually.* The Lord's work in this place is prospering, and afforded me much satisfaction and encouragement. We were enabled to baptize eleven individuals at this station. The various little villages in the neighbourhood are beginning to feel the power of the Gospel, and though as yet only a few here and there have been brought into the fold, the leaven is at work, and will work on till the whole is leavened. The conduct of the Christians is also cheering. The room that was given here, about three years ago, by one of the Christians, as a temporary chapel, is now too small to accommodate all who attend the Sunday service, and the Christians are anxious for a more commodious place of worship. The village Nicodemus, the graduate, still continues to attend regularly, and now with true liberality he has made over to the Mission a beautiful site for church and schools. He has also given ten dollars worth of timber to help towards the erection of the church. The deeds of the site are now in my possession. The little band of Christians here (forty in all) have subscribed during this visit the sum of seventy-five dollars for the erection of their church. The Society for the aid of Native Pastors and Church extension, established among the merchants of Fuh-chau, has kindly promised to meet this laudable exertion of the A-Chia Christians by a donation from its funds, and I expect soon, D.V., to see (or now, that I am leaving, to hear of) a decent church building erected in the valley of A-Chia. This once accomplished, we may consider Christianity rooted in the soil, and the next step will be a native pastor supported by themselves. I forgot to mention, that besides the site and the seventy-five dollars the Christians have also placed their names down to give 200 days' labour also towards the new church. Now let it be remembered that the number of Christians at this place, including children and women, does not exceed forty, and some of them very poor; and I think it will be admitted that what they have done is no small effort in the right direction. After a long and interesting meeting with the Christians, urging them to efforts on their own behalf, I retired to rest. The next morning, in company with Zaccheus, the catechist, I visited some of the surrounding villages, especially those in which there were Christians and others interested in the truth. There are many of this latter class, but who, in consequence of the Lo-nguong affair being still unsettled, think it prudent to keep away from

the chapel. It is hard to give up all for Christ! But it must be done, if necessary. We must not, however, be too hard upon this class, but deal gently with them. It is a great trial to which they are subjected, and those who may think lightly of it would do well to try and place themselves in the position of this people, and then say whether or not it is a painful thing. I spent on the whole a very pleasant day amongst these villages, and in the evening crossed the mountains to Sin Hung, about seven miles distant, where there is a small but very interesting station. The A-Chia and Sang-kaik-Jong Christians having learned that this was to be my last visit before leaving for England, wished to accompany me some distance on the road, but I constrained them to return, and the parting was very difficult. "Our hearts will go with you," said one of them, "and our eyes will earnestly look for your return to us again. Our prayers will follow you beyond the ocean, and you will not forget us here. Let your heart stay with us, and then you will pray for us that we may not fall from God." This speech affected me much, and I faithfully promised to pray for them, and hoped, if it were God's will, I should see these faces again.

Sin Hung.

We arrived at Sin Hung before dark. The number of inquirers has increased here, and the room lent as a chapel, is entirely too small. Fourteen at this place presented themselves for baptism, and after careful examinations, &c., I was enabled to accept seven for baptism the following day. The people at this place are very poor, and at present can do very little for themselves in the way of church accommodation. They have subscribed seventeen dollars on the occasion of my visit, towards the purchase of a house which shall serve as a chapel. After my return to Fuh-chau I brought their case before the Native-Aid Society, and it kindly placed 196 dollars at my disposal for the Sin Hung church. This, with the help of money and material and labour, which the Christians themselves have promised to give, will purchase the said house, and put it in suitable repair, to be used as a church. There is a very interesting work going on at this place. The school is well attended, and is conducted by one of the Lo-nguong Christians, who also acts as the catechist. This man's salary is paid entirely at present by a dear Missionary brother in India, whose heart is in China as well as in

* Vide "Church Missionary Intelligencer," for 1868 p. 172.

India, and who takes an interest in the Fuhchau work. Phebe* also has just commenced her labours here, for a few months, among the women who expressed a wish to be taught Christian doctrines. I have great pleasure in feeling that she is doing a noble work amongst the women. May the Lord Jesus bless all this, and keep these dear people faithful to the end.

After the baptisms on the following day I went back to Lo-nguong, where I found the Rev. Wong Kiu-Taik negotiating for the purchase of the house, which was our late but now ruined chapel. He looked very cheerful, and said, from what he had seen at A-Chia and in this neighbourhood, we would require two large churches to contain all who would come to us as soon as the present difficulty was settled, and the church rebuilt. This, I believe, represents the truth. The Chinese are an extremely timid people. They are kept in complete bondage by their local authorities, who can sway them according to their pleasure. As long as they are made to feel that these authorities hate Christianity, it is to be feared that few comparatively will proclaim themselves Christians. In the evening the Rev. Wong, the catechist Tang, and myself proceeded to Kipo, the village outside the north gate of the city, and lodged there. Here I had the privilege of meeting about 100 brethren, forty of whom presented themselves for baptism. I was not able to accept more than half this number. I was assisted in the examination by the Rev. Wong. Many of those whose baptism was put off had been induced to subscribe to the idol festival last week from fear. I did not, therefore, feel justified in baptizing them, though I knew that they had paid the money for the idol under protest; but I felt, and so did Mr. Wong feel, the necessity of taking a firm and decided stand on this point, in order to show all that there could be no compromise with idolatry. I told the Christians that it was their duty to die first, rather than subscribe to the idols' feast. Those who had been guilty expressed their deep sorrow, and promised, with the help of God, never to do so again. These Kipo Christians are also anxious to have a church. I hope the example set them by the A-Chia Christians will have a good effect in stirring them up to active efforts in behalf of themselves. They have already, on one occasion, subscribed a considerable sum, but it was lost in the destruction of the church. The following morning

we all went off to the adjoining village of Sing-Chuo, and there examined and baptized sixteen individuals. We had a most interesting meeting. After this, I returned to the city, and called upon the chief magistrate, and pleaded for the release of the captive Christian. The magistrate received me very courteously, but said he could not, without an order from Fuhchau, release the Christian.

In the afternoon, the Rev. Wong and myself proceeded to Tong-a, according to the previous promise which I made to the Christians there. Here we had another most interesting meeting. On the morrow the Rev. Wong Kiu-Taik returned to Fuhchau, and I remained at Tong-a and baptized seven of the candidates. One of these, immediately after his baptism, made over an eligible piece of land to the Mission, as a site for the future church, and as an expression of his gratitude to God for having sent His Gospel to Tong-a. All these Tong-a Christians learned the truth from the Sin Hung church, at which place they all first attended divine worship on Sundays. The village of Tong-a, though itself a small place, is the centre of a very large population, and is a most admirable position for the church, whither I hope one day all the surrounding village will flock to worship God.

After making arrangements for a temporary chapel, I left, and went on to Tang-Long, where I lodged that night. Here I was enabled to baptize three persons. There are several other very hopeful cases at this important station. A place of worship is deeply needed here. The site has been purchased through the liberality of the foreign community of Fuhchau, but funds are wanted to erect a building thereon. I hope, if God spare me to return to China, to see ere long a flourishing church erected at Tang-Long.

Next day I started for A-Long, a new station just opened, and occupied by the catechist, late of Ting-hai. This latter place, I regret to say, I was obliged to abandon, in consequence of the opposition of the gentleman who rented us the house which was used as our chapel, &c. He had given us six months' notice to quit, and we could not procure another place suitable for our purpose without purchasing, and for this we had not the funds, even should we consider it desirable, in a place where as yet there were no Christians. The catechist also reported that the people of Ting-hai seemed of late to avoid him, and never came to the chapel, and advised its abandonment. Under these circumstances, I con-

* See "Church Missionary Intelligencer" for 1868, p. 282.

sidered it best to give up this place, at least for the present, and in its stead accept A-Iong, where there was every hope of great success. I am glad to say that the people of A-Iong seem more willing to receive the truth, and show considerable interest at present. The day before the catechist left Ting-hai for his new station at A-Iong, a very interesting and mysterious expression of feeling was manifested towards the Mission and catechist by the entire population of Ting-hai. When it became known that the Mission was to be abandoned, and the catechist to take his departure the next day, the people with one consent, but especially with the consent of the gentry, made a great demonstration of their real or supposed sorrow at the withdrawal of the Mission from their village. They prepared tables of wines and other delicacies, and placed them alongside the way by which the catechist was to pass to the boat, and, as he passed, the men behind the tables held out cups of wine in their hands and invited him to drink. He was preceded by men bearing a piece of long red cloth, fringed with white, on which were inscribed characters expressing their respect and regret. Behind him followed men with long strings of powder crackers, the sound of which made the hills ring again. As he was entering the boat they presented him with the long red cloth, and requested him to intercede with me for the re-establishment of the Mission. The people remained on the shore, letting off the crackers as long as the boat remained in sight. They also gave the catechist long strings of these crackers, to make merry on entering his new house at A-Iong. The principal man in this demonstration, strange to say, was the gentleman who turned us out of his house, and was the chief cause of the abandonment of the Mission. He now came forward and offered the catechist, if he would remain, to let us have the same house for less than half the rent which we had been paying for it. I regret much the catechist did not accept this offer, as it would have tested the sincerity of the whole demonstration; and, besides, have given us another chance of remaining in a place which we were very reluctant to abandon. I have sent another catechist to inquire into the real feeling of the inhabitants of Ting-hai, and I have now doubts if their desire be that we should again come amongst them. My successor in the district, whoever he may be, will make an effort to re-occupy the place. I arrived at Lieng-Kong late on Saturday evening, and spent the Sabbath with the little church here, and baptized some.

The work at this station is, on the whole, more encouraging than it has appeared for a long time. There are several inquirers, and the school is now taught by an earnest Christian teacher.

The first period of my Missionary labour in China has now drawn to its close, and I am about to return to England. It is with considerable difficulty and sincere regret that I feel myself compelled to leave at this moment, when the field in which I have been sowing the seed for the last eight years is beginning to yield what promises to be a most abundant harvest. May the Lord of the harvest watch over it now as He has done in the past. I commit it to His care, and to the care of my fellow-labourers here. The partings from the various little flocks have been very painful, and much real affection has been displayed by these dear converts towards myself. In looking back upon this period of my Missionary work, I cannot help feeling that some considerable progress has been made. When I first visited the Lo-nguung district, about seven years ago, the name of Jesus was not known, and Protestant Missionaries had not then visited these parts. Now that precious name is familiar throughout the district, and, what is more, it is loved and worshipped by not a few. There are little companies of Christians scattered over it at different points, holding forth the word of life to their heathen countrymen. If it be asked by what instrumentality these important results have been brought to pass, I answer, decidedly by the instrumentality of native agency. This agency has been freely used; some may have thought, too freely used; but from my own experience of what this agency is capable of doing, if judiciously guided, I should not for a moment hesitate in increasing it as far as means and circumstances would allow. It is quite true, these agents may not be, and many of them have not been, every thing that we could wish for. They were the best we could procure under our infant circumstances as a Mission. Had we refused to employ these agents because they did not in every way come up to, or even very near, the standard which we could desire, we should have waited in vain for the better ones, have done nothing, and been like the husbandman who refuses to cultivate his farm because his tools are not perfect, though they are capable of answering his purposes till better ones are provided. I subjoin herewith a statistical view of all the stations under my care.

	Entire Number of Baptisms in the Stations.	Adults.	Children.	Excommunicated.	Have fallen away and do not keep the Sabbath.	Deaths.	Number of Members at present, including Children.	Scholars.	Candidates for Baptism, & Inquirers, all of whom have given up idolatry.
Fuh-chau	67	45	22	6	2	6	52	Girls. 8	4
Ming-Ang-Teng	28	23	5	1	1	1	26	...	...
Lau-Kie	2	2	...	...	...	1	1	...	2
Pu-Keung . . . . .	...	...	...	...	...	...	...	6	...
Chong Sik . . . . .	...	...	...	...	...	...	...	...	...
Lieng-Kong	28	21	7	2	...	1	25	14	2
Tang-Iong	24	15	9	...	...	...	24	...	5
A-Iong . . . . .	...	...	...	...	...	...	...	10	...
Tong-A	7	5	2	...	...	...	7	...	21
Sin-Hung	16	11	5	...	...	...	16	15	24
A-Chia	35	31	4	2	...	...	33	...	7
Lo-nguong	85	70	15	...	2	1	82	12	240
Ning-Taik . . . . .	...	...	...	...	...	...	...	...	2
Sa-hiong	5	3	2	...	...	...	5	...	10
Lang-Kau . . . . .	...	...	...	...	...	...	...	...	45
Total	297	226	71	11	5	10	271	65	362

CHRISTIAN MISSIONS AND BRAHMOISM.*

It was at the supreme moment when the true character of evil was unmistakeably revealed, that the Lord, by a word of power, shaped for ever the true attitude of the Church on earth. When Satan, by the willing hands of wicked men, reared the cross on which to crucify the Son of God, then Christ, in a wisdom and mercy which all subsequent history illustrates, called his disciples to arms—"Let him that hath no sword sell his garment and buy one." In that awful crisis, when evil flung away all disguise, and stood revealed in its native confessed malignity, the Church is seen at her Lord's bidding selling the mantle of peace and ease, and buying the sword of implacable hostility to evil. It is enough. We know for evermore the Church and the World. The attitude of the faithful church is aggressive. It is Missionary. It bears the Sword of the ability, and of the readiness to attack error in the Spirit of Christ, for the glory of God, and the rescue of those in bondage. Doubtless the Church is now in "king's palaces," where "soft raiment" seems more appropriate and more effective than the sword—conciliation more politic than testimony. But the World has not repented; and to accept the World's caresses is to "walk by appearance and not by faith." It will be at once acknowledged, that this attitude of the Christian—for the Lord particularizes, "Let him that hath"—cannot be a mere spasmodic, unintelligent gesture. It must be the necessary expression of a true character, the embodiment of a spirit, a conscious, rational energy, able thus to manifest itself. Where shall we look for the source of this energy, this aggressive spirit? We believe it is to be found in the doctrine of the ATONEMENT of the Lord Jesus Christ. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life: in this revealed fact lie stored the tremendous Missionary forces of the Church. Everlasting life through a conscious interest—for what else does *faith* mean?—in the Atonement of the only-begotten Son of God, offered to those otherwise ready to perish. This is a luminous searching truth, which enables

* "Indian Missions," by Sir Bartle Frere, G.C.S.I., K.C.B., D.C.L.—"The Church and the Age," Essay VIII.—"The Brahmo Soma," Lectures and Tracts by Kissab Chunder Sen.

him who grasps it to detect, instantly, beneath all plausible appearances, the real front of hostile battle. "We know that we are of God, and the whole world lieth in the wicked one," is the solemn conviction which hence possesses the soul, and in the quick exchange of the citizen's mantle for the soldier's weapon, the conviction finds its truthful and most significant confession.

We believe this position finds an instructive illustration in the modern attitude of the public mind towards Missions.

In the Presidency of Bengal is a vast multitude of human beings, separated among themselves by numerous divisions, geographical, political, linguistic, ethnological, religious, but united in one common characteristic—they have no conscious interest in the atonement of the Lord Jesus Christ. This fact has created profound emotion among Lutherans in Germany, Episcopalians in England, Presbyterians in Scotland, and Ireland, and America, among Baptists and Congregationalists, and Wesleyans on both sides the Atlantic: and at a most real expenditure of human life, of labour and of money, these bodies of Christians have planted Missionaries by scores through all the land. The gates of the Indian University are beset with Missionary schools and colleges: every city has its native-Christian congregation: the Rajah in his palace, the Molvi at his mosque, the Pundit at his *tôl*, the Zemindar in his *cutcherry*, the Babu in the cities, the ryot in the fields, the fisherman on the rivers, the Aborigines in remote jungles, are all reached by the agents of these Christian bodies with the same message. The Missionaries are sufficiently numerous to make their presence felt by the naked fakirs, who divide with tigers the sovereignty of Saugar-island, and the thickly swathed Affghan visitors at Dera Ismail Khan: they are known among the Khonds in the region about Jubbulpore, and the hill-men above Simla at Kotgurh.

Now there is a body of some influence among us, and of considerable influence in America, which has at its command large means, much talent and learning, and a benevolent morality beautiful to contemplate. It claims, moreover, to represent "primitive Christianity" with greater purity than any other body of professing Christians; and primitive Christianity was, we remember, enthusiastically missionary. How many Missionaries, we may then ask, do the Unitarian churches of this country and America contribute to the army in occupation of that immense population we have described? We have only been able to discover *one* solitary individual. "Primitive Christianity," endowed with all learning and talent, with riches and philanthropy, with modern facilities and all the advantages of the present age, so far belies the traditional glory of her name, that, in the record of the Church's missionary efforts, her presence may safely be ignored altogether. Wrapped in her own comfortable garment of ease, she cares not for a sword. She has no warfare to wage, no quarrel with the world.

Can we be wrong in claiming this fact as an illustration of our position? What principle is there which at once unites all these differing churches in a common effort, and separates them all from the Unitarian body, other than this of faith in the atonement of the Lord Jesus Christ?

But a circumstance altogether unprecedented in the history of Christianity has lately occurred, which elicits a no less striking confirmation of our view. For more than half a century our Missionaries went forth into heathendom as into the region of the Departed, whence comes no response. A small but ever increasing minority supported them. A large, incredulous, majority ridiculed their enterprise and discredited their success. Various conflicting reports of what went on abroad were wafted over the sea; but trustworthy testimony could always be challenged by those disinclined to receive it, and was seldom loud enough to force attention from the general public. The missionary anniversary in the country parish, or the town hall, was ever a meeting of the "friends of the Society." The "live Missionary" exhibited on the

occasion was one warranted to justify the expectation of friends, and was not himself particularly interested in dwelling on the darker and, it was believed, very much more real aspects of his work; and, meantime, Heathendom itself remained silent. It, at least, seemed to be unaware of the presence of the Christianity said to be not unsuccessfully preached in its midst. Visitors there were from the far-off East, men of rank or enlightenment, like Rajah Ram Mohun Roy or Maharajah Duleep Sing, but they were isolated individuals, singular curiosities to the popular mind, so far as it took cognizance of them at all. More lately the public became aware that Bengalees were competing successfully in London with English students for the higher offices of the Indian Administration; but this did not seem of any religious importance; and it was not until a few months since that the religious change wrought by Christian influences in India was brought within the direct reach of the eye and the ear of English people. The phenomenon was unmistakeable, the witness irreproachable, and his testimony unique.

Who can describe the India of the untravelled popular mind? The days of romantic, jewelled, visions of the East are past indeed, but there still remains enough to bewilder—the car of Juggernaut, the hideous idol, the sacred river, murderous Thugs, shrivelled fakirs, crafty Brahmins, bigoted Mussulmans, the gibberish of heathen tongues, the seething mass of complicated and horrible superstitions, all illuminated by the flames of the Mutiny which cannot be forgotten. It was out of this chaos there stepped upon the platform, in many an English town, the first public, unequivocal, response to Christian effort in Indian heathendom—Babu Keshub Chunder Sen. The tall, graceful figure, robed in foreign costume, the dusky skin, the ancient “livery of the sun,” the name uncouth to English ears, are so many acceptable features: and then this is a Hindu by race and by creed, not a commonplace convert, crammed with secondhand Missionary doctrines and experiences, but a Brahmo—delightfully mysterious name; his voice is clear, his pronunciation distinct, his language pure English, choice and forcible, his doctrine—most marvellous of all—a step in advance of Christianity! his reception, enthusiastic. And this is the outcome from idolatrous India, where the Chaplains are inefficient, the Missionaries lazy and incompetent, the magistrates tyrannous, and the military insolent and oppressive! Let the incredulous world read, during the brief moment when its attention is thus awakened, Sir Bartle Frere’s Essay on “Indian Missions,” in “The Church and the Age,” if it would really know how this phenomenon was produced. After “observation and experience in various parts of India during the past thirty-five years,” which conducted him at length to the highest office in the Western Presidency, the late Governor of Bombay “endeavours in this essay to give the English reader some idea of a great moral and intellectual revolution which is going on in India, promoted by a hundred unconnected and unconscious agencies, and affecting alike the crowds in populous cities, and, what is far more important—[“oh, that this remark might meet with the respect it merits”]—the rural population.

We have called the Babu’s doctrine “a step in advance of Christianity,” for such it claims to be. Our Missionaries have long been familiar with it. They have watched its growth, and have, being armed with that Sword of truth, assailed with repeated blows its radical error. How it would be received in Christian England we had scarcely thought of considering, till the experiment began to be made, and we found ourselves observing the results of the test, as it moved from town to town, and was applied again and again to the popular mind. The reception of this doctrine, by whatever name it is to be called, has been, as we read it, a luminous comment on the parable of the Garment and the Sword. It is precisely the non-aggressive Christianity which has failed under the test. Those who had almost no share in producing the result are the first to receive the result with a fond but fatal welcome. It is precisely

the non-Missionary section of the community which has welcomed and applauded Brahmic-Christianity. The High Church party has its Missionaries; the Evangelical party, in our own and other churches, has committed itself to Missionary aggression but when this Brahma result of Christian influence abroad issues from the depths of heathenism, it meets little welcome at *their* hands. Unitarian Christianity, and whatever sympathizes with that, throws wide its pulpits to the Brahma preacher, and applauds his claim to a doctrine higher in its philosophy, holier in its practice, and wider in its all-embracing and most tolerant charity, than any thing yet called by the name of Christ in the Churches of Christendom. The reason of all this paradox is not far to seek. It was at the foot of the Cross that Christ gave His Church the sword instead of the garment; and therefore it is still those who hold fast the doctrine of the Cross—the great truth of the Atonement with all it implies—who are faithful to oppose every error which enslaves men's souls, either abroad or at home. It was of Truth their Charity was born; and now their Charity cannot and will not deny the source of its existence and the secret of its life.

Who they were who welcomed Brahma doctrine, and how enthusiastically they applauded it we have no need further to relate. It remains to ask what that doctrine was, and what its relation to the Christianity of the Cross and the Sword. And first of all, we are quite willing to admit that there is much in this doctrine to commend it at first sight, especially coming, as it came, with so much of novelty and grace and interest, to unsuspecting minds. What, for instance, could be more attractive than words like these, spoken by an Indian stranger to an English audience—

“To be a Christian, then, is to be Christ-like. Christianity means becoming like Christ; not acceptance of Christ as a proposition or as an outward representation, but spiritual conformity with the life and character of Christ: and what is Christ? By Christ I understand one who said, ‘Thy will be done.’ And when I talk of Christ, I talk of that spirit of loyalty to God, that spirit of absolute determinedness and preparedness to say at all times, and in all circumstances, ‘Thy will be done,’ not mine.’ If I were to test a Christian's sincerity and devotedness to Christ and God, I should simply analyze the blood that comes through his spiritual veins and arteries, and ask whether every drop of that spiritual blood does not say every moment and hour of the day, ‘Thy will be done?’ If that is not the case, then I say there is no incorporation with Christ, there is no assimilation of Christ's spirit with the soul, there is still an estrangement from Christ and God. . . . You must show something that will distinguish you before all other nations as a really Christian nation. That is what you ought to do, and therefore I have felt it my humble duty as an Indian Theist to bring before you that side of Christianity which has really interested me—this precept of Christ about following God with singleness of heart and becoming as cheerful and pleasant as the lilies of the field. This interests me most deeply: this precept about forgiving an enemy and loving an enemy, this transcendental doctrine of love of man, is really sweet to me. And when I think of that blessed man of God crucified on the cross uttering these blessed words, ‘*Father, forgive them, for they know not what they do,*’ Oh, I feel that I must love that Being; I feel that there is something in me which is touched by these sweet and heavenly utterances; I feel that I must love Christ, let Christians say what they like against me; that Christ I must have, for he preached love for an enemy—sweet, tender love for an enemy. Really there is something in the life and death of Christ which you cannot put aside. There are thousands in England, I know, who stand outside the pale of the Christian Church, who have no sympathy with practical Christians nor any sympathy with metaphysical Christians. What shall I say unto them? If they cannot accept Christ in the way these sects have accepted Him, yet still I say to them all, Accept Him by all means; try to be child-like, Christ-like, and then in that way we shall all combine, and eventually succeed in establishing that dear

and beloved society on earth which Christ called upon His disciples to endeavour to establish—I mean the Kingdom of God. . . . “Where is the Kingdom of God? Not behind, but before. Every Christian sect has tried to realize this Kingdom, but has failed; every Christian sect, denomination, nation, has represented after all only one side of Christianity. The Ritualists represent the feelings of Christian life, and the outward practices of Christian philanthropy; the Broad Church represents the liberality of Christian men and women; the Low Church, or Evangelical, represents that strong and pure faith which will not be satisfied till the light of truth is brought to those nations who are in want of it; and the extremely philosophical school among Christians represents that side of Christianity which harmonizes with metaphysical truth and scientific truth. Thus each section of Christ’s church represents a truth, and therefore is it that while I stand on this platform, I find myself surrounded by men and women of the Christian Church representing various shades of opinion and feeling; and I cannot be offensive to any of you, for the platform on which I stand is Catholic. I should be a traitor to the universal Church of Theism to which I belong, if I found my heart not capacious enough to take in the whole length and breadth of the Christian church. Come unto me, brothers and sisters of England and France, and Switzerland, and Italy, and all Europe: come unto me, brothers and sisters of America, and let us all try, simply because we desire to be faithful to Christ, to look forward to that day when the Kingdom of Heaven shall be established on the earth. Let us all strive unitedly and individually to realize that sweet and Heavenly Kingdom—the Kingdom of God.”

Noble words, indeed, in all seeming; and, under the circumstances, very marvellous to the British public. But the Church of Christ is not to be led by appearances, but to cleave to truth. This the “Spectator,” in an interesting and appreciative article on “Mr. Sen’s Philosophy and Religion,” very sensibly points out:—“We have found fault with Mr. Sen’s philosophy, because it has been too much the custom in this country to patronize and praise his writings, as if they were not to be tried by the same standard as English writings on the same subjects.” And as of philosophical, so of religious truth. The extract we have given fairly represents the Brahmic view of Christianity as far as it goes; but the fact that it is a Brahmic view, however startling, is, after all, a presumption against its accuracy, not an argument for it. The sentiments expressed in this view are sufficiently known and long enough taught among us, and they derive no new argument of truth or strength from the theological basis on which the Brahmo rests them. According to him, the criterion of truth is the *feeling of the individual*. Revelation, in an objective sense, is nothing more than a collection of those principles which the soul has sanctioned as true. And the view of religion which the Babu preached with so much acceptance in England, and with which he ardently hopes to regenerate India, is neither more nor less than exactly so much, and no more, of whatever he has read, or heard, as commends itself to his particular mind. Some features of Christianity “deeply interest” him; therefore they are accepted. Others are repulsive, therefore they are rejected. He cannot “put aside the life and death of Christ.” He “feels that there is something within him which is touched by these heavenly utterances.” But there are other statements of Christianity which he can “put aside,” and which do not commend themselves to him. Notable among these are the mystery of “the only-begotten Son,” the Atonement by the Cross of Christ, and the awful doctrine of the Second Death. These truths, therefore, are denied. And here we dismiss the man, and think only of the system—for the man we will not judge. We have seen enough of human nature to know well that the man is often far better than his system; and truths which he scarcely dare confess to himself, much less announce publicly, are often the real sources of his life. What

truer glimpses this man may have of Christ in the interstices of his public and professional thoughts only God knows ; but we would fain hope there may be such, and that they may expand and brighten till they be recognised and confessed. We, the inheritors of eighteen centuries of Christian light, may not measure ourselves by his standard, who has but scarce emerged from night. Of the system, however, we may boldly speak. And we say at once, it is not the Christianity of Christ ; it is not the hope of India. We turn from the admiration of the many, to the solid judgment of one who knows India, as but few men living know it. Sir B. Frere, in the paper we have already quoted, after giving a most interesting summary of Babu K. C. Sen's lecture on the "Church of the Future," thus criticises its claim to meet the wants of the ignorant millions of heathendom—

"Any abridgement, of course, does very imperfect justice to an address of this kind but not in the way of exaggerating the want of precision in the use of the terms, or the general vagueness and illogical character of all the affirmative theological statements, unless where they are borrowed almost bodily from the Bible. The student of modern English, German, or American metaphysics will recognise many an old acquaintance in the negative portions ; but the most striking peculiarity is the almost entire absence of any genuine Hindu element in the theology. There is not a sentence which might not have been written by a deistical reader of moral philosophy in an European University, who had never heard the name of any Hindu deity.

"This clearly is not the sort of material which can either cement together the dis-integrated particles of Hindu society, or which, if it did, could long withstand the shock of hostile criticism. It lays no claim to any authority or standard stronger or more accurate than the believer's conscience, and is therefore liable to indefinite variations, not only at different times and in different people, but in the same individual at different periods of his life. It might satisfy an enthusiastic dreamer as long as he could live in a cloud land of his own invention ; but to men struggling in practical life it offers no guide or support, and there is scarcely a page of the New Testament which would not be more acceptable than the whole body of Brahmoist divinity to one oppressed by the difficulties of this world, or by doubts regarding the next.

"Yet such as it is, it forms the sole alternative, short of bold unbelief, which has hitherto been presented to the Hindu, who, revolting from his ancestral faith as interpreted by the family priest, yet hesitates to accept Christianity.

"The inherent weakness of the position taken up by the Brahmoists is rendered more conspicuous by the ability displayed in some of the controversial writings on the other side, which have been published by natives, converts to Christianity. One of these, by a Mahratta Brahman, professes to come from an unlearned pen—"A letter to the Brahmos from a converted Brahman of Benares," by Nehemiah (Nila Kantha) Goreh—but the argumentative power, as well as the thoroughly Christian spirit with which it is written, would do no discredit to any doctor of divinity in any university in Europe.

"Brahmoism cannot as yet be said to have extended much beyond the educated natives of Bengal ; but its importance consists in the fact, that it very fairly represents the general effect which Christianity, and the Western intellectual culture, which takes its character from Christianity, produce, when brought in contact with Brahmanism in its purely religious aspects."

This is Sir B. Frere's estimate of the position and power of Brahmoism. There is not much hope in it. Happily he has more to tell us. The tremendous influence of the other agencies, working through the long period of his sojourn in India, he also traces out and estimates, and amongst them points out the position and the power of the "Dhurum Padre," the Christian Missionary. Under existing circum-

stances, a "benevolent neutrality"—we are obliged to Count Bismarck for the happy expression—is the attitude which the British Government, constituted as it is, can, he thinks, most helpfully maintain. And we willingly acknowledge that for the most part this has been more and more consciously maintained. That the State should be without religion no Hindu would demand. He would regard such a Government with unassuageable terror. "The notions of an average intelligent native of India, on the subject of State religion, are generally well defined, and are often, I venture to think, as conformable to abstract reasoning as those of many men who are called statesmen in Europe. A godless State—a State which, in its corporate capacity, acknowledges no religion as its own, which deals with men as with herds of the lower animals, is to the native of India generally, a fearful and unintelligible phenomenon Men who have learned differently from modern European teachers will sometimes maintain modern European doctrines regarding the duty of the State to ignore religion, but, with this exception, all intelligent natives regard a State governed on such principles as a dominion of demons, not men." And yet it is not from the State-religion as such that our hope must rise, nor from the aid of Government. "I do not believe," writes Sir B. Frere, and it is unusual experience which forms the judgment, "that all the power of the Cæsars could add any real force to those [the Missionary] agencies; but I see much ground for fear lest Cæsar's intervention, however well meant, should mar or neutralize the result, even if it did not entirely stop the process Cæsar's official patronage is in no way needed to strengthen the kingdom of Christ. The Missionary agencies now at work in India have the means of offering the Gospel to the people of every part of India much more fully and freely than has ever been the case with respect to such an area and such a population in any part of the world, or at any other period of the world's history."

Not, then, by the multiplied influences of civilization and commerce, in themselves at best colourless; nor by a compromise, which would accept a sentimental deism, claiming to be an oriental Christianity, but which has nothing oriental, except the name Brahmo, and nothing distinctively Christian but the name Christ; nor by the power of Cæsar, although he be baptized, is the Church of Christ to maintain and prosecute her demand upon the people of India. Still, as ever it must be, by the Sword of Missionary aggression which she received at the foot of the Cross. We must determine still, "not to know any thing among men, but Jesus Christ and Him crucified."

The growth of Missionary influence in India, from its early beginnings, Sir B. Frere strikingly describes; not less remarkable is his picture of the Missionary and his message, making their way with gentle, but inevitable degrees, into the village homes of the people." He does not at all forget "the thousand ways in which the Christian servants of Government can personally aid the Missionary cause by their subscriptions, their sympathy, their prayers, and, above all, by the example of their lives which shall be to all around them, whether Christians or not, a living epistle;" but it is still to be the "Missionary cause." It is to this active Aggression he looks for fruitful results, and it is to this he summons the Church. "In the great Missionary Societies connected with the Church of England, every form of Missionary zeal may find expression and room for exercise, and no sort of aid can be reckoned superfluous. Missionaries of either sex, the most learned and the most simple, may find work which will task to the uttermost the talents which God has given them. For all there is ample room, and there is urgent need of such aid as the weakest can give."

We commend to thoughtful men these two messages from India—Brahmoism embodied in the person and teaching of Babu Keshub Chunder Sen, and Christian Missions, as described by the late Governor of Bombay. We think the conclusion is not uncertain—still to sell the Garment and buy the Sword.

J. W.

THE LAST FIFTY YEARS—HAS THE GREAT CAUSE OF TRUE RELIGION ADVANCED OR RETROGRADED?

EVEN the most vigorous and stable of human minds have their moments of weakness and depression. Elijah, the great reformer of Ahab's time, presents a remarkable exemplification of this. He had confronted all the prophets of Baal, and with the intrepidity of faith had summoned the people to repentance. Yet immediately after, we find him flying into the wilderness from the wrath of Jezebel, and, at the foot of the juniper-tree where he had thrown himself, exclaiming, "It is enough; now, O Lord, take away my life, for I am not better than my fathers."

It is no unusual thing to find good men, old soldiers of the cross, who have endured much hardness, occasionally disheartened, and permitting themselves in gloomy views as to the progress of true religion in the world. All who have experienced the power of the Gospel of Christ in enabling a man to the subjugation of himself, are well aware that this alone can meet the deep and dread necessities of our nature, that the secret of renovation and recovery lies in the believing reception of the atonement of Christ, and therefore to the wide dissemination of the knowledge of this great remedy they consecrate themselves with unceasing diligence. They rejoice in the progress of the truth, and when, as in so intense a conflict must be expected, reverses occur, they are troubled in spirit, and, like one of old, are tempted to exclaim, "All these things are against me."

At such moments we need to be aroused like Joshua, when the Lord said to him, "Get thee up; wherefore liest thou thus upon thy face?" or like Elijah, when, as he stood upon the mount, "the Lord passed by, and a great and strong wind rent the mountains . . . but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice." The prophet in his dejection had said, "I, even I only, am left;" but He who spake assured him it was not so, and that the reality was far better than his fears. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Has the Lord's cause made progress in our world during the last fifty years, or has it retrograded? Is there less or more of true religion amongst men? Is there less of that discrimination between the truth of God and its counterfeits, which is so essential to the continued usefulness of a church and the safety of the individual Christian? Have the distinctive doctrines of the Gospel, when perceived and understood, less influence on men's lives, less restraining and quickening power? Are they fewer that desire to be found on the Lord's side, or have they increased in number? Is the enlightened disc of our earth more contracted than it was fifty years ago, or has it expanded? These are questions which claim to be investigated and satisfactorily answered. The sceptical school is vaunting, arrogant. It asserts that evangelical Christianity is emasculated and has lost its vigour, and that, worn out, it must give way to something which possesses the energy of youth, and which can compete with the growing intellectuality of these modern days; and there are many men who favour Christianity and wish it well, but who, amidst the press of business, having never thought deeply on such points, know not what to say, and remain silent and abashed.

Let us then close with the difficulty, and see what answer we can give to those who trouble us.

At the beginning of the fifty years it was as the spring-time in this country; genial

influences were abroad, and winter had begun to yield; the time of spiritual stagnation had passed away, and there was life in the land. There were burning and shining lights, not many, but in earnest, who, from their respective pulpits, preached Christ, and home vitality had increased. Various organizations, having for their object the promotion of true religion, had risen into existence. They were not confined to any one section or denomination of the Christian church, but pervaded all who held in fidelity the distinctive doctrines of revealed truth. Over all such the Spirit of God had moved with quickening power, deepening and enlarging their own perceptions of the Gospel of Christ, which were thus rendered more vivid and influential, and enkindling in the hearts of individuals and churches an earnest desire to communicate to the ignorant and unenlightened that message of reconciliation from the courts of heaven, which, when truly received, fills the heart with all joy and peace in believing.

And thus the increase of spiritual life in the churches at home manifested itself in a fervent desire to give the Gospel of Christ to those who were in ignorance of it, and Missionary development was the first-fruits of the revival.

Dr. Anderson, late Secretary of the American Board, thus states the time at which the different European evangelical denominations entered the field of Missions—

The English Baptists in 1792; the English Independents in 1795, in the London Missionary Society; the Scottish and Glasgow Missionary Societies in 1796; the Dutch, in the Netherlands Missionary Society, in 1797; the Evangelical English Episcopalians, in the Church Missionary Society, 1800; the Swiss, in the Basle Missionary Society, in 1816; the English Wesleyans in 1817; and the Church

of Scotland in 1824. Since then, five Missionary Societies, on a small scale, have been formed in England; five in Scotland; one in Ireland, one in France; eight in Germany and Switzerland; one in Holland; one in Norway; and two in Sweden. And the annual aggregate income of these thirty-three European Missionary Societies, in the year 1866, exceeded 3,500,000 dolls.

We may be pardoned if we select one of these organizations for more especial notice. The prophet of the New Testament, who unrolled the future and eventful history of the church of Christ, "saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy"—a powerful and evil agency concocted by the god of this world to obstruct the progress of the truth. It is well to remember that agencies and organizations of a different stamp and character have been raised up by the grace and providence of God, to do that which Satan would wish undone, and to spread abroad the knowledge and blessed influence of that Gospel, in which consists the deliverance of man from his present deceived and degraded state. It is well to be, like Elisha in Dothan, when he saw not only "the host which compassed the city both with horses and chariots," but when he saw also, what his dim-sighted servant did not see—"the mountains full of horses and chariots of fire round about Elisha."

In selecting one organization for especial notice, we desire not to be exclusive, only preferential. We may, we ought, to prefer the Church or Society to which we especially attach ourselves, but we trust that this paper will be so penned, as to be, in the true sense of the word, Catholic; that is, comprehensive of all, individually and collectively, whose desire it is in simplicity of spirit to do the Lord's work.

The Eclectic Society of London originated the Church Missionary Society. In various meetings and discussions the subject was well ventilated, until at length, the movement gathering strength, a meeting was held at the Castle and Falcon Inn, Aldersgate Street, April 12th, 1799, and the Church Missionary Society instituted, the Rev. John Venn, Rector of Clapham in the chair, supported by sixteen clergymen and nine laymen.

Five years later (March 7th, 1804) the British and Foreign Bible Society rose into existence. A public meeting was held March 7th, 1804, Granville Sharp, Esq., being in the chair, at which it was resolved that a Society should be formed with the designation, "The British and Foreign Bible Society, of which the sole object shall be to encourage a wider distribution of the Holy Scriptures. The Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan or Pagan."

Inquiries were instituted with a view of ascertaining the want of the Holy Scriptures at home and abroad. In Wales the dearth of the Welsh Scriptures had been such, that special efforts had been made, and some supplies obtained, which were found to be inadequate to meet the destitution. Moreover, it soon became apparent that the deficiency in Wales existed to an equal, if not greater extent, in other parts of the United Kingdom, while beyond the home circle the destitution in foreign countries was absolutely appalling.

"If, in the earlier stages of the Society's history, doubts might have been reasonably entertained whether the wants of Christendom were such as to require, and its circumstances and disposition to encourage the experiment of associating the efforts of all classes of Christians in the dissemination of the Holy Scriptures among themselves, as well as in heathen and Mohammedan countries; the facts which have progressively occurred, and more especially those of recent date, have shown that such doubts were altogether without rational foundation. It has now been ascertained by local inquiries—the exactness of which is vouched for by unquestionable authority—that there has existed in nations professing to derive the principles of their faith and the rules of their practice from the Holy Scriptures (and in our own among the number), a scarcity, amounting in some cases even to a famine of the word of God. Such was the state of things in connexion with true religion at the beginning of the present century."*

In these measures of improvement Ireland participated, and some of the light which had been kindled in this country was reflected upon that island. The paralyzing effects of intestine war had not passed away, when, in 1821, George IV. made his triumphal entry into Dublin. The hope of the country lay in the Church of the Reformation, but over the largest portion of it there brooded deadness. A few earnest men had been at work, men whose names deserve to be recorded—Peter Roe, Robert Shaw, Alexander Irwin, B. W. Matthias, Robert Daly, J. H. Singer, &c., &c., and strenuously had they laboured to infuse into the hearts of others the truth and life which they had received themselves. But the opposition was strong, and on the "new lights," as they were designated, reproach and contempt were freely heaped.

Over the masses of the population Romanism reigned supreme in its intolerance; in its holy wells, places of pilgrimage, and abject superstitions, avowing its affinity with heathenism; while the Protestantism of the country, proud of its political ascendancy, appeared satisfied that the Romanists should remain in ignorance, provided only that the ascendant party ruled them with a master's hand, and kept them in subjection.

Of the condition of one portion of that population, the Irish-speaking people, and the necessity of special efforts on their behalf, the following testimony was given by the present Bishop of Cashel, Robert Daly, at the anniversary meeting (1824) of the British and Foreign Bible Society in London—

* Rev. John Owen, "History of Bible Society.

In Antrim, Armagh, and Londonderry, the number of children educated in Sunday schools is, to the whole population, in the proportion of one to twelve; and these are peaceable, quiet counties. But in the county of Limerick—Limerick, too well known by its atrocities and murders—what is the number of children educated there? There are many who will be surprised to hear that it is only as one to nine hundred and seventy-seven. In the whole of the province of Ulster, it is as one to seventeen; and in Munster, as one to about five hundred. These are circumstances with which many persons here are unacquainted. They look for the cause of the evil in a place where they will not find it; they do not look for it in the ignorance of the Scriptures, and the want of education for the people. I would now give some information with regard to a large part of the population of Ireland; I mean those who speak the Irish language. In the provinces of Munster and of Connaught I have taken the trouble to ascertain from different accounts the number of persons who speak only the Irish language, and who understand no other; and it appears that their number is no less than two millions. And how are they provided with the Scriptures? I have been many years looking in booksellers' shops and stalls for the whole Bible in the Irish language, and

I never saw but one, and I bought that as a curiosity, at the price of two guineas. I went into a part of Ireland, where you seldom hear the Irish language, as they have English enough to answer a common question on the roads or in the fields; but I found Irish the language of their firesides. In one place some good friends had set up a large Sunday school, and one Sabbath there came in some young men to look at what was going on. I brought them our version of the Scriptures, and the moment they saw it they turned away, and said they would not read that book. I asked them if they could read Irish. "Yes," they said: "if there were an Irish class they would all come." I then got a schoolmaster to send his son, who could read Irish, and in that place there is now an Irish class, reading the Scriptures, where they before turned away from the Scriptures with disgust. Now, are we not bound to become all things to all men, if by any means we may save some? When the enemies of Paul heard him speak in their native language, they kept the more silence: so it will be with regard to the Irish: speak to them in that language the words of everlasting life, and you will have their ears, and, blessed be God, you will have their hearts also; for faith cometh by hearing, and hearing by the word of God."

Six years previously the "Irish Society for promoting the Scriptural Education and Religious Instruction of Irish Roman Catholics, chiefly through the medium of their own language," had been established, a Society which first teaches the people to read their own language, and then, when they can use it, places in their hands the Irish Bible; and this appeal of Robert Daly's so stirred the hearts of English Christians to sympathy, that to "meet the need of the native Irish population, it was resolved to print the entire Bible in the Irish *character*, as well as language, after the version of the venerable Bishop Bedell, and a separate version of 20,000 copies of the New Testament was also prepared."

We are quite aware how imperfect the sketch is which we have given of the religious status in England and Ireland some fifty years ago; in fact, it is nothing more than a meagre outline. Yet such as it is, it may serve as a point of contrast. There are not many persons who can from their own experience recal things as they were some fifty years ago. The writer of this article can do so. He was then near the termination of his university career, in Trinity College, Dublin, and he can remember well the dearth of distinctive Christian teaching under which, with many others, he had been a sufferer. He recollects also, as vividly as though it were but yesterday, when from the lips of the Rev. B. W. Matthias, of the Bethesda Chapel, Dublin, he first heard the tidings of full and free and present salvation through the atoning blood of Christ. Of Christ's sacrifice and of His power to save he knew, but he conceived that he had to qualify himself for this salvation, and that the needful help was extended only to those who had first helped themselves, and who, by their own resources, had so far lifted themselves up out of the ruins of the fall, as to place themselves in the first rank and recommend themselves to notice. The position which

ignorance thus assigned to the sinner was identical with that of the impotent man at the pool of Bethesda—"The angel went down at a certain season into the pool and troubled the water: whosoever then first, after the troubling of the water, stepped in was made whole of whatsoever disease he had," and this man had been there for many a year: often had he made the essay, but never had he succeeded; he was still in his impotency. How inexpressible the relief, when it is first made clear to the perception of the sinner, that, just as he is, he is free to come, as the sick man to the physician for help and deliverance!

Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,—
O Lamb of God, I come!

Just as I am,—and waiting not
To rid my soul of one dark blot;
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!

The electric spark once kindled, powerfully and rapidly extended itself. A dark church was illuminated. It was as when, in the far northern regions, the sun returns after a prolonged absence, and many rejoiced at the resurrection of the Lord's truth from the grave to which it had been consigned, and in which it had long lain neglected and forgotten.

The effects of that revival remain with the Church of Ireland to this day. Under her peculiar circumstances, in the presence of an estranged population, prejudiced against the reformed faith because it is the religion of the Anglo-Saxon, her connexion with the State was an embarrassment. A temporal advantage was purchased at a spiritual loss. From that she has been freed, and, like David when he put off Saul's armour, she goes forward, with no other weapons than those which are "mighty through God to the pulling down of strongholds," to that great conflict which will end in the overthrow of the Goliath—Romanism of Ireland.—(Isaiah xxvi. 4—7.)

But let us look from the past to the present, and observe how the forces on the Lord's side have increased, and how widely extended and vigorous are the aggressive efforts which are being prosecuted for the overthrow of Satan's kingdom throughout the world.

We shall select that department of the work the review of which is more properly the province of this Periodical, and with which we are best fitted to deal, because we are most conversant with it; we mean the great field of Foreign Missions. Nor can this be considered as unconnected with the general question, for Foreign Missions have their roots in the home churches, and if decay existed in the roots, the branches would become starved and dwarfed. On the contrary, the growth of the branches evidences the vigour of action that is in the root.

Nor shall we limit ourselves to what are termed Church Societies. It is well to remember the reproof which the Lord administered to the exclusiveness of John—"Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbid him because he followeth not us." But Jesus said, "Forbid him not," &c. There are many who hold the Head, although in the matter of church communion they hold not with us. There are differences, but not such as touch the effectiveness of an agency in the great work of winning souls to Christ. The Lord's sure promise is, "I, if I be lifted up, will draw all men unto me," and this may be done even where there are serious defects of discipline and organization. But as Catholic Christians our principle must be that of St. Paul—"What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

How widely the work of Foreign Missions has extended itself may be understood from the following summary taken from the Report of the East-Indian Missionary Society of Hallé. It first sets forth the vastness of the field that is within the range of the great Missionary commandment, "Go ye into all the world, and preach the Gospel to every creature;" and then enumerates the various agencies which, in obedience to this commandment, are in operation at the present time—

According to the latest reckoning, the population of the world is said to be 1,263,574,000; the population of Europe is 274,697,600; that of Asia 872,456,200; that of Africa, 51,875,000; that of America, 60,655,000; that of Australia, 3,990,000. Of these, 816,915,000 are heathens, 334,754,000 Christians, 105,688,000 Mohammedans, and 6,216,700 Jews. ("Les Missions Evangeliques," Neuchatel 1867). The "Bulletin du Monde Chrétien" reckons that there are now forty-eight Protestant Missionary Societies, with 9,415 (or according to other reckonings 8,600) Missionaries,* 319,000 (another says 318,000 and another 419,000) converts, 235,000 (or according to others 250,000) scholars and catechumens, and a yearly budget of 4,464,000 dolls. Of these, 16 Societies belong to America, and have 2,388 American and native Missionaries, 54,000 converts, 220,000 scholars and catechumens, and 1,100,000 dolls a-year. Thirty-two Societies belong to England and the Continent, with 7,027 European and native Missionaries, 264,000 converts, 213,000 scholars and catechumens, and a yearly budget of 3,361,000 dolls. belonging to them. During the last twenty years Missionary Societies have increased by one-fourth, Missionaries by one-third, and the income of the Societies by one-sixth. To this England contributes two-thirds, America one-sixth, and France, Germany, Scandinavia and the Netherlands the remaining sixth. England has money but wants men, while Germany wants money but has men, and has furnished

the English Societies with many Missionaries.

Many English and German travellers have spoken very unfavourably of Mission work, and even friends of Missions have expressed doubts whether a real increase is being made in the Mission-field. An American pamphlet states the following facts against these fears—"During the last ten years the amount of receipts has greatly increased. . . The number of Missionaries is considerably increased—in the American and English Societies to the number of 200: we can now count at least 1,200 proved and ordained Missionaries, and their efficiency is very great. The native Missionaries have also multiplied. In India alone there are over 2,000 native agents, viz. 200 ordained and 1,800 catechists, beside 1,500 schoolmasters. New Mission-fields have been opened, as, for instance, Japan, with its 40,000,000 inhabitants, which has been taken up by various Societies. One may say that during the last ten years about 150 Missionaries have penetrated into new fields, containing a total of 150,000,000 souls, and this not only not injuring, but rather strengthening the older stations. In not a few of the Mission fields decided results have been obtained. The Fiji Islands are for the most part evangelized; in Madagascar, Christianity has become powerful; in India and Burmah, and even China, there has been a great increase of converts to Christianity; while in the more advanced Missions native churches have been raised up, and Christianity has become firmly established.

In the "Missionary Herald," published by the American Board of Commissioners, and in the number for October, 1870, we find Missionary statistics, the compilation of which must have cost much time and pains. The Editor observes—

Missionary Statistics.

Eleven years ago, in August, 1859, the editor of the "Missionary Herald" published in the "Journal of Missions" statistical tables designed to present a general view of existing Protestant Missionary operations among the unevangelized. Early in the present year he commenced an effort to reproduce such tables, bringing the statistics down to the present time. Somewhat to his surprise, he has found even greater difficulty now than

he did before, in obtaining satisfactory information. The effort to obtain it, specially with reference to European Societies, has occasioned many months of delay, and now he is obliged either to give up the publication of the tables, or to use, in some cases, statistics by no means complete, and not always reliable.

He wishes here to express his feeling of great indebtedness to the Rev. Henry Jones, of London, Secretary of the Turkish Missions

* The word Missionaries here is not to be understood in its proper sense as meaning ordained Missionaries, but as inclusive of other helpers.

Aid Society, for unwearied and protracted, but still, to a great extent, ineffectual efforts to obtain for his use recent and accurate returns from various smaller British and Continental Societies, and to the Rev. Dr. Grundenmann, author of the recent very full and valuable (German) "Missionary Atlas," who, after much painstaking, forwarded returns from thirteen Societies, but was still "sorry for not having received those of eight others, to whom blanks were forwarded."

In the case of at least one American body of Christians supposed to have some foreign Missionaries, the editor has been unable, after repeated attempts, to obtain any recent returns. As far as possible, in preparing the tables, reports of last year (1869) were used in the first instance, but now, in several cases, reports for the current year have come to hand, and corrections have been made by these reports. Mostly, however, the statistics are from reports of 1869. In some cases those of English and other European Societies are from still earlier reports.

But the difficulty is by no means ended when reports are obtained, or statistics, as given by Secretaries. These statistics are themselves often very incomplete for the purposes aimed at in the preparation of these tables. Sometimes they do not distinguish between Missions to the unevangelized and to European colonists in India, Africa, Australia, &c. English Wesleyan and other Methodist Societies give all operations—Home, Colonial, and Foreign—together: many Societies do not report the wives of Missionaries as among female helpers, but only unmarried female teachers; some do not distinguish between ordained natives and Missionaries from abroad; and few reports enable one fully to classify native helpers, distinguishing preachers, catechists, teachers, &c.

Under such circumstances the editor has again done what he could. Appended notes, in the case of several Societies, will need to be consulted. In most cases where the wives of Missionaries are not included among female helpers, he has added, in the appropriate column, a number equal to the number of ordained Missionaries and male assistants.

Missions to the Jews.

The tables are designed to present statistics of Missions to heathen, Mohammedan, and degenerate nominally Christian people (as Armenians and Nestorians), but do not include labourers among the Jews, who are mainly supported by distinct Societies; and it may be well to mention here the more prominent of these Societies, with the number

of their Missionaries, and the income—
 "London Jews' Society, 14 ordained, 20 unordained Missionaries, income, 33,879*l.*; British Jews' Society, 12 Missionaries, 7,621*l.* income; Church of Scotland Jewish Scheme, 10 Missionaries, 4,660*l.* income; Free Church of Scotland Jewish Scheme, 6 Missionaries, 4,159*l.* income (in 1867); Irish Presbyterian Jews' Society, 7 Missionaries, 2,358*l.* income; Netherlands Society for Israel, 3 Missionaries; Berlin Society for the Jews, 3 Missionaries.

Women's Missionary Societies.

Mr. Jones, of London, has sent the names and some statistics of several women's Missionary Associations. The Ladies' Association for Female Education in India and Africa has six female Missionaries, 34 native female helpers, and 2,595 pupils in schools: its income last year was 3,088*l.*; the Society for Promoting Female Education in the East has 30 female Missionaries, 295 native helpers, and 15,000 pupils in schools: income, 3,969*l.*; the Ladies' Association for Promoting Education in the West Indies, with an income of 631*l.*, makes "grants in aid of schools where a sound religious education is given;" the Berlin Women's Association for the Christian Education of Females in the East, has 4 female Missionaries, "30 to 40" pupils in schools, and an income of about 2,700 dolls. The China Ladies' Association [Berlin?] has 1 male and 3 female Missionaries, 1 native teacher, 40 communicants, and 79 orphan pupils, with an income of about 5,000 dollars.

In the United States, several important organizations have been formed among women, for Missionary purposes, within a few years. They are mostly auxiliary or co-operative Societies, aiding the Boards of Missions of their respective religious denominations. The Woman's Union Missionary Society (New York) acts independently. Its income for the last year was 59,599 dolls., its Missionaries (females) in January, 1869, were 19. The Woman's Board of Missions (Boston), and the Woman's Board of Missions for the Interior (Chicago), co-operate with the American Board of Commissioners for Foreign Missions, and, with an income rapidly increasing, now support more than 30 of the unmarried females connected with the Missions of this Board, some of its boarding-schools for girls, and a number of native Bible-readers. The Woman's Foreign Missionary Society of the Methodist Episcopal Church, having "branches," in various sections of the country, co-operates with the Board of Missions of that Church.

In the statistical table which follows the above we find enumerated seventeen American Missionary Societies and forty-one European. The former send out 463 Missionaries; the European Societies 1,841 Missionaries. To these are to be added 223 ordained natives in connexion with the American, and 339 in connexion with the European Societies. It is remarkable that of the latter total no less than one-third are to be found in connexion with the Church Missionary Society. If these figures be added together they give a grand total of 2,866 ordained men, in connexion with the various Missionary Societies labouring in the Mission-field.

We cannot undertake to print the entire series of these fifty-eight Societies. The following list contains those which seem to be the most important—

EUROPEAN SOCIETIES.	Total of European Missionaries.	Income for 1899.
Church Missionary Society	203	£155,193
Society for the Propagation of the Gospel	70	106,435
London Missionary Society... ..	156	101,369
Wesleyan Missionary Society	543	89,000
Baptist Missionary Society	48	30,556
Church of Scotland	8	9,993
Free Church of Scotland	25	15,352
United Presbyterians of Scotland	40	27,540
Moravians	134	\$90,750
Basle Evangelical Society	71	190,236
Rhenish Missionary Society	56	59,563
French Evangelical Missionary Society	21	214,390f.
Leipsic Evangelical Lutheran Missionary Society	16	\$49,500
Berlin Missionary Society	33	54,513

AMERICAN SOCIETIES.	Total of Missionaries.	Income.
American Board	145	\$525,215
Presbyterian Board	84	338,861
Southern Presbyterians	11	29,045
United Presbyterians	18	50,624
Episcopal Board	13	88,342
Methodist Episcopal Board... ..	58	187,863
Baptist Union	45	200,963
Reformed Dutch Board... ..	16	81,410

These statistics have been prepared with great care, and yet they can be regarded only as an approximation. The Editor, in a few notes, explains the difficulties he has had to contend with. The Society for the Propagation of the Gospel reports 482 Missionaries, European and Native; "but a part of these are labouring in Canada, British Colonies, and among Europeans abroad. The Editor has made the best estimate he could as to those who might be regarded as Missionaries to the unevangelized, but it can hardly be accurate."

In reference to the Wesleyan Missionary Society we find the following note of explanation—

"A large part of these are labouring among British colonists. The proportion of those who are Missionaries to the unevangelized is not accurately known. The same difficulty occurs as to the distribution of income. The American Editor gives the above sum of 89,000*l.* as that which may be fairly considered as expended on Missions to the unevangelized."

To the more general table is appended another, "Statistics of Missions in the more prominent fields." The fields enumerated are nine in number.

1. *Western Asia and Turkey.*

The agency in this field is almost exclusively American. The American Board employs within its limits fifty-nine Missionaries, supplemented by forty-three ordained natives—that is, 102 ministers in charge of seventy-two churches, with 3,923 communicants. Their attention has been concentrated on a special section of the population of these countries, the Armenians, and the encouraging numbers specified are the result. The American Presbyterians and the Methodist Episcopal Board have respectively three Missionaries in these countries, but the results as yet are sparse.

The only English Society labouring in this quarter of the globe is the Church Missionary Society. Its stations are at Smyrna and in Palestine.

2. *India, Burmah, Siam, and Ceylon.*

The leading English Society in this region is the Church Missionary Society. Its statistics are 125 European Missionaries, 67 ordained natives, 1571 native helpers, 12,621 communicants, 35,515 pupils in schools. The leading American Society is the Baptist Missionary Union, with 36 Missionaries, 79 ordained natives, 19,838 communicants, and 4,737 pupils. The fertile field which it cultivates is the Karen population of India beyond the Ganges.

Other Societies may be referred to as occupying a prominent position in this region. Of the Americans the American Board has 29 Missionaries and 22 ordained natives, with 2,494 communicants; and the Presbyterian Board appears with 37 Missionaries, 8 ordained natives, but with only 572 communicants. In this case the ordained natives are few, and so are the communicants.

Of the English Societies the Gospel Propagation Society appears with 35 European Missionaries, 44 ordained natives, and 4000 communicants; the London Missionary Society with 48 Missionaries, 28 ordained natives, and 3,394 communicants; the Wesleyan Missionary Society with 32 Missionaries, 31 ordained natives, and 2,184 communicants; the Baptist Missionary Society with 38 Missionaries, 6 ordained natives, and 2,609 communicants; the Basle Evangelical Missionary Society with 39 Missionaries, 3 ordained natives, and 1866 communicants; the Leipsic Evangelical Lutheran Missionary Society with 16 Missionaries, 5 ordained natives, and 9,291 communicants; and Gosner's Missionary Society with 9 Missionaries, 1 ordained native, and 4,700 communicants.

Indian Archipelago.

The work in this region appears to be in the hands of German agencies. The Missionaries are 59, the ordained natives 7, and the communicants 558.

China and Japan.

The Missionaries in this field in connexion with the American Societies are 83 in number, the native preachers 86, and the communicants 2,680. The Missionaries in connexion with European Societies are 85 in number, the ordained natives and native preachers 96, and the communicants 3,498. Of the American Societies the Presbyterian Board takes the lead, having 23 Missionaries, 9 ordained natives, and 649 communicants; next to this ranks the American Board with 15 Missionaries, 8 ordained natives, and 154 communicants.

Of European Societies the London Missionary Society claims the first place, with 21 Missionaries, 42 ordained natives and native preachers, and 1,265 communicants. The Church Missionary Society occupies the next place, with 15 European Missionaries, 2 ordained natives, and 296 communicants. The Berlin Missionary Union is

stated to have 5 Missionaries in this field, no ordained natives, and 200 communicants, and the Berlin Mission to China, 2 Missionaries, no ordained natives, and 200 communicants.

5. *Africa, Madagascar, and Mauritius.*

Within this region lies one of the great fields of the Church Missionary Society, where a work, prosecuted for upwards of fifty years with self-denying perseverance, has been crowned with marked success. At Sierra Leone has been raised up an independent native church, not leaning upon the funds of the Church Missionary Society, but resting on its own resources. Yet, for this reason the Society appears to disadvantage in the statistical tables, for the communicants of Sierra Leone, in number several thousands, having been transferred to the Native church, a residuum of 1782 is all that is placed to its account. The ordained natives are, for the same reason, proportionally diminished; many of them are now the parochial ministers of the native church. This is an honourable decrease. It marks progress, and reminds us of the Baptist's sentence—"He must increase, I must decrease." Nevertheless the Church Missionary Society numbers in this region 16 European Missionaries and 20 ordained natives.

The London Missionary Society stands forth in strong array—46 Missionaries, 21 ordained natives, and 12,932 communicants. Madagascar has yielded much of this harvest. In close numerical competition ranges the Wesleyan Missionary Society with 68 Missionaries, 10 ordained natives, and 18,319 communicants. The Moravians appear with 23 Missionaries and 2,042 communicants; the Basle Evangelical Society with 18 Missionaries and 805 communicants; the Rhenish Missionary Society with 33 Missionaries and 1,800 communicants; the French Evangelical Missionary Society with 19 Missionaries and 1,670 communicants; but none of these Societies are as yet enabled to reckon ordained natives among their agents. Until this be done the work cannot be regarded as having taken root in the native soil.

6.—*Islands of the Pacific and Australia.*

In this peculiar field of labour, the scattered groups of islands which grace the waters of the Pacific, we find four leading Societies—the Wesleyan Missionary Society, the American Board, the London Missionary Society, and the Church Missionary Society. We have placed them according to the importance of their respective statistics.

	No. of Missionaries.	Ordained Natives.	Communi- cants.
* Wesleyan Missionary Society	239	60	52,191
London Missionary Society	28	26	12,924
American Board	21	37	15,407
† Church Missionary Society	17	14	1,543

Besides these, the Gospel Propagation Society has in connexion with it twelve Missionaries and two ordained natives; the number of communicants is not given. There are also within this region two American Societies—the Nova-Scotia Presbyterian with three Missionaries, and the American Missionary Association with two Missionaries: and of European Societies, the Moravians, with four Missionaries, the French Evangelical Missionary Society with two Missionaries, the North German

* We must refer the reader to a previous remark. The Missionaries of the Wesleyan Society labour largely amongst English colonists, and it is impossible to say who are Missionaries to the unevangelized.

† The unhappy wars about land between colonists and natives have put back the New Zealand Mission and diminished the number of communicants.

Missionary Society with two Missionaries, and the Hermansburg Missionary Society with two Missionaries; but none of these appear, as yet, to have in connexion with them ordained natives.

7.—*North-American Indians, Labrador and Greenland.*

We should expect to find the American Missionary Societies present in this field in preponderating strength, the Red Indian race being especially their province, inasmuch as that race has received much wrong, and ought to receive much good at the hands of those who have settled in the land which once was theirs. The preponderance, however, is with the European Societies. The American Societies have in this region thirty-three Missionaries, forty-two native preachers, whether ordained or not we cannot say, and 2,323 communicants.

The European Societies have in the same region seventy-seven Missionaries, eight ordained natives, all of whom are in connexion with the Church Missionary Society and 4,277 communicants.

The statistical order is as follows—

	Missionaries.	Ordained Natives, or Native Preachers.	Communicants.
<i>European.</i>			
Wesleyan Missionary Society	21	—	11,326
Society for the Propagation of the Gospel...	14	—	440
Church Missionary Society	13	8	992
Moravians	29	—	1,519
<i>American.</i>			
Methodist Episcopal Board	11	23 Nat. Pr.	1,000
American Board	7	11	788
Presbyterian Board	5	—	235
Southern Presbyterians	4	3	—
Episcopal Board	1	5	300
Southern Baptists	5	—	—

8.—*West-India Islands and adjoining Coasts.*

In this region the American Societies have only nine Missionaries in connexion with the Nova-Scotia Presbyterian, the Episcopal Board, and the American Missionary Society. No native preachers are specified, and the communicants are only 500.

The European Societies send into this field 172 Missionaries, with 56 natives either in orders, or accredited as native preachers, and have in connexion with them, 67,004 communicants.

The statistical order is as follows—

	Missionaries.	Ordained Natives or Preachers.	Communicants.
Wesleyan Missionary Society	80	—	41,600
Moravians	75	—	17,024
London Missionary Society	13	16	4,972
Baptist Missionary Society	4	40	3,408

9.—*South America.*

In this field the American Societies have fifteen Missionaries, one native preacher, and 278 communicants; the European Societies, fourteen Missionaries and 529 communicants. The European Missionaries are all English, ten of them being in connexion with the South-American Society, and four in connexion with the Gospel

Propagation Society. Of the American Missions, eight are in connexion with the Presbyterian Board, four with the Southern Presbyterian, and four with the Methodist Episcopal Board.

We shall now present a summary of the total of labourers in each of the above regions, and the results which have been attained, so far as they have as yet developed themselves.

	Missionaries.	Ordained Natives or native Preachers.	Communicants.
Western Asia and European Turkey... ..	73	43	4,108
India, Burmah, Siam, and Ceylon	537	319	74,810
Indian Archipelago	59	7 Nat. Pr.	558
China and Japan... ..	168	182	6,215
Africa, Madagascar, and Mauritius	410	60	47,759
Islands of the Pacific and Australia	332	189	88,088
North American Indians, &c.	110	50	6,600
West Indies	181	56	67,504
South America	29	1	807
Total	1,899	907	291,449

In the statistical tables which constitute the basis of this article we find native helpers subdivided under various heads, such as "native pastors, native preachers, other native helpers." It is impossible to ascertain how many of the native preachers have been ordained, and we are thus precluded from stating definitively how many of the Christian converts throughout the world are in holy orders. It will be desirable that we should mass all these classes together, and thus present a total of those who, having been brought into the Christian church from heathenism, are now, in some form or another, engaged in direct Missionary work.

Western Asia, &c.	452
India, &c.	5,172
Indian Archipelago	7
China, &c.	523
Africa	1,206
Pacific Islands	3,519
North American Indians, &c.	50
West Indies, &c....	56
South America	1

10,986

There is here, then, a goodly array, one which reminds us of the companies that came to David at Ziklag, and of the armies which gathered under his standard at Hebron. They came to him "to turn the kingdom of Saul to him, according to the word of the Lord." They were men of different tribes, some from Judah and Simeon and Levi. There were men of the tribe of Benjamin, of the very kindred of Saul, 3000 men. The children of Ephraim were numerous, upwards of 20,000; and of the half tribe of Manasseh, 18,000 men. The children of Issachar were choice men, "that had understanding of the times, to know what Israel ought to do;" and of Zebulun there were 50,000, "expert in war." Naphtali was there with a thousand captains, and 37,000 men. The Danites also contributed 28,000 men expert in war, and Asher 40,000 trained warriors. Nor did the two and a half tribes beyond Jordan hang back as they did in the days of Deborah, for "they came with all manner of instruments of war for the battle, an hundred and twenty thousand." "All

these men of war came with a perfect heart to Hebron to make David king over Israel."

And so from the various sections of the Church Catholic men come forward to take service under the Missionary standard, prepared to contend for the overthrow of Satan's usurpation, and the establishment in its stead of the supremacy of Immanuel. Of the various denominations which "hold the head," there is not one which has not its representatives, more or less numerous, in this combined force, and they bring their diverse gifts and qualifications as their offerings to a common cause; and while they engage in active service, their brethren of the home churches prepare for them the needful appliances, like the men of Issachar and Zebulun and Naphtali, "who brought bread on asses, and on camels, and on mules, and on oxen, and meat, and meal, cakes of figs, and bunches of raisins, and wine and oil, and oxen and sheep abundantly."

Has the cause of God retrograded, or has it made progress during the last fifty years? Is it true that the efforts made for the dissemination of Gospel truth throughout the world were more vigorous and extensive at the beginning of that period than they are now?

We have lying before us a volume of the "Missionary Register" for the year 1820. We find in it calculations which precisely answer our purpose. It is there stated that in that year 357 Missionaries had been sent out by the Christians of Europe and America to preach the Gospel to the heathen, and that they had been distributed in the following proportions:—

Asia	...	...	...	...	...	...	...	...	102
Africa	...	...	...	...	...	...	...	...	61
America	...	...	...	...	...	...	...	...	194.

Now there is a total of 1949 Missionaries distributed as follows—

Asia	...	...	...	...	...	...	...	...	837
Africa	...	...	...	...	...	...	...	...	410
America, including the Pacific Islands, and West Indies	...	...	...	...	...	...	...	...	652

If to this be added the results of this initiative agency, the native churches which have been raised up in Asia, Africa, and America, the native pastors and teachers, 11,000 in number, who once formed a portion of the mass over which the god of this world rules, now freed from his yoke, and serving under the standard of Him to whom they owe their liberation, may we not say, "The Lord hath done great things for us, whereof we are glad?" "Thou, O God, hast of Thy goodness prepared for the poor. The Lord gave the word: great was the company of those that published it;" and as we mark how "the little one has become a thousand, and a small one a strong nation," may we not break forth like the prophet of old, and exclaim,

"How goodly are thy tents O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign-aloes which the Lord hath planted,
And as cedar trees beside the waters?"

There had been often feuds and dissensions among the tribes of Israel. Even at critical junctures they had not always worked together; nay, with a strange perverseness they had wrought against each other; Ephraim had envied Judah, and Judah had vexed Ephraim; but no event could be conceived better calculated to soften down asperities and promote union than the gathering of portions of these tribes under the banner of the same master.

And sad dissensions there have been amongst the various Protestant denominations; so much so, that Paul's admonition to the Galatians with all propriety might be addressed to them—"If ye bite and devour one another, take heed that ye be not consumed one of another." But nothing can be conceived so well calculated to banish dissension and promote brotherly love as the union of so many churches, through their representative, under the one Missionary banner, which the Lord Himself unfurled—"Go ye, and teach all nations;" for in this warfare victories are not gained nor triumphs achieved by peculiarities in which they differ, but by the grand central and distinctive doctrines of the Gospel in which they all agree. In the actual experience of the Missionary warfare, Missionaries abroad and their friends at home learn how powerless sectarianism is to produce spiritual results, and what a divine weight and influence there are in teaching and preaching Jesus Christ to melt and win souls to God. The true corrective for home dissensions is to be found in the experiences of the Mission-field. Men come back from that field wiser and more tolerant, and prepared to deport themselves towards their brethren of other communions in the spirit of the apostolic injunction—"If in any thing ye be otherwise minded God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

There are many features in this great work well worthy of notice and admiration, and none more so than its attempted universality. Evidently the church of Christ has grasped in its conception the extent of the duty assigned to it, and will not be satisfied until it has sent forth its messengers into all the world. Hence we see every one of the nine regions, into which the surface of our globe is divided, occupied by a body of Missionaries more or less numerous. There is in each region a plant of Christianity; one which has already taken root and which will be sure to spread.

That much has been done, far more than a thoughtless world, which hears of Missions only to despise them, imagines to be the case, we have already shown; but it may be well to confirm our statements by reliable testimony. In Dr. Rufus Anderson's valuable work on Foreign Missions we find an elaborate summary of Missionary work in its existing stage of development, and we introduce some extracts from his chapter on the "Success of Missions," which, penned by one who is so thoroughly conversant with this subject, will, we think, command attention.

The countries of the *Mediterranean*.—"The English Church Missionary Society was the first to move in this part of the world, which it did in 1815, sending the Rev. W. Jowett, an enlightened scholar, whose published "Researches," as I thankfully remember, were a valuable guide and incentive forty years ago."

In 1823 Beirut was occupied by Messrs. Goodall and Bird of the American Board.

This was in 1823; and it was the beginning of that great movement of our American churches, which has since extended through Turkey and into Persia, and gained a footing in most of the more important influential posts among the races speaking the Arabic, Turkish, Syriac, Armenian, and Bulgarian languages. The churches have taken possession, moreover, of what may be regarded as the religious centres of the Greek, Armenian, Bulgarian, and Syriac churches; and there are but few places not now occupied by foreign Missionaries in Western Asia, north of Arabia, which we should desire to see occupied for any length of time by others than native labourers.

India.

In the north-west corner of India, we find Missionaries. From thence, down through the hundred and twenty millions in the great valley of the Ganges to Calcutta, we find a large number of the more important posts in possession of different Missionary Societies; though as yet, for the most part, with an altogether inadequate Missionary force. The valley of the Indus is also beginning to be occupied by Missionary stations, and so is Rajpootana.

From Calcutta towards the south-west, and from Surat and Bombay towards the east and south-east, and over the great populous penin-

sula of India, Missionaries are found at very many of the more influential centres; and the same is true of Ceylon. A late number of the "Friend of India," published in Calcutta, affirms, that thirty Societies in Great Britain, the United States and Germany are at work in India, with five hundred and forty white and two hundred and twenty native clergy, and eighteen hundred native catechists;

working in four hundred central stations, with two thousand three hundred branches; and that they have eighty thousand boys and thirty thousand girls in their schools. The annual cost is reckoned at 300,000, or 1,500,000 dollars; of which 250,000 dollars are given by people in India who are conversant with the facts; and 100,000 dollars by the native converts themselves.

The construction of railways in India has greatly facilitated the extension of Missionary efforts.

The Farther East.

The railway system embraces an extent of about five thousand miles, and the larger part of it has been completed. What is called the "East-India Railway," running up the valley of the Ganges, connects Calcutta with Delhi, a distance of a thousand miles. The "Great India Peninsular Railway" connects with the one in the Ganges valley, at Allahabad, about five hundred miles above Calcutta, crosses the Deccan plateau, and descends thence to the Concan and Bombay, and from Bombay it proceeds to Madras, the whole length of the line being twelve hundred and sixty-six miles. The ascent of the Ghauts on this line from Bombay to Madras, was a work requiring upwards of seven years, during which as many as forty thousand labourers were occasionally employed upon it at one time. "Beginning its ascent along a spur thrown out from the main range, this incline continues its upward winding way through long tunnels piercing the hardest basalt, across viaducts spanning ravines of great width and depth, often along what is simply a large notch cut in the face of a precipice." The "Madras Railway" crosses from Madras to a port on the Malabar coast, eight hundred and twenty-five miles. The "Bombay, Baroda, and Central India Railway" goes northward from Bombay into the fertile province of Guzerat, three hundred and twelve miles; and may yet be extended through Rajpootana to Delhi. The "Punjab Railway" extends from Delhi through Lahore, the capital of the Punjab, and thence westward to Multan; from whence there will be a connexion by steamers, and by the "Scinde Railway" with Kurrachee, a seaport near the mouth of that river. The extent of the "Punjab Railway" is five hundred and sixty-six miles, and of the "Scinde Railway" one hundred and nine miles. From Calcutta, the "Eastern Bengal Railway" runs north-easterly one hundred and fifty-nine miles, and may yet be extended to the borders of China; and the "South Eastern Railway" twenty-nine miles,

to a point on the neighbouring coast. The "Southern India Railway," one hundred and sixty-eight miles, connects Madras with Negapatam, a seaport on the eastern coast of the continent; and will probably be extended through the Madura and Tinnevely provinces to Travancore.

On the 1st of May, 1868, nearly four thousand miles on these railways were open to travel and traffic, and an additional thousand miles were under construction. Bombay is therefore to become "the sea-gate through which the postal communications of Europe and India are henceforth to flow."

The estimated cost of these five thousand miles of railway is four hundred and fifty millions of dollars. And, under the orderings of Divine Providence, the whole is built as really for the church as for the world, and wholly at the expense of the latter.

The more influential posts in Burmah, Assam and Siam eastward of India, are occupied by Missionaries. There are also Missionary stations on the great island of Borneo, and on the Mollucas and Celebes. In the maritime provinces of China nearly every important port has Missionaries; and there are Missionaries some hundreds of miles up the Yang-tsze-kiang, the great river of China, others half-way from the sea to the capital, others in Peking, and there is a Missionary post beyond the famous Chinese wall. Japan has also been entered by Protestant Missionary Societies, and so are different portions of Papal Europe, and of Spanish and Portuguese America.

In the Pacific Ocean, a large portion of the more important groups of islands are occupied, and so extensively, that the chances of shipwreck among savage pagans have been greatly reduced—as I presume the rates of insurance would show.

Nearly the whole of Southern Africa has, for many years, been under religious culture by Missionaries. So is a small portion of the eastern coast, and a part of Madagascar. So is the coast of Western Africa from the Equa-

tor a long distance westward, and there are Missionaries on the Niger, and also in Egypt.

North-American Indians.

The Missions to the Cherokee and Choctaw Indians, tribes numbering together about forty thousand souls, were begun in the years 1816 and 1818. In 1860, these Indians were pronounced a Christian people. In addition to sixteen white preachers of different denominations, the Cherokees had more than forty licensed native preachers.

Surrounded by slaveholders, and being such to some extent themselves, those Indians suffered much in their religious condition during the late war. Nevertheless, they are a monument and proof of what might have been accomplished among the Indians of North America, through the grace of God, but for the pernicious influences of white neighbours and traders.

A more remarkable triumph of the Gospel was among the Dakota Indians in Minnesota, within the past six or seven years. There had been Missionary labourers among them before, but without much apparent success. In 1862, the Pagan Dakotas resolved upon exterminating, in true Indian style, the whites who had encroached on their hunting-grounds, and they actually commenced a general massacre. The Missionaries and their families escaped only by a painful flight, in which they were aided by Christian Indians. It was a renewal of the old King Philip war, and the exasperated whites, as aforetime, after the Indians had been subdued, made little distinction between the innocent and guilty. Two thousand Dakotas were held in military custody, of whom more than three hundred were sentenced to death by a military commission, though less than forty were executed, in consequence of an appeal to President Lincoln.

The Missionaries were allowed free access to the Indians under this military restraint, and then commenced their harvest. Within three years, more than five hundred Dakotas were admitted to the church on giving credible evidence of piety. Two thirds of these soon learned to read and write their own language, and several were licensed as preachers of the Gospel.

In the year 1852, ten American Missionary Societies had Missions among the Indian tribes, with ninety-four ordained Missionaries, thirty-eight native preachers (of whom I think few had received ordination), nine thousand nine hundred and sixty-four church members, nine hundred and thirty-six in boarding-schools and about fifteen hundred in day schools.

The decline in these Missions, since that time, is attributable mainly to national causes, into which it is not needful that I now enter.

Islands of the Pacific.

These islands have awakened an extraordinary interest during the past half century.

The Sandwich Islands come first in the geographical order. The system of idolatry there, such as it was, had its overthrow before the arrival of the American Mission in 1820. Seventeen years after the commencement of the Mission, and when the primary truths of the Gospel had been generally diffused, there commenced throughout the islands, as the evident result of an outpouring of the Holy Spirit, a wonderful religious movement affecting the entire native mind; and more than a fourth part of the adult population was then added to the church.

The generation in which this remarkable triumph of grace occurred has nearly passed away. Yet almost a third part of the inhabitants are, at this time, members of the church, of whom more than eight hundred were received as communicants in the year 1868. There are now thirty native churches on those islands, with native pastors supported by themselves; which churches also support thirteen native foreign Missionaries in the Marquesas Islands and Micronesia. And they contributed more than 29,000 dolls. in gold, the past year (1868), for various Christian objects, including the publication of nearly three million pages of Christian literature. Having myself traversed all over the Sandwich Islands five years ago, I do not hesitate to declare the United States to be no more entitled, as a whole, to the appellation of Christian than are those islands.

Let us turn to islands in the South Pacific. Twenty-three years before the Gospel was brought to the Sandwich Islands, a company of English Missionaries landed at Tahiti, in Eastern Polynesia, and after labouring in great discouragement almost a score of years, they rejoiced over their first convert. Then began a religious revolution on that island, the evident work of the Holy Spirit, which will always deserve a place in the Christian history. Island after island, group after group of islands, in quick succession threw away their idols, and embraced the Gospel. In some cases, the mere tidings of what had occurred in Tahiti, though carried only by a native convert, was enough to produce this result. Indeed, it may almost be said that the chief instruments in this propagation of the Gospel were native evangelists. In less

than twenty years Christianity had become the only religion in most of the numerous islands westward, through the space of nearly three thousand miles. Never was there seen an overthrow of idolatry more extensive, and more rapid and complete.

The chief foreign agency in Eastern and Central Polynesia was that of Missionaries of the London Missionary Society. But the most remarkable results are in the Fiji Islands, about eighty in number, with a population of two hundred thousand. Thirty years ago the people were all cannibals, and delighted in their horrid feasts. If a hundred white men had been cast upon their shores before the entrance of the Gospel they would all have been immediately killed and eaten. Seamen dreaded them. An American vessel from Vancouver's Island, not long ago, was wrecked at sea. The crew took to their boat, and, after drifting some hundreds of miles, struck at length on a coral reef. On reaching the shore, they found themselves on one of the Fiji Islands, and gave themselves up for lost. But one of them picking up a book from the sand, exclaimed, "Jack, I say, all's right; here is a Bible! Thank God, Christianity is here, and we shall be saved!" And so it proved. There is no record of more remarkable courage, self-denial, and success in

Missions, than that of the English Wesleyan Missionaries on those islands. The Mission was commenced in the year 1835, and within thirty years of its commencement one hundred thousand, or about one-half of the inhabitants, were in possession of the Scriptures in their own language; and, according to the latest intelligence, ninety thousand attended public worship, including the Sabbath-school children, and there were twenty-two thousand church members. The Fijian preachers numbered six hundred and sixty-three. Forty-five of the native preachers had received ordination, or were candidates for it; while the number of teachers exceeded one thousand, and there were thirty-six thousand in the schools.

China.

In China, a world of heathenism, there has been scarcely time yet for more than the first harvest fruits. It is not forty years since a Missionary was safe only within the trading factories of Canton; and not even there, if his profession were publicly avowed. Now Missionaries labour openly and freely at all the chief marts of trade along the coast, and one of the strongest Missions is in the great metropolis. The success we can yet speak of in that vast domain of paganism is chiefly of discovery, of accessibility, of peaceful occupancy, and of some promising first-fruits.

We consider ourselves justified in retaining Dr. Anderson's phrase of "peaceful occupancy." Such the Evangelist, who seeks to win souls to Christ, not to proselyte to a corrupt church of which he is the agent; who does not needlessly offend the prejudices of the people; who labours among the Chinese truthfully and prayerfully, and guides his affairs with discretion, will find his mission in China, on the whole, to be. First-fruits have been gathered in, more than "some;" they justify a stronger word. There is at least a handful of corn on the hills of Fuhkien and the low-lying places and valleys of Chekiang, and we believe that the fruit thereof "shall shake like Lebanon."

The Karens of Burmah.

A Karen evangelist, named Quala, in the space of three years, was the means of hopelessly converting more than two thousand of his countrymen.

It is forty years since the Mission was commenced among the Karens, and the success of that native evangelist was five and twenty years after that time. Contemporary with that remarkable man were the labours and successes of the Missionary, Mr. Vinton. After some years successfully spent in Maulmain and the surrounding country, Mr. Vinton removed into the province of Rangoon, where his Christian ardour found ample scope in unoccupied districts among the Karens. This was in 1852, and in six years he died. In these six years Mr. Vinton planted forty

churches, opened forty-two houses of worship, and thirty-two school-houses, and between eight and nine thousand Karens were raised to the level of Christian worshippers. In the rainy season, when he could not travel, he employed himself in bringing forward a native ministry, and about one hundred native pastors, evangelists, and school-teachers were thus trained.

The Mission to which Mr. Vinton belonged contained, in the year 1868, sixty-six native ordained pastors and evangelists, three hundred and forty-six native preachers unordained, three hundred and sixty native churches, nineteen thousand two hundred and thirty-one church-members, and nearly sixty thousand native Christians of all ages. This surely is success; this is the blessing of God.

The Karens, the Santhals, the Coles of Nagpore, the Mahars of Western India, the Shanars of Southern India, the Hottentots and Kaffirs of Africa, the islanders of the Pacific Ocean, and the American Indians, are nearly all in the same stratum of society; and their low social position makes a change of religion comparatively easy. To the poor, the Gospel comes with its most alluring power; and in the early stages of the Missionary enterprise it was necessary, owing to the weakness of faith in the churches of England and America, to give a disproportionate attention to the aboriginal races. By the speedier results thus obtained the churches at home were prepared to enter upon the more costly and protracted efforts in the more populous and difficult regions.

Madagascar.

The remarkable triumphs of grace in the island of Madagascar, inhabited by a mixed race, need not be now repeated. It will be remembered that, not long after the Gospel had been planted, the English Missionaries were driven away by a pagan queen, and that the native converts, left to themselves, and subjected to a terrible persecution for twenty-five years, yet grew in numbers; so that, only seven years after the return of the Missionaries, there were ninety churches and one hundred and one pastors within and around the metropolis; and the church-members were five thousand two hundred and fifty-five, and the nominal Christians twenty thousand. I think nothing more remarkable than this is found in the history of Missions. In five years, subsequent to 1861, the people erected a hundred simple houses for worship at their own cost. And only two years later we have authentic information that a new queen and her government have publicly renounced idolatry, sent away the great idol, and stopped the government works on the Lord's-day, and that the places of Christian worship are crowded to excess. At one large church erected by the Missionaries more than two thousand were counted in one church on the Sabbath.

Africa.

Equatorial Africa, it would seem, must be evangelized by her own sable sons; and our lately emancipated millions should do the work. The loss of life among white Missionaries from the climate demonstrates this, but their labours have also demonstrated the feasibility of the work. The most promising Mission now in Western Africa is perhaps the purely African Mission of the Church

Missionary Society on the river Niger, under the guiding influence of that highly respected negro bishop, the Rev. Dr Crowther, who was taken from the hold of a slave-ship when a boy, brought to Sierra Leone, and educated there and in England. The Missions along the West-African coast are estimated to contain a nominally Christian population of more than fifty thousand; thus forming an excellent base for future Missionary operations in the interior.

In respect to South Africa, it should perhaps be said that the grand result of the Missions there has been to save the Hottentot, Kaffir, and other tribes, from being utterly destroyed by the Dutch and English colonists, who would fain have seized their lands, and either massacred the people, or reduced them to slavery. Were it not for the blessing of God on the Missions, such would doubtless have been the result over the whole country, from Cape Town to Natal, and far interior.

The Armenians.

I must pass by the Arabs of Syria, the Turks, the Bulgarians, and the Nestorians; though of the Nestorians I ought to say that more than six hundred are recognised by the Missionaries as worthy communicants, and that nearly seventy of the Nestorian ecclesiastics are evangelical preachers of the Gospel.

I can only state some of the leading facts illustrating the blessing of God on the Mission to the Armenians, numbering about two millions.

Suffice it now to say, concerning the Mission to the Armenians, that it numbers sixty-three Protestant or evangelical churches, containing two thousand seven hundred and sixty-six members. Of native pastors there are thirty-six, nearly all supported by the people; forty licensed preachers, nearly three hundred native helpers, of pupils in the schools six thousand, and of acknowledged Protestants about fourteen thousand, but the number of those who are really Protestant in opinion and feeling must be far greater.

Dr. Anderson's Conclusion.

Behold now the camp fires of Immanuel's army, extending over a large proportion of the Pacific Islands; along the Chinese coast and into its interior; over the greater part of India; over Western Asia; on the great island of Madagascar; over almost the whole of South Africa, and along its western coast for two thousand miles; in the frozen regions of Labrador and Greenland; and among the Indians of our own West and the British North-west.

Does any one think that these fires will be suffered to die out—that this army of Immanuel, giving up in shameful defeat, will retire before the powers of darkness? Will He, who gave His life to ransom the world from sin, under whose banner and in obedience to whose command this army has gone forth, ever forsake it while loyal to His cause?

Should the army of invasion seem to any to be a little flock, still it is the "little flock" to which the Lord Jesus declares it is the Father's good pleasure to give the kingdom. It is an army, of which it is foretold, that "one shall chase a thousand, and two put ten thousand to flight." It is further to be considered that every true convert becomes of course a loyal soldier for life, and these loyal soldiers are increasing by thousands every year.

The number of Mission churches at present in the unevangelized regions is two thousand and five hundred; of church-members, more

than two hundred and fifty thousand; and the nominal Christians may be reckoned at not less than a million. The ordained Missionaries, nearly two thousand in number, are already greatly outnumbered by the native preachers, and the Gospel is taking root in at least four thousand places beyond the bounds of Christendom.

Persecution cannot arrest this work; it would rather facilitate its progress. The Romish Church cannot greatly retard it; it will rather serve as an incitement to the Protestant Church. Nor will the wars of Christendom. The Missions had their rise when Christendom was in arms. In no way can the progress of these Missions be arrested, except by a general decline in the evangelical churches; and it is undoubtedly a fact that foreign Missions, vigorously prosecuted, will themselves almost ensure against the possibility of such a decline.

We have now placed before our readers various statistical returns in relation to the progress of Missionary work throughout the world, gathered from the Report of the Hallé Society, from the "American Herald," and from Dr. Anderson's work on Foreign Missions. They do not on all points coincide, and this we admit. There are inaccuracies which will be detected by the friends of this or that particular movement, and the Editor fully expects to be expostulated with respecting them; but there are great leading facts which stand out prominently, and which are of such value as to render to the friends of Missions more than a compensation for minor errors.

The increase in the aggressive agency, *i. e.*, Missionaries, in the full sense of the expression, of European origin, is undoubted. The German Report numbers them at 1,200, the "American Herald," at 1,899; Dr. Anderson's estimate is the same with the "American Herald," nearly 2,000.

The converts, or church members, that is, as we understand it, those whose profession of Christianity is esteemed to be reliable, are estimated by the first of our three authorities at 264,000, and by Dr. Anderson at 250,000. These, then, constitute the new salt for heathendom, the reproductive agency, the first-fruits, which, yielding the naturalized seed, are to enlarge the breadth of the sowing and bring in fuller harvests.

The native preachers, according to Dr. Anderson, greatly outnumber the ordained Missionaries. It is difficult to distinguish between ordained natives and native preachers; but we believe that the higher order of native agency may be safely estimated at one-third of the European Missionaries, while in a more extended sense, as inclusive of all classes of helpers, the total is between four-fold and five-fold larger than the numerical total of the European body.

Finally the number of Mission Churches in unevangelized regions is computed at 2,500, while the Gospel is taking root in 4,000 places beyond the bounds of Christendom.

Are Missions a failure? The Church of Christ aims at a universal conquest, and desires that the Lord should reign as universal King. She has gone forward during the last fifty years. It is not her intention, by God's help, to turn back. There is much—how much!—yet to be done.

There are portions of the work which as yet have been unapproached; in fact, until recently they were unknown. The vast and populous regions of Equatorial Africa were shrouded in darkness, and the great inland seas, the Victoria Nyanza, the Albert Nyanza, the Tanganyika, and others to the south, were hidden from the eyes of the European, until Livingstone and Grant and Speke and Baker solved the mystery. The sable nations which populate the shores of these vast reservoirs lie in the depths of utter barbarism, nor will the Church of Christ be satisfied until upon the Mountains of the Moon the feet of him that bringeth good tidings that publisheth peace, shall be beautiful. In fact the world has been opening before the church, as the church has become fitted for its work, and we may look for a still further expansion of the horizon of opportunity. Obstructive dynasties, overthrown as by an earthquake, shall be removed out of the way, until the Christian evangelist shall have free access to the interior millions of China, to the isolated people of Thibet, and the barbarous tribes of upland Asia, now gradually yielding to the systematic encroachments of Russia's ambition. New openings shall not fail to elicit new sympathies and call forth new efforts, until "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

Surely in the summary of facts, which have been thus crowded together, there is enough to arrest the attention of any sensible man; enough to silence the world and to encourage the church. Dr. Anderson says—

How do we account for all this? What does it mean? Within the memory of many who are now living, the world has been strangely opened, as by a miracle, and made accessible to the Gospel. Why is this? And why has such a vast, systematic organization grown up of associations over the Christian world, with the specific and declared purpose to publish the Gospel to every creature? Never was such a thing seen before. Why has the great and blessed God crowded so many and such stupendous results into our day? I am unable to answer these inquiries, except on the supposition that the "fulness of time" has come for the commanded and predicted publication of the Gospel through the world. Surely there has never been an age like the present. Never did churches, never did individual Christians, never did any man with the Gospel in his hands, stand in such a relation to the unevangelized world as we now do. Not only is that world accessible,

but it lies on our very borders. Men sometimes complain of the frequency and the urgency of the calls on their religious benevolence, or upon their Missionary service. But do they not see that these calls result from the character which God has impressed upon our age, and from the relations we stand in to the surrounding world? Our fathers of the last century had no such calls from nations beyond the limits of Christendom; and they had not, because those nations were then comparatively unknown, or else were unapproachable. But God has been pleased to lift the pall of death from off the heathen world; to bring it near; and to fill our eyes with the sight and our ears with the cry of their distress. He has levelled mountains and bridged oceans, which separated the benighted nations from us, and made for us a highway to every land. To us he says, "Go!" with an emphasis and a meaning such as this command never had to ministers and Christians in former ages.

Our opportunities, our responsibilities have increased, but we have ampler means at our disposal.

Let us glance at one organization with which we are familiar—the Church Missionary Society. Fifty years ago this was its status—

Station ^s	95
Ordained Missionaries:	
European	86
Country-born or native	6
Unordained labourers.	
European catechists, &c.	83
European female teachers	4

Native or country-born male or female	
assistants... ..	428
Communicants	2,721.

At the end of fifty years we find its position as follows :—

Stations	156
Ordained Missionaries :	
Europeans	203
East Indian and country born	5
Native	109
Unordained labourers :	
European catechists, &c.	19
European female teachers	8
East Indian or country born	18
Native Christian teachers of all classes ...	1829
Communicants	17,349.

Has there been growth in this organization? Has it been like Gideon's fleece, saturated with dew while all around is dry? Not so. We have selected it as exemplifying the blessing which has been shared by all. There has been an increase in the ordained agency—317 instead of 92; in the places occupied, 156 stations instead of 95; in the results which the gardens under cultivation have yielded 1,829 native helpers instead of 428; and 17,349 communicants, notwithstanding the independence of the Sierra-Leone Church, instead of 2,721. The branches have spread; then the roots must have been in vigorous action, and supplied a proportionate increase of sap. There must have been more interest at home, and how could this have been if home religion had decreased?

We are now in a position to recur to the question with which this paper commenced and ask—Has the Lord's cause advanced or retrograded during the last fifty years?

CHRISTIAN MISSIONS ON THE NIGER.

THE Niger Mission presents to the friends of Africa an object of deep interest, and the more so, because the Niger is the great water road to the interior of Soudan.

It is deeply interesting to mark how, in the very configuration of this great continent, there has been mercy—mercy as regards the evils of the past, mercy as regards the promise of the future; for the past has been a time of evil to Africa, and the future, as it develops, will unfold the compensation, when "Ethiopia shall stretch out her hands unto God."

Let the configuration of this great continent be regarded. Nothing can be more remarkable than the contrast, in this respect, between Europe and Africa. The European coast line is indented in every direction with bays and gulfs, which break the continuity of land, and facilitate the access of trade to places which otherwise would lie far in the interior. The Scandinavian peninsula is laid open by the Baltic Sea, and by the ramifications of its gulfs, which cut into the land northward and eastward. The Bay of Biscay, in the right angle which it forms at St. Jean de Luz, throws open a double coast for commercial purposes, and lays bare the west coast of France and the north coast of Spain. The Mediterranean is singular in the advantages which it confers on the surrounding continents; and if those regions are not the richest and happiest and most prosperous in the world, the fault lies not in the providence of God, but in the perverseness and evil of man. If the nations of Europe are not in amity and engaged in reciprocating good, it is because of that unhappy

distrust which makes collective bodies of people more apprehensive of evil than expectant of good from the hands of their neighbours; and thus nations are impoverished, and their resources expended, not merely on pursuits which are unproductive of national good, but which result in dire national evils, so that men sow the wind and reap the whirlwind.

Now let us look at Africa. In its configuration it presents a vast block of land, the coast line of which is marked by few indentations. The sea, instead of urging its way into the interior, and opening up the ground by capacious gulfs and winding creeks, declines to do so. The great Atlantic is contented to lave the palm-lined shores of this continent, and shuns a further advance.

And if we look on the past, was it not well for Africa that it was so formed? for if the evil of the slave-trade was so rife when the heartless European dealer could advance but little beyond the coast, what would have been its intensity had there existed some great arm of the ocean, like the Mediterranean, or the inland sea of China, enabling the trafficker in man to approach the interior nations, and moor in the midst of them his ship with its goods and chains, its bribes to tempt, and its shackles for the victims? What if, instead of the vast Sahara, across whose wastes caravans track their course with difficulty, there had been the great inland sea, which, according to the opinions, whether fabulous or otherwise, of ancient geographers, once separated the northern fringe of Africa from the rest of the continent, and formed it into the Island of Atlantis, and if, instead of the ship of the desert, the slave dealer's ship had full opportunity to pursue its dread vocation?

Those evil days have ended; at least, so far as the west coast of Africa is concerned, the foreign slave-trade may be regarded as extinct. The temporary disruption of the United States, and the collapse of the Southern Confederacy, broke it down. On the east coast it still lives, and perpetrates more mischief than we are aware of; but the evolutions of this Indian Ocean sea-serpent have excited the attention of philanthropists, and, through the efforts of England, who reserves her strength for missions of pure benevolence, we may expect soon to find it visited with some disabling strokes.

But this is not all. A new element has risen into existence, and has obtained a footing in Africa. We perceive not only an enfeebling of what was against us, but the advent of a great power, superior to all others, because it is of divine origin; one which will eventually bear down all opposition, so that the wilderness and the cities thereof shall lift up their voice, the villages that Kedar doth inhabit; and the inhabitants of the rock, who have fled to such barren refuges, because of their inaccessibility to the marauder's raids, shall shout from the top of the mountains.

This new power, hitherto utterly unknown in central Africa, the advent of which we hail, is Christianity in its genuineness, Christianity as God gave it to man, not Christianity as Rome has huxtered it, until this heaven-born medicine has been deprived of all its efficacy, and nothing left except a form which is no more identical with the truth of God than a mummy disinterred from an Egyptian pyramid with a living man. Those pyramids are vast piles; they have a symbolical meaning, not yet fully elucidated, but they contain only the ashes of the dead; and so corrupt Christianity heaps up its pyramid of ritualism, elaborate and mystical, pretentious also, and obtrusive in its claims on popular attention, but it has erected the mausoleum in the hope that truth is dead, and will never revive, and it dreads its resurrection—"Command that the sepulchre be made *sure*."

On the west coast of Africa, as the issue of many prayers, of deep sorrows, of persistent efforts, and the expenditure of valuable life, genuine Christianity has obtained a footing. It has attained an African birth; and Africa has brought forth a naturalized Christianity. It is not merely the transplant of a foreigner, which he has brought

across the sea from some American or European shore. Such, indeed, was its commencement, and but for despised Missionary efforts, we do not see in what way Christianity ever could have been propagated from the lands where it has been received to the lands where it was unknown. The world in its wisdom contemns such initiative enterprises. It is true that they are characterized in their beginning by great apparent feebleness; nevertheless they have a strength which the world does not understand, because they are done in obedience to the command of God. But African Christianity has advanced beyond this. When as yet a foreign slip, planted by anxious hands in a new soil, it was watered with many tears, but it had better than human tears and human life to nourish it—it was bedewed with the divine blessing, and it grew, and, striking its roots deep into the soil, it has brought forth new branches, and is yielding new fruit. There has been a graft, and African elements have so infused themselves into that which was of European origin, that the movement which had been exclusively European has now become so Africanized as to assimilate itself to the tastes and habits, and even prejudices, of the natives.

It is thus fitted to be introduced amongst the benighted natives of the interior, dark indeed in every sense, sable in complexion, triste in the condition of their life as to religion, the most important of all concerns, and living and dying in darkness which may be felt. We hear and read of populous nations in the interior—Hausa, Bornou, Begharni.

And we desire that they should know of those glad tidings of great joy which are for all people. At this beginning of a new year, when neighbouring nations are bathed in blood, England, that is, all who are worthy of being called Englishmen, desire to consecrate themselves to the Lord and His service by a new baptism of devotedness. This is England's mission, and to this she purposes to give herself, to promote peace, not war and its evils, amongst men.

And Africa, as of old, claims a first place in our attention. If, when within her precincts there was nothing hopeful, we yet did much, shall we do less now when there is so much that is hopeful? Having begun, and when the beginning has been so prospered, shall we desist? Having put our hand to the plough of African civilization, shall we look back? Shall we plant a tree and tend it, until, under our care, having matured, it has reached precisely that point when there is the promise of fruit, and then desert it? Shall we give parentage to a child, and care for it in the struggling time of infancy, and when, having developed its strength, it desires opportunity for independent and manly action, refuse to help it? Not so; that would be unworthy of us.

African Christianity does not intend to linger on the coast. The European slave-dealer acted upon the native-dealer, and the native carried the evil far into the interior. The European Missionary acts upon the native Christianity, that it may be as energetic in the promotion of good as the slave-trade was in the extension of evil.

And there are high roads into the interior whereby the native Missionary may advance.

As the movement for good gathered strength, and that philanthropy, whose birthplace is in God Himself (Titus iii. 4), became reproduced in the hearts of His people; and when the good principle was prepared to dispute with the evil for ascendancy over the millions of Africa's race, then God in His providence rolled away the mists, and showed that the interior of Africa was by no means inaccessible. Great rivers, such as the Niger and the Nile, excited the curiosity of scientific men. At first only partially known, the Niger in its upper course, the Nile in its fertilizing influence on the valley of Egypt, explorers sought to solve the mystery. With regard to the Nile the process of discovery has been so far completed as to connect it

with vast reservoirs, or internal seas, lying in the Equatorial regions of the continent, to whose action the river owes its annual risings and Egypt its fertility. Would that the Christian churches might be as those great lakes! High ranges of mountains encompass them. These aspiring peaks arrest the clouds as they pass onward, and cause them to break and expend their treasures. The watery contributions cause the lakes to rise above the average level, and the surplusage of waters is expended by the the channel of the Nile on the dependent countries which lie far below, and which, unless thus refreshed would yield no harvests.

Let God's churches be spiritual. Spiritual men rise upwards. They seek the things which are above, and, like the mountain peaks, receive the blessing. Let the blessings which they receive be imparted to their fellow-Christians, and enrich the church, until there be such an increase in the influence of true religion that it must needs break forth, by the Nile of Missionary effort, to water and fertilize heathen lands, so that, reclaimed, they also shall yield a harvest to God.

The course of the Niger is not, as yet, so fully traced out. It consists of two main branches, the eastern and the western, which meet at the confluence below Rabbah. The western is known, as in its descent from the uplands of Senegambia, it skirts the Yoruba territory; but the eastern, in its upper course, is unknown. If the Nile is to be regarded as the type and model of those great African rivers which flow from the centre of the continent, we may conclude that the Tchadda, assimilating in this respect to the Nile, has its origin in some great central reservoir, perhaps Sir Samuel Baker's lake, known as the Albert Nyanza, and thus verifying the traditions of the ancient geographers that the Nile of Egypt and the Nile of Soudan have their fountain-heads in the same sources of supply. In all probability the Congo will be found to possess like features; and as, through the marvellous intrepidity of men like Livingstone, the mists of ignorance are dissipated, and the *terra incognita* of central Africa stands revealed, it will be found that, in the wondrous arrangement of lakes and rivers, the want of sea indentations has been more than compensated for, and wondrous means provided for the communication of God's truth to its suffering nations.

Of these water-routes, none have as yet been utilized for Missionary purposes, with one exception, the Niger, and that only so far as its confluence. So far, however, there has been made a good beginning. A Christian Mission is in progress there, which, from the principles on which it is based and the mode in which it is being carried on, may well claim to be regarded as the model and representative Mission for Central Africa. It is exclusively native: how else could it be penetrative? The European accomplished the initiative work on the coast, although it was done amidst sickness and sorrow, and great difficulty: let his persistency and self-denial be the more appreciated; but how, in the interior countries, could he expect so to acclimatize as to retain his health and capabilities of usefulness? Moreover, like "the tree yielding fruit, whose seed was in itself," the Niger Mission carries within itself a power of increase, so that, as opportunities enlarge and more agents are needed, it can—first, by the blessing of God on the teaching of Christ crucified, convert the natives, and then, without the delay of a reference to the home churches, ordain on the spot such men from amongst the native Christians as are esteemed to be suitable for the rough work of the Niger Mission; for the nucleus of the agency is a native bishop, in whom, according to the principles and constitution of the Church of England, is vested the ordaining power, and who, being the right man in the right place, a man of prayer, seeking diving guidance in all things, great and small, will be directed aright in the discharge of his high responsibilities.

The first stations occupied were above the Delta and in the vicinity of the Confluence, but experience shows us that we had acted unwisely, for we had passed over

the Delta tribes, and they took umbrage. It was even so in the effort made to open up the commercial capabilities of the Niger. The rendezvous was at Lokoja, near the Confluence, but the vessels, as they passed to and fro, found themselves exposed to the inconvenient hostility of the Delta tribes. This error has been corrected. There are now stations near the embouchures, stations at the Confluence, and stations midway between the two extremes.

It is on the progress of God's work at these stations that we desire to concentrate the attention of our readers. Commenced, not simultaneously, but at different periods, they are like the children of a family of different ages, and at diverse stages of development. Some as yet are like a sickly infant, in which the spark of life is apparently so feeble that those who have the tending of it sometimes doubt if it can be reared. Yet sickly infants not unfrequently grow up strong and vigorous: others, like the work at Onitsha, resemble the youth who has passed safely through the ordeal of infantile diseases, and concerning whom there is the more reasonable hope that his youth will develop into manhood.

In presenting the details of this varied Missionary work we have the advantage of direct communications from the Bishop himself, his annual letter, and a full report of his "Visitation to the Niger Mission for the year 1870." The first of these we now introduce. The report, which is more copious and detailed, must be reserved for our March number. The first document will prepare the way for the second; and in this interesting paper there will be found abundant evidence to show that the great Head of the church has, by His spirit, gifted the Bishop of the Niger territory with the zeal and judgment which he needs.

Bishop Crowther's Annual Letter.

It is a time of great importance when one has to take a retrospective view of God's work during the past year: it is impossible not to feel a certain degree of diffidence in stating what one may consider success, because there is danger of overrating it; while on the other hand there is danger of underrating what the Lord is actually doing among the heathen by the preaching of the Gospel, a leaven which is hidden, slow, and imperceptible in its operations amidst the mass wherein it is hid. The word of God is not bound. We are apt to overlook preparatory groundwork, as not worth recording, because it is not conspicuous to the eye of sense, according to our idea and standard of estimating success; wherefore the best course for us to pursue, under such circumstances, is to state things as they appear, leaving the result to the God of Missions, who sees not as man seeth, and judgeth not after the outward appearance, but according to the working of the Spirit in the heart, which he alone can discern.

Upon the whole, we have much cause for thankfulness for what God is doing among the heathen through the instrumentality of Christian Missionaries, whether we consider it in a religious or social point of view; for one depends very much on the other. The improvements are now being perceived; they had their beginnings some way or other from the

labours of days past: they are the effects of the work of years, of patient and persevering efforts, and of earnest prayers for success in God's name and for His glory, in His own good time. Paul has planted, Apollos has watered, but it is God who gives the increase.

Of all the soils we have had to work upon, the most barren and fruitless are those which had been visited years past by slave-dealers. The people on the sea-coast, who had come in contact with them in early days, and had participated in the slave traffic, have had their morals so deeply depraved, their delicate feelings so hardened, their high mental faculties so degraded and lowered to the things of sense only, that it is a most difficult work to raise them to any degree of attainment in spiritual things. Amongst these, the greatest apathy exists as to changing that inhuman trade for a legitimate one, and they are the greatest enemies to the introduction of Christianity into the country, and oppose it to this very day.

Though now powerless in the presence of active lucrative legitimate trade, yet they are watchful of any sign which might seem to cherish their forlorn hope, and eagerly catch at any news which appears to prognosticate the returning day of this their darling trade, for whose speedy arrival they constantly pray and propitiate their gods by liberal sacrifices.

The present great battles between the

French and the Prussians have been misconceived by them. Taking the victories over the French to be victories of the French over the English, it was circulated all over the interior countries, that now the English, the great anti-slavery nation, being overcome by the powerful French, the slave-trade would soon revive and regain its former ascendancy. Great alarms were excited through the interior among the well disposed; spies poured down from the interior to Lagos from different quarters to ascertain the correctness of the report. Scarcely had I returned from my trip up the Niger when I was beset by anxious inquiries as to the correctness of the news afloat, which was contradicted to their great joy. This incident will show, that though this nefarious trade is checked by outward pressure, yet whenever that pressure is removed the smothered embers will be fanned into flames, unless immediate efforts are made to crush the evil from within by Christian civilization, habits of industry, and active lawful commerce. But to proceed.

We have been established in the Bights now full twenty-five years, yet our labour among the sea-coast tribes, who were formerly engaged in slave traffic, produces but very little fruit in comparison to the interior stations. Badagry has long held out in its slumber and state of apathy till of late, when it begins to show signs of life. Igbesa as yet produces no fruit; but since we have got a footing there no less than seven of the neighbouring villages are frequently visited by the catechist and Scripture reader alternately, to offer the Gospel to their acceptance.

Ado and Ijebu will not as yet admit any religious teacher among them. Otta is just being aroused from its long slumber of indifference, although there are but few converts to encourage us; yet when we come to ask of what tribes the converts are, and also many of the attendants on divine worship on the Lord's day, we find that a great portion of them are people of other tribes from the interior countries who are there either as sojourners or residents. Congregations at Lagos consist mostly of the same description of people of other tribes from the interior, such as Abeokuta, Ijaye, Ibadan, and others; whereas from among the real natives of Lagos there are very few. The same description is true of the people at the River Nun, where we have had a station during the last ten years, but with very little fruit. This brief statement of the sea coast stations will give some idea of the nature of the soil we have to work upon, and the reason of their scanty produce in spiritual

things. At Brass and Bonny Rivers the Ibo of the interior countries, who have been slaves and have become naturalized, and people of other tribes, are the most forward to embrace the means of grace, while the native Idzo tribes are very slow and indifferent. Though less successful among the aboriginal inhabitants, yet we see the overruling providence of God in thus bringing the natives of the interior within the reach of the Gospel, who on their return, carry the seed with them to their own countries, of which reliable proofs are to be seen, although after many days. Such persons have been met with far in the interior, in towns and villages, preparing the minds of those within their influence to receive the Gospel, although in an imperfect way, till the arrival of Missionaries who would preach it in its fulness. Thus it can correctly be said, that throughout the country these glad tidings are reported, circulated, and known; and that these Missionaries have preached and are persuading many people that they be no gods which are made with hands. Each of the stations we occupy has become a centre from which the Gospel spreads its enlightening rays around; surrounding tribes are attracted by its light, who continue to visit the stations, and desire us to extend to them the like privileges also; hence there are increasing calls upon us to establish ourselves among them, which we are not as yet able to answer for want of funds. Kings and chiefs, who have long suspected us and our motives for coming to their country, are now becoming confident, and appreciate our labours among their people; our counsel and advice are sought by them for better arrangements in ruling their people, so that peace may be insured, habits of industry encouraged, and social happiness improved. Our movements have been watched, our preaching listened to by spies with a view of catching something to say against the new religion; but the very spies have often been obliged to confess that the doctrine which we preach is the truth, and will ultimately be the prevailing religion in the country.

I have never at any time witnessed such satisfactory evidence borne to the influence of Christian Missionaries from amongst the masses of the populations of different countries, speaking different languages, and independent of each other, as at our last visit to the Niger. The king of Onitsha has requested one service to be held at his palace every Lord's-day, which the native pastors and catechist have taken alternately: the abolition of some of their gross national superstitions and acts of barbarous reli-

gious practices is under deliberation among the leading chiefs of the country, who are looking up to us to take the lead in mooted the subject before the king, with a promise to back us to carry out the desired objects. At this place a new, large and substantial mud-wall church was opened on the 16th of October, in which was present a congregation of 177 persons of both sexes, chiefs and people, on which occasion two adults were baptized, with four children, fifteen candidates confirmed while fifty-five members partook of the sacrament of the Lord's Supper. I need not add that great joy was in that city.

Masaba, the great Mohammedan potentate of the kingdom of Nupe, showed his confidence in us as Missionaries this year more than he ever had done before: he expressed his belief that we Missionaries, who seek the welfare of the country, were the best advisers whom he could consult as to the best mode of restoring peace and confidence among his disturbed subjects at Lokoja. The advice sought was given, and he acted up to it, even to the restoration of captives to be delivered to their relatives, and the recalling of the fugitives from their hiding-places, with the assurance of their future safety. To stamp this with greater weight, he requested Lieut.-Commander Molyneux, R.N., to act for him at Lokoja, and to assure the oppressed timid fugitives of his earnestness and sincerity, an

office which that sympathizing officer readily and gladly fulfilled in the king's name. At Brass River a new boarded school chapel is being completed, and also a new Mission house which affords room and comforts both to the Mission agents and the boarders committed to their care. The increasing native congregation on the Lord's-day, among whom are chiefs, and a certain number of earnest inquirers, who have now and then subscribed something to aid and expedite the work; these things taken together with the king's wishes, who is still on the look out for us to extend our operations to his capital, Nembe, as soon as the school chapel at the shipping is completed, are grounds of much encouragement in this direction.

Though Bonny is still torn and distracted by prolonged civil war, on account of which our day school has been almost brought to a stand still, yet, strange to say, the congregations have improved on the Lord's-day, and the Sunday school is better attended; inquirers, both male and female, have come forward, who are receiving weekly instruction from the catechists; some having delivered up to them their idols and objects of worship.

These facts I consider to be the groundwork of the great fabric, the native church, which is about being formed in this country, into which many are being gathered from different tribes, peoples, and nations.

THE CLIMATE—HISTORICAL NOTICES OF THE PUNJAB.

BEING THE

FOURTH LECTURE ON THE PUNJAB.

BY THE REV. J. N. MERK.

THE climate of the Punjab has been described as far as the end of the rainy season. Every one is heartily glad when at last the heavy clouds disperse. The heat, however, soon becomes again so intense that the winter is more wished for than ever, and the weathercock is anxiously watched, to see if there be any symptom of the north and west winds, which bring the cold with them. At the beginning of October these winds begin to blow steadily, dispersing all the damp vapour, and displaying the blue heavens in all the splendour of the Indian climate. The clearness, beauty, and I may say majesty, of the firmament are seen most in perfection after a fall of snow. To see the sky from an oak or cedar wood, when the clouds have dispersed, is certainly most entrancing, and it is almost impossible to take one's eyes off it. This is the time too, of all others, to get a good view of the starry heavens, for then thousands of stars twinkle with a brilliancy seldom met with elsewhere. The milky way is much more distinct than in Europe, and I myself have seen the shadows of men and trees quite clearly by the light of Venus. As a rule there is a very bright sky from October to Christmas; the air is pure and unusually soft, and a pleasanter climate, at that time of year cannot be imagined. It must not be forgotten, how-

ever, that an Indian sun is still glowing above us, and that, even during the cold season, it is dangerous to go out with the head uncovered. The European now once more begins to breathe, and, provided the head be well protected, finds pleasure in out-door employments. Although the fruit season is now over, yet in his garden there is much to interest him. It furnishes him with most of the European vegetables; and the flowers, familiar from his earliest childhood, unfold themselves and delight the eye, while close beside them the citron and orange peep out from a bower of dark leaves. The inhabitants of Afghanistan and Cashmere bring from the higher-lying countries apples, pears, and grapes, besides dried apricots and figs, taking good care, however, to be well paid for their trouble. The European can now work for five or six months with something like energy, and this is the usual time for making journeys. The garrisons of the different stations undergo changes, and the civil officers make a tour of their districts, in order to set things right, to remedy grievances, to remove any cause of annoyance, and to decide law-suits. Without this inspection, the natives would be put to great inconvenience, as, in order to have such matters settled, they would have to go to the chief towns, and these are often at a great distance from their homes. The Missionary avails himself of this time to travel about, making known the Gospel. In the larger places he remains some days, preaching several times a day in the open streets. In the evenings the natives will come to his tent and talk over the subject he has been explaining, and ask him many questions. Those who are able to read gladly accept portions of the Bible, as well as religious books. When I speak of a Missionary tour, I mean a very different kind of tour from those in civilized Europe. In most parts of the Himalayas not only are there no railways, but not even a road on which a vehicle could go. Unless one prefers walking, riding is the only alternative, and this is indeed the most usual way of travelling, although sometimes palanquins are used. In many places there is no choice, for the roads are so bad that one is compelled to walk: it is necessary, however, to be a very expert climber in order to get along at all. As there are no inns, the traveller must take with him a tent, which he pitches wherever he finds sufficient wood and water. This he furnishes with a bed, a chair, and a table, also with cooking utensils. Such a journey is very like that of the wandering gipsies, and is, of course, attended with many inconveniences, but strength and fresh vigour against the coming heat are gathered by wandering in this manner in the open air. Although the cold season cannot be compared even with our mildest winter, yet the air is fresh and cool enough to be very invigorating. In December and January a fire is very pleasant all day, but especially in the mornings and evenings. The nights are decidedly cold.

In the Punjab, during the latter part of the cold season, there is a fair quantity of rain, without which the wheat and barley harvests would be very sparse. Pulse also derives great benefit from these winter rains. In February there is a short spring, and many of the trees begin to put forth their leaves, while every shrub contributes to the floral decoration of the landscape. This spring is, however, of short duration, and in March the heat becomes very great in the plain, showing that summer is close at hand. Sometimes the summer is delayed for a week by the advent of a sandstorm. Though this is, in itself, very unpleasant, it is welcome, as it stays for a short time the great heat. When one of these storms takes place the air is so filled with sand that an Egyptian darkness is inevitable, whatever hour of the day it begins. The table is perhaps laid, the cook in the act of dishing up the dinner, when suddenly it becomes so dark that it is impossible even to see one's hand before one's face. Of course every thing must be suspended until the storm has blown over. Those who are unfortunate enough to be out of doors at the time fare the worst. To attempt to get

home would be useless, and they must therefore remain where they are, shielding themselves from the sand as best they can. Such a storm extends over great tracts of country, and some idea may be formed of the thick darkness when it is mentioned that, in the mountains, we have actually had to light a lamp at noonday when the sand-storm was raging at a distance of 20 or 30 leagues. The storm was not near enough to reach us itself, but sent us thick clouds of dust. The storm is sufficiently unpleasant, but the great quantity of fine sand which it brings into the plain is still worse. It penetrates everywhere, not only into closed rooms, but even into cupboards and boxes. After such a storm the whole house must be thoroughly swept from top to bottom, and still more necessary it is to plunge oneself into a good bath, in order to cleanse both hair and skin from the accumulation of sand and dust. Sometimes the sandstorm is accompanied by rain, and then it is doubly welcome; but even without this it is very acceptable, as it cools the air and makes existence bearable. In the plain one can speak of a climate, but in the mountains it is very varied. In the ravines either a tropical or a temperate climate prevails, but in the mountains and high valleys of the upper Himalayas the climate has more resemblance to that of Germany and Switzerland, always with the exception, however, of an unmerciful Indian sun overhead, and a rainy season of some months' duration. This rainy season specially distinguishes the southern declivity of the Himalayas from the higher chains, and renders it less unbearable to the European constitution. In the winter the thermometer in the valleys of Lahoul and Spiti, which lie at a height of between nine and ten thousand feet above sea level, falls to 10° R. below zero, and the snow generally lies ten or twelve feet deep. In the lower mountains, where there is abundance of wood, the natives have fuel enough to prevent their suffering from the cold, but in Lahoul and Spiti it is different. There the natives can procure but very little wood, and that with great difficulty. A few birch stems must suffice for the whole winter. The snow lies so deep that they cannot go out of the house, and therefore a store must be laid up for the whole season. The natives live in miserable mud huts with flat roofs, one hut being built close to another. Light and air can only penetrate through a little opening, which also serves for a chimney. In these dark, uncomfortable places the poor natives pass three or four months of the year. They occupy themselves in tending cattle, that is to say, giving them a few bushels of hay and water. They fill up the time in spinning wool, weaving cloth, and drinking an intoxicating liquor which they make from barley. They wrap themselves in woollen clothes, carpets, and yards of sheep-skin. By the spring they have become so black with smoke that they look like negroes, although their skin is really not much darker than ours. Diseases of the eye, nay, even loss of sight itself, are often the result of the many months imprisonment in these huts and their occasional journeys over the blinding snow-fields. In the lower Himalayas the natives are better off. They build good, comfortable houses, generally two or three stories high. In the lowest, cattle are kept; in the second, close above the cowstall, are the beehives. Here let me remark that the honey of the Himalayas is very plentiful, and of the best quality. In the second and third storeys are the sitting and bed-rooms. The uppermost storey is always furnished with a balcony, which runs all round the house, and this is often ornamented with a beautifully-carved hand-rail. The whole house very much resembles a house in Berne.

Historical Notices of the Punjab.

Historical investigations have lately established the fact that the Punjab was the first place in which immigrants settled in India, and spread from thence over the whole peninsula. It is certainly not yet decided how soon after the confusion

of languages, the first immigration took place. We find the early inhabitants spoken of under various names, as the Santhals, Kols, Mags, Bhils, and Mhars, &c., but in the south they were only called Dravidian races. These ancient inhabitants of India have a darker skin, and features less fine than the later immigrants, who belong to the great Arian, or Indo-Germanic family. The language and religion of the aborigines differ from those of the Hindus. They do not worship the gods of the latter, but demons, to whom they offer human sacrifices, especially children. The government of course does all in its power to put a stop to such sacrifices. Of caste these people scarcely know any thing; but this is only true of such portions of the aborigines as remain unmixed, and who were driven into the mountains. The Arians appear to have subdued such of the aboriginal races as remained within their reach, and to have coerced them into conformity with the same religion as themselves. The rest, however, were driven into the mountains, where they still remain almost unmixed. In its youth, Hinduism was not too exclusive to admit a man of another race within its limits. Now, however, the Hindu asserts that no one who is not born a Hindu can become one, and this they consider to be one of the most prominent features of their religion, and a proof of its divine origin. It only shows how ignorant these men are in entertaining such notions, when it is remembered that it is a fact, that at the present time Hinduism in Assam acts upon the propaganda principle, or at least did so twenty years ago. To this I can testify from personal observation. Many aborigines in that province were subjugated and converted to Hinduism, only, however, superficially. The religion and caste of the Hindus have never really taken root amongst that people, and hence they are found to be more accessible to Christianity than the pure Hindus. The Shanars in South India, and the Kols in Chota-Nagpore, may also be referred to in proof of this. The greatest part, however, of the population of India consists of immigrants who belong to the Indo-Germanic family. They may be recognised by many characteristics peculiar to the Arians. Above all, the language which they brought to India proves that they are in some way connected with the Germans. This language is the Sanskrit, which at that time was not spoken in its present perfect form. The Sanskrit, as the learned Wilson proves, in regard to the grammar, vocabulary, and composition, is closely connected with the German and Celtic tongues, as well as with the Latin and Greek. The Sanskrit alphabet, or, as it is called, the "Nagri," is doubtless derived from the Greek and Phœnician alphabets. That the Arians were driven over the Hindu Koosh mountains into India and colonized the Punjab is beyond doubt. In the Punjab, on the shores of the Indus, at the foot of the Himalayas, and on the banks of the Beas and Sutlej rivers, the first hymns of the Vedas were composed; for in one of the older songs or hymns in these books the rivers Vipat or Vipapha, called by the Greeks Bibasis, from which Bias is derived, and the Shutudri, Shatudri, now Sutlej, are connected with Wischwamitra, the author of many of the hymns in the Vedas. I mention this in order to show that the Punjab is the cradle of Hinduism, and that we stand on classic ground. The religion of the Hindus, like their political and social life, has, since the time of which we have been speaking, passed through many stages; nor is this surprising when we consider, that since then thirty centuries have gone by. The ancient Hindu, who, 3,000 years ago, tended his cattle and cultivated his fields between the river Indus and the snowy mountains of the Himalayas, occasionally, when occasion required, exchanging his crook for his charger, is now nowhere to be found among the Hindus of the present day. The tropical climate has so changed them that their relation to the Germans and Anglo-Saxons can now scarcely be traced. God has let the Hindu go his own way, and given him

over to the devices and desires of his own heart, to teach him that human reason, unenlightened by divine revelation, will never discover the truth: and that, without the new life which He alone can give to man, it is impossible to serve him. Three thousand years ago the Hindu worshipped fire, air, and sun. His prayers, and hymns were addressed to these, and to these also feast-days and sacrifices were devoted. Of caste he knew nothing: the slaughter of cows and oxen was no cruelty in his estimation, but, on the contrary, he tended them that they might be offered in sacrifice. The Brahmins took care to take home with them what was left of the sacrifices to consume with their families. Now, however, the slaughter of cows or oxen, or the use of beef, must not be mentioned to an orthodox Hindu. In the Shasters, the religious books of the Hindus, there are many allusions to their gods, but not more than thirty-three are mentioned. Of these, eleven were supposed to be in heaven, eleven on the earth, and eleven in the air. Now these thirty-three deities have multiplied into a million. After the Hindus had peopled the Punjab, not only the plain but the fore-part of the mountains, for instance, Julamakki and Kangra, they went east and south, and subdued by degrees all the peninsula and Ceylon. Subsequently they began to institute castes, and then followed the present form of religious worship; and hence the religious and social life of the modern Hindu is entirely different from that of his ancestors. In the same manner as the Hindus invaded India, other races also attempted the conquest of this wonderful land, but they did not all succeed. The celebrated Semiramis, for example, visited the Punjab with a large army, in order to conquer at least this province, if not the whole of India: he suffered, however, a complete defeat, and was obliged to retreat. Later hordes from Central Asia, the Scythians (*Scyten*, German), made an incursion into India, with better success; and one of their leaders obtained results so satisfactory, that now, after nearly 2,500 years, the leader of that horde still lives in tradition, and is called by the Hindus "The leader of the serpents." It is probable that this chief and his army worshipped serpents, and bore them as ensigns on their banners, and that from them the Hindus imbibed the idea of worshipping serpents. The serpent called Nag is worshipped by them up to the present day, and there is not a house on which the Nag is not to be seen, carved in stone, exposed, and worshipped. No temple, in our mountains at least, is without it, for Hinduism here is more conservative than any where else. In the more remote parts, where there is less intercourse with the rest of the world, the Hindu is found in much the same state as he was 2,000 years ago. After the Scythians followed the Persians, under Darius, who ascended the throne 518 B.C. We know that his dominion extended not only as far as Greece in the west, but also as far as the Indus in the east, and even beyond it. Under his rule Scylax, one of his generals, built the first fleet on the Indus, and also discovered the sea route to India. He gave to Darius such a glowing description of the richness of this country, that the king determined to conquer it. In this he succeeded, and his conquests extended far and wide over the eastern shore of the Indus. It is said to be a fact that the third part of the revenue of Persia was collected in India, so that, at that time, India was the most important satrap of the Persian kingdom. But the Hindus retained much of their pristine energy, and from time to time shook off the Persian yoke. This circumstance served Alexander the Great as a pretext for his invasion of India. His march thither, the indescribable difficulties which he had to overcome, his arrival on the shore of the Indus, and the new difficulty which here presented itself—how he should cross the swollen stream—are all well-known facts. It needed a man of Alexander's spirit, power and energy to overcome such difficulties. Although Porus defended the passage over the river with an army of 30,000 foot and 4,000 horse, besides many war chariots and elephants, Alexander succeeded in crossing, with

his 11,000 veterans, defeating Porus, and taking him prisoner. Thus the Macedonian phalanx, under Alexander, proved itself invincible to every thing in India that came in its way. The meeting of the two kings, the Macedonian conqueror and the proud, but conquered Rajput, was very interesting. When Porus was brought before Alexander, the latter asked him, "How would you wish to be treated?" "As a king," was the unhesitating answer of Porus. Alexander admired this frankness so much, that he left Porus in possession of his lands; and his kindness was not thrown away, for the grateful Rajput remained ever after one of his firmest allies. Alexander pushed forward as far as the Sutlej, but over this river he could not cross. The Macedonian phalanx was uninterrupted in its course of victory until it came to this point, but here it met with a new and invincible enemy. The climate of the Punjab and the rainy season proved too powerful, and soon laid low many of the mighty warriors. The troops, moreover, broke out in mutiny, and forced Alexander to retreat. It is not impossible that Alexander and part of his army, if not the whole, penetrated into the mountains. Between the Ravi and the Sutlej he was attacked by the Cathœi race, probably Tartars. Alexander defeated them, leaving 16,000 Cathœi dead on the field, besides taking 70,000 prisoners. The rest of the race fled into the mountains. I suppose Alexander must have followed them—although historians are silent on this subject—as far as the chain of mountains, called by the natives to the present day Shandar Dhar, or Alexander Mountains. This chain is not far from the right shore of the Sutlej; it is nearly 6,000 feet high, not very steep, and therefore easy to ascend. It is nearly five or six days' journey from the plain. The descendants of Alexander reigned long over the Punjab, which is proved by coins lately dug up in the Punjab. In the year 1,000, according to our reckoning, began the repeated incursions of the Mohammedans into India, until finally they made permanent settlements in that country, which was given up for about 500 years into their hands.

The Punjab suffered most from these invasions of India, owing to its geographical position. Every few years the wild Mohammedans fell on the unhappy province. The Hindus of course defended their land, and, here and there, were successful, but these successes yielded to them very little benefit. The Mohammedans were urged to make these invasions by two inducements, namely, the treasures of India, by which they were attracted, and the destruction of the temples of the gods, which they considered to be their duty. Their invasion of India was thus partly predatory, and partly a holy war against the unbelievers. Lahore and Delhi experienced more cruelty and barbarity from these Mohammedan hordes than any other places. From Lahore and its vicinity thousands of Hindus, especially merchants, fled into the mountains, in order to escape the oppression and the sword of the invaders. These people soon became so attached to the mountains that they never returned to the plain. They have adopted the occupations, dress, and indeed the entire character of mountaineers. They support themselves partly by agriculture, partly and chiefly by tending sheep. They are in fact the *Gaddis*, a nomadic pastoral people, who live in the mountain chain of the Dhaola Dhar and in Chamba. Delhi suffered more than any other town from the Mohammedan incursions. On two separate occasions Hindu blood was profusely shed, and flowed in streams in this town, when hundreds of thousands were massacred. Robbery, murder and burning were, at the time of these invasions, things of daily occurrence. God sent the Mohammedans to India to show the Hindus that the deaf and dumb idols on which they depended had no power to help them. The treasures which the Mohammedans took away with them from India were innumerable.

THE MUTUAL RELATIONS OF PROTESTANT MISSIONARY SOCIETIES.

"A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."—LAW XXXI. OF THE CHURCH MISSIONARY SOCIETY.

We reviewed in our last Number the combined force which, under the banner of Him, who is the leader and commander of the people, has gone forth, armed with those weapons which are not carnal, to contend for the overthrow of Satan's kingdom, and the establishment on its ruins of that kingdom of God, which is righteousness, and peace and joy in the Holy Ghost.

No humane man could desire that the affairs of this world should remain as they are now. If any one had indulged himself in the idea that they were well enough, and that no change was necessary, recent events must have dispelled such delusions. If the balance of power being maintained in Europe, and international peace conserved, although amidst disquietudes and uncertainties, European Christians might have thought that, secure in their own privileges, they could afford to neglect the unevangelized portions of the earth, where human misery is left without alleviation; they can now think so no longer, for the storm with fearful power has burst on the threshold of their own door: there is around distress of nations, which in its intensity has never been exceeded in the past history of man, nor can we assure ourselves that the great whirlwind, which has already strewed with the slain the battle-fields of France, and caused the principal of the flock to fall like a pleasant vessel, may not progress upon its mission, until even those coverts which appear to be most sheltered and secure are visited by its fury.

There is one hope for man, Christianity in its purity and power; a deeper and more influential Christianity at home—prompt diffusion amongst those vast regions of our earth, where it is as yet unknown. Blessed are the men who are engaged in this work, whether it be to the Home or Foreign department they have given themselves.—"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

It is our encouragement to know that the Lord's soldiers in the Mission field have remarkably increased during the last fifty years, and the more so, because the growth of Missionary effort proves a corresponding increase of Christian energy in the Home centres.

May this army of the Lord increase in efficiency, and may no causes of weakness arise from within itself to mar the prosperity of its advance. Nothing else can really hurt it; nothing from without; no enmity of Satan; no antagonism from the world.

The force is a composite one, consisting of volunteers from various Christian Churches. They have their bond of union in those great distinctive doctrines which are by revelation of God, and which, truly believed, lead the soul to Christ, so that there is personal union with Him. But although in essentials there is unity; on other points, by no means unimportant, yet of a secondary character, and not affecting the salvation of the soul, such as Church Organization and Discipline, there prevails much diversity. Surely, however, the grand truths connected with the person and work of the Lord Jesus so far surpass in grandeur these as to reduce them to comparative insignificance. When the higher ranges of the Himalayas are obscured by clouds, the lesser hills appear imposing, and assume an importance which does not really belong to them; but let the clouds be dispersed, and the central chain, with its snow-covered peaks, stands forth in its sublimity, and then the outer spurs dwarf down into their true proportions. It is when we lose sight of the atonement of Christ, that most stupendous of all the works of God; when the mists and haze of

earthly-mindedness come in between us and this grand central truth, and partially obscure it; then lesser points, in relation to which Christian men differ, come to be regarded as of such importance, that, without identity of view there can be no communion; and Christian Churches and congregations in full accord, so far as their recognition of Christ and His work is concerned, instead of esteeming each other as engaged in a common work, and reciprocating sympathy, and, as opportunity offers, rendering mutual help, are narrowed by distrust, and keep aloof in a cold and hurtful isolation.

Assuredly if aggressive action on the kingdom of darkness is to be successful, there must be union amongst those who are engaged in it. To this union amongst His people, if wholesome influence was to be exercised on the world, and men attracted to the truth, our Lord constantly referred, as an element, the presence of which could not be dispensed with. (John xiii. 35, and John xvii. 22, 23.)

When Missionaries, the representatives of various Churches, finding themselves in the same Mission field, instead of uniting to set forth Christ, begin to dispute about points ecclesiastical, the effect produced on the heathen are most injurious. Thinking men amongst them, especially those who are disposed to inquire, pause and wonder. There are truths in which the Missionaries agree, and to these they testify as the leading and distinctive doctrines, the belief of which is essential to salvation; yet there are other points in regard to which they do not see face to face, and about these they are continually contending. The Baptist denounces the Pædo-baptist, and insists on the exclusive use of adult baptism. The Episcopalian not unfrequently confounds episcopacy with the essence of a Christian Church, so that he hesitates not in asserting that where there is no Bishop there is no Church. The non-Episcopalian, rejecting episcopacy, denounces it as prelacy, and wars against it as incompatible with the purity and usefulness of a Christian Church. Men, yea, even men of Christian principles and characters, committing themselves to impulses, are carried away as by a flood, and are betrayed into an embittered contention, from which, in calmer moments, they would have shrunk. The people amongst whom they are labouring—pagans perchance, or it may be corrupt Christians, such as Armenians, or Copts, or Romanists—look on with astonishment. The inquiry occurs to them—"Are these men really of the same faith, and, if so, why do they so war amongst themselves? There are points on which they agree, and these they propound to us for our acceptance; but if we receive them, and join their communion, we find within the charmed circle, not peace, but bitterness. Which do they esteem to be of most importance, the points on which they agree, or the points on which they differ? If the latter, we must decline committing ourselves to that which is so full of strife and bitterness. If the former, why are not these superior truths, in the influence which they exercise, more powerful to unite, than those which are confessedly of minor importance, to disunite, and cause divergence?"

Do earnest men, when they yield themselves to the impulse of the *odium theologicum*, and descend into the arena of sectarian controversy, seriously consider the effect which is produced on outsiders, whether the irreligious portion of the community at home, or the masses of unevangelized men in India, China, or elsewhere, in the midst of whom they find themselves? Christianity, in its onward progress, has encountered many obstructions, but none more serious than the feuds which so frequently prevail amongst those who profess to know and love the truth, and who have consecrated themselves to the high office of its advocacy. The lips bear testimony, but the life contradicts; and, like its author, the Gospel of Christ is wounded in the house of its friends. An earnest man in conflict with the evil influences with which, in its present abnormal condition, this world unhappily abounds, and desiring to be but-

tressed up and strengthened, on the Lord's-day obtains a seat in a Church of England place of worship, where the pulpit is occupied by a popular clergyman, whose eloquence attracts large congregations, and he expects to hear that which will cheer him and send him home refreshed; but instead of Christ being the theme, he hears an essay on dissent, its evils and dangers. Another, with equal anxiety in regard to the salvation of his soul, is present in a Nonconformist place of worship, where the minister is a man of great gifts, a star confessedly of first magnitude; on this occasion, however, the voice is one of thunder pealing forth denunciations against the Church of England. Is this to preach Christ crucified?

But especially in the Mission field is sectarian bitterness reprehensible and hurtful, for what a stumbling-block does it not present to the inquirer, when, as he emerges from the dark jungle of ignorance and superstition where he had so long wandered, he finds himself bewildered by a jarring discussion respecting baptism and its applicability or otherwise to infants? Is it surprising if, disheartened, he turns back, and discourages others, who, following his example, were disposed to inquire? Are Missionaries true to their high engagements, when thus forgetful of the one work of winning souls to Christ, in the very presence of the heathen, they strive and wrangle? Are they loyal to the Master whom they profess to serve?

The German army now triumphant on the soil of France is a composite force. In its ranks are to be found not only Prussians, but men of the various kingdoms and principalities which lie within the wide compass of the Fatherland. There are men of Bavaria and of Wurtemberg, men of Baden and soldiers of Saxony, &c. They have respectively their local interests and points of detail, in which they differ. On the field of battle are these things remembered? Do they begin to dispute about precedence, and, by unseemly bickerings, retard, if not endanger, the issue of the conflict? No, they are all Germans, and that suffices. They have one object, the preservation of their Fatherland, both now and in future time, from the wasting flood of foreign invasion; and they have given their bodies to build up the protecting dykes.

Their object is an absorbing one. Is it more so than that to which Missionaries have dedicated themselves? They serve under the banner of Him who is the leader and commander of the people, and they go forth to war against the evil which has the ascendancy in the world, and inflicts such misery on men; they go forth to war against a tyrant king, "the prince of the power of the air, the spirit which now worketh in the children of disobedience;" they go forth to war against his strongholds that the captive may be freed, and deliverance vouchsafed to those who all their lifetime had been subject to bondage. To serve in such a cause, and under the standard of the great captain of our salvation is a high distinction, and all who are thus ennobled should be prepared, at whatever cost to themselves, to serve their Lord; for it would be a grievous thing if the interests of Him to whom we are so indebted should suffer at their hands, and especially in the van of the battle, where the temporary force is posted. In no part of the wide battle-field is the conflict more intense, and they who hold that position should strive together as one man.

All true Missionaries are convinced of the necessity of this; but human nature, even in its regenerate state, is weak, so that, by reason of its frailty, there are failures; and good men have their altercations, like Paul and Barnabas, between whom the contention was so sharp, that these old companions and tried friends, who had been chosen by the Holy Ghost to carry forward through Asia Minor the Missionary action of the Church, parted company.

It is not desirable, therefore, that Missionaries, the representatives of diverse Churches, and who, although of one accord as to the great fundamental truths of the Gospel, carry with them into the Mission field all that diversity of view in relation

to forms of worship, and discipline and Church government, whereby the present organizations at home are characterized, should be grouped in the same Mission field. Not only is it not desirable, but there exists no necessity why such an arrangement should be adopted. The unevangelized world surely is wide enough. All that has yet been done has been the reclamation of a few spots here and there in the outskirts of the desert. Beyond, farther than the eye can see, lies the great expanse, not of arid sand, but of immortal beings, who, if brought under the means of cultivation which God has graciously provided, would yield harvests to His glory. When Missionaries are sent forth, great care should be taken in the selection of their fields of labour. They should strive to preach the Gospel, not where Christ has been named, lest they should build on another man's foundation. If a sphere, which had recommended itself by its eligibility in other respects, is found in the occupation of other Missionaries, the idea of taking it up should be abandoned; nor should the fact that the Missionaries already there are of another denomination justify the violation of a principle which so seriously affects the harmonious co-operation of Missionary Societies and their agents. If, because the Missionaries who are prospecting for a new field of labour are Episcopalians, and the Missionaries already in the field Independents, the former consider themselves called upon to intrude upon the latter, they are contravening the Apostle's great Missionary principle; they are avowing that, in their opinion, the form of a Church is of greater importance than the principles which constitute the life and essence of a Church; and by such an avowal they testify respecting themselves that they have never learned duly to distinguish between the surpassing importance of eternal truth when compared with that which is external; that they have never learned to discriminate between the diamond and its setting, between that which cannot be dispensed with without endangering the soul, and that, the loss of which would indeed be a serious detriment, inconvenience, and discomfort, but would not necessarily affect eternal issues. The usefulness of Churches depends primarily on the truthfulness of their principles, and then in the degree in which, in their organization and discipline, they approximate to the Scriptural standard; but the salvation of a soul depends upon the heartfelt reception of Gospel truth, and in this crystallization of the charcoal so that it becomes a diamond the power of God often works by very mean agencies. The seed which falls on some selected spot, and becomes the basis of some noble vegetable production, has not unfrequently been carried in the entrails of a bird. The truth, in its converting power, is spread abroad, not only by the ministry of duly-organized Churches, but by fragmentary action. Missionaries who, in the selection of a field of labour, pass by the unoccupied places, of which there are so many, and turn aside into some little clearing where cultivation has begun, because, as they allege, the men who are employed in its tillage, in church matters follow not with them, demonstrate that they are not true Missionaries, inasmuch as they do not understand those essential principles on which all true Missionary effort must be based.

If, then, Missionaries who have broken new ground, and have been the first to bring the message of mercy to some benighted tribe, ought not to be obtruded upon, even though their work be as yet only in its initiative, how much more is this true where their work has attained a full development?

And there are such Missions, gardens reclaimed from the wilderness, of limited extent, indeed, but with the hope and prospect of enlargement, and even now in full bearing. There are several of these promising and interesting Mission fields, and each one of them is connected with some Missionary Society by whose agents the work was carried on and maintained, often amidst much difficulty and tribulation.

The Mission to the Armenians is the work of the American Board. The following

extract from a recent report of that Society will show that the aspect of the field is full of encouragement—

The American Mission to Turkey, formerly one, is now in order to facilitate the transaction of business, and on account of the great extent of territory occupied, divided into three Missions, each of which is self-governing, and has an annual meeting to consider and decide matters pertaining strictly to Missionary effort and the expenditure of Missionary funds. In these three Missions, not including Syria, there are on the ground 83 male and female Missionaries located at 22 of the principal cities of Asia Minor, and of Bulgaria, in European Turkey. Dependent upon these 22 centres, there are 138 out-stations, or places occupied by native evangelists. In all, there are 155 places where the Gospel is statedly preached. The whole number of native labourers connected with the three Missions is 275.

In the three Missions there are 59 organized Churches, with a total membership of 2,484, of whom 850 are females. Of the 59 churches 32 are already supplied with native pastors, and most of the remainder have unordained native preachers. The average Sabbath congregations form an aggregate of 10,439. The total number of Sabbath-school scholars is 6,656.

The Protestant Churches of Turkey are formed after no ecclesiastical pattern found in Europe or America, but combine in their organization, elements both Congregational and Presbyterian. In matters of business pertaining to itself, and in the admission of new members, the local Church is independent, but in matters pertaining to the common faith and practice, it co-operates with sister evangelical churches. Church government is vested in the native pastor and a Committee of the brethren, elected annually, who are called "care-takers;" but in matters of special importance the whole body of the brotherhood is consulted.

At present there are three Associations, or "Unions," as they are called, of the Native Churches, one in each Mission. These "Unions" have written constitutions, officers elected annually, and annual meetings. They form Churches, license and ordain preachers, instal pastors, watch for the purity of the churches in doctrine and practice, and, in general, have authority in all matters pertaining specially to the churches. The Mis-

sionaries are corresponding members of the "Unions," but have no vote. Two of the Associations of Native Churches have already commenced the work of "Home Missions:" one of them, namely, the Association in the Central Turkey Mission, sustains two native evangelists, and the Association in the Eastern Turkey Mission defrays the expenses of seven young men who are preparing to labour among the large body of their countrymen speaking, not the Armenian, but the Koordish language. These Associations, as they increase in strength, will assume more and more control of the evangelistic operations in Turkey; and it is hoped that, ere long, they will be united in a Synod, or General Assembly—a consummation which has not yet been realized on account of the weakness of the Churches, and the great distance which separates them.

The whole number of enrolled Armenian Protestants in Turkey is over 15,000. The total of contributions of the Native Protestants, during the year 1866, for religious, educational, and benevolent objects, amounted to 275,556 piasters, or 12,139 dollars in gold.

Of the 59 Native Churches, 13 are already self-supporting, and, if present anticipations are realized, from the beginning of the year 1868, six more, making 19 in all, will pay the entire salary of their pastors. Eighteen Churches pay half of the salary of their pastors or preachers, and from the beginning of the year 1868 no church will pay less than one fourth of the pastor's salary. More than half of the entire expense of conducting Missionary operations in the year 1866, in the Missions to Central and Eastern Turkey, exclusive of the salaries of Missionaries, was paid by the Native Protestants.

The number of common schools in the three Missions is 165, and the number of pupils in the same 5,511, of whom nearly 2,000 are girls. The three Missions have four theological seminaries, with an aggregate of 99 students, and four female seminaries, with an aggregate of 144 pupils. One of the theological, and one of the female seminaries are for the Bulgarians, and are located in European Turkey; the others are for the Armenians, and are located in Marsovan, Harpoot, and Marash.

On the West Coast of Africa many Societies are labouring, and light is breaking on that dark continent, more especially in connexion with the work of the Church Mis-

sionary Society. In proof this, we need only refer our readers to Bishop Crowther's annual letter, which was published last month in the pages of this periodical, and his journal, which will be found in the present Number.

British India presents a great field for Missions—

The territory presented embracing the whole of British India, as well as Burmah and most of Siam, extends more than 2,000 miles from east to west. The section commonly known as Hindustan is, alone, near 1,900 miles in extreme length, from the Himalayas on the north to Cape Comorin at the south, about 1,500 miles in extreme breadth, and covers an area differently stated at from more than 1,200,000 to 1,500,000 square miles. The

population is now supposed to be not much less than 200,000,000. "British India" embraces extensive regions easterly from Hindustan—portions of "Farther India," or India beyond the Ganges. The kingdom of Burmah, greatly reduced within the last half century by British conquests, now has an area of not far from 200,000 square miles, and a population variously estimated at from 4,000,000 to twice that number.

The portions of the work which have caught most of the rays of the rising sun are the Missions of the Church Missionary Society in South India, amongst the Tamil, Telugu, and Malayalim people; of the London Missionary Society amongst the Tamils of South Travancore; and of the German Missionaries amongst the Coles of Chota Nagpore.

In Farther India, the deeply-interesting Karen Mission is connected with the American Baptist Union, and no one can doubt that this is a field which the Lord hath blessed. In the year 1828 the first convert from amongst that scattered people was brought within the fold of Christ. Now there are nearly 60,000 Karen Christians of all ages, with numerous native pastors and preachers. "The Gospel in Burmah," by Mrs. Macleod Wylie, gives an interesting account of the origin and progress of this Mission so far as the year 1859, and further details may be found in the Numbers of the Missionary Magazine published at Boston, United States.

Amidst the islands of the Pacific remarkable results appear in connexion with the American Board, the London Missionary and Wesleyan Missionary Societies.

Of the Sandwich Islands, and the great Missionary offshoot, Micronesia, the Directors of the American Board thus speak—

The progress of the work of Missions and the Gospel on these islands, as presented in the annual report, most clearly indicates that there has been a decided advance during the period covered by this report. The problem may now be considered as fully solved, that Christianity has become firmly and permanently established in that region of the globe. We regard the following points as meriting special notice, and calling for renewed gratitude to the great Head of the Church—

1. It appears that the Hawaiian Churches have become self-sustaining, so far as the native ministry is concerned.

2. The effort to provide native pastors for the Hawaiian Churches has been most eminently successful.

3. The encouragement which the Hawaiian Churches are giving to the cause of foreign Missions, namely, in Micronesia and the Mar-

quesas Islands, is especially commendable, and affords a most gratifying evidence of the genuineness of the piety among Hawaiian Christians.

4. The religious awakening among the Chinese in the Sandwich Islands, and the efforts of the Hawaiian Board in this department of Christian labour, indicate that God's special blessing rests upon this undertaking. We feel it to be our duty to urge upon the Prudential Committee of the American Board of Commissioners of Foreign Missions the importance of pressing upon the Hawaiian Board that efforts in behalf of both the Chinese and Japanese on the islands should not be relaxed, but increased. The providence of God clearly indicates that the future welfare of the Hawaiian Churches depends upon the Christianizing of the oriental element in the Hawaiian society.

Of Tahiti, the original centre of the London Society's operations in the Pacific, and

of the rapid and interesting extension of Gospel light amidst the surrounding islands, William Ellis has spoken, and John Williams, and many others. The Gospel wafted from one island to another, reminds us of the cocoa-nut, which, falling from some parent branch as it overhangs the sea, is carried by the winds and waves to some coral reef, and, landing there, becomes the parent seed of a numerous progeny.

The Wesleyan Missionary Society occupies in force the Fiji Islands. Of the character and progress of the work the Directors report—

We have about 18,000 church members and 90,000 attendants on public worship in this group of islands: this number, it is said, approaches to one-half of the entire population. Hence your Missionaries are in labours more abundant, the great success given occasioning the great difficulty felt. In one circuit there are under the charge of two Missionaries 4,260 church members, and about 9000 hearers; these are scattered over several widely-divided islands. Each circuit in this group is divided into sections, and each section given in charge to a native Missionary, or assistant Missionary, of this class of valuable labourers. We have about forty in Fiji so employed, and they are most devoted and useful. The Missionary in charge reports well of the Theological Institution at Kandava. He writes—"We have had 41 students under instruction, 22 being second year's men, and

19 fresh men have been sent from the different circuits. Daily intercourse with the students, and meeting them weekly in class, has given us a very high opinion of their sincerity and strong desire to be and to do right in the sight of God and man. We have had no occasion for the exercise of discipline during the year; their preaching has been very acceptable, and we have heard from time to time of conversions under the word preached.

"The native work is prosperous, the schools are in vigorous operation, and the native ministry efficient. With the sacred Scriptures in their own language, and with the many excellent works issuing from the press, we have no fears for the future for the Christianity of the Polynesian Islands, if unmolested by foreign intruders.

We have briefly indicated the results obtained in these remarkable Missions. They are tangible and not to be gainsayed. We institute no comparison between them: each one has received a large share of the divine blessing. Yet the agencies are of various denominations. They are not all Churchmen, neither are they all Non-conformists. There are amongst them Episcopalians, Congregationalists, Presbyterians, Baptists, and yet from not one of them has the blessing been withheld. The dew from heaven has descended upon them, and that in proportion to the fidelity with which they have fulfilled the great Missionary duty, the uplifting of Christ as the Saviour in the midst of the perishing heathen. God looks not to their church peculiarities, or ecclesiastical forms, but to their proclamation of the only name under heaven given unto men whereby they must be saved, and where this has been done persistently and prayerfully God has given His blessing. He has recognized the Missionary labours of Evangelical Protestants irrespectively of their denominational distinctions. He has used them impartially as His agents in winning souls to Christ, and has put upon them the stamp and seal of his approbation. Shall God thus own and man refuse to do so? One stands aloof exclaiming, "Oh! that is a Society of Dissenters," and so disparages it; another exclaims, "Oh! this is the work of Churchmen; I have no confidence in it." So narrowness excludes interest and sympathy, and this intolerance not unfrequently leads to an interference with one another's work, alike unseemly and injurious.

The great principle of non-interference has always, from the first, been acted on by the Committee of the Church Missionary Society in their relations with those other Protestant Missionary Societies which have been associated with them in the great field of Missionary enterprise. They regard it, indeed, as one of such vital importance, and so essential to the success of every attempt to evangelize the heathen,

that it has been embodied among their fundamental laws, in the words which stand at the head of this article. They feel, that however great the differences may be which separate the Churchman from the Nonconformist at home, these differences sink into comparative insignificance in the presence of heathen idolatry, and that to import into an infant Native Church, just emerging from heathenism, the ecclesiastical controversies which so mar and hinder the progress of spiritual religion in Christian lands, is not only unwise and unnecessary, but positively hurtful to the progress of that kingdom, which it is their sole object to promote, the kingdom which is righteousness, and peace, and joy in the Holy Ghost.

It was therefore with deep regret that the Committee heard of the revival of the project, first mooted in 1863, to send an English Bishop to Madagascar, who should have his see, not among the unevangelized tribes on the coast, where there are some millions of heathen waiting to receive the Gospel, but at the Capital; at the very heart, that is to say, of the London Missionary Society's labours, where there are now *no heathen, and no native members of the Church of England*. Such a proceeding they felt would be so serious an infringement of the principle of non-interference, and of that law of their constitution already referred to, that they were bound to lift up their voice against it, especially as it was understood to be a part of the scheme that the Society's Missionaries in the island should be placed under his jurisdiction, so that the Society itself would be implicated in the proposed interference with the work and labours of the London Missionary Society.

The Committee were accordingly compelled to institute a careful examination into the whole matter, and the conclusion to which they came was, that the reasons for non-interference which existed in 1863, exist even in still greater force at the present time. They accordingly drew up a Minute setting forth the facts of the case, and suggesting an arrangement which would secure them from any infringement of their pledge to the London Missionary Society, to which as honourable men they felt bound to adhere.

That Minute has ere this, we doubt not, been in the hands of all our readers, and therefore it will only be necessary to refer here to that part of it which sets forth the present circumstances of the Madagascar Mission, and the grounds on which the Committee were led to propose the arrangement referred to at its close.

8. They (*i. e.* the Committee) find that the London Missionary Society still apprehends that a very great hindrance to the progress of Christianity would arise from placing an Episcopal Mission at the capital, or from a resident Bishop in the part of the island which has been the sphere of their labours. The conclusion to which the Committee of the Church Missionary Society has also been led is, that the reasons which existed in 1863 against interfering with the work of the London Missionary Society are stronger at the present time than formerly. The Church Missionary Society therefore remains bound by the original agreement.

9. In support of this conclusion the Committee will refer only to the last Report of the London Missionary Society: it appears that in the year 1869 the number of adherents to Christianity were increased by 116,000. In that one year the same Society set apart sixteen additional Missionaries to meet the

demand for instruction, and their call upon the Native Churches to supply evangelists and teachers was promptly and nobly responded to by 100 additional native teachers and preachers being selected and supported by the Native Church. In the Capital there are no longer any adherents to idolatry. If a new Mission were opened there it could only be replenished by proselyting those for whom Christian instruction is already provided. This fact takes the case of Antananarivo out of the category of those large centres of heathen populations, such as Calcutta and other great towns of India, which, by common consent, are regarded as neutral ground for Missionary Societies.

10. These facts speak for themselves, and forbid the attempt on the part of any other Society to interfere with a field of labour so well occupied.

11. It cannot be necessary at the present day to argue in favour of the principle of non-

interference between the Missions of different Societies, which this Society has always maintained in common with most other Societies. Bishop Selwyn, while Bishop of New Zealand, thus expressed his sense of the importance of this principle:—"We make a rule never to introduce controversy amongst the native people, or to impair the simplicity of the faith. If the fairest openings for Missionary effort lie before us, if the ground has been pre-occupied by any other religious body, we forbear to enter. And I can speak with confidence on this point, from observations ranging over nearly one-half of the Pacific Ocean, that wherever this law of religious amity is adopted, there the Gospel has its full, and unchecked, and undivided power; wherever the servants of Christ endeavour to keep the unity of the Spirit in the bond of peace, there the native converts are brought to the knowledge of one Lord, one faith, one baptism, one God and Father of us all." (Sermons preached before the University of Cambridge in 1854, by the Bishop of New Zealand. Sermon IV., p. 60).

12. The London Missionary Society, in 1863, exhibited a truly Christian candour in welcoming Episcopal Missionaries to the districts in Madagascar traversed by their own Missionaries, which, by the strict law of amity, might have been claimed as exclusively their field. By this arrangement the Malagassy converts have the opportunity of witnessing the form of worship and discipline in our Church, without the appearance of rivalry, or the danger of collision which would inevitably attend operations in the capital, and might easily arise if a resident Bishop were

on the field. In a few years the Madagascar converts will be sufficiently advanced in the knowledge of divine things to judge for themselves what form of church worship, discipline, and government may be most suitable to the national character and habits; and so, as in the primitive church, we may witness the natural and gradual development of the Christian ministry, instead of ecclesiastical controversies, which have been the bane of the mother church, being propagated in the Mission field. The difficulties connected with the Bishopric of Honolulu afford a caution against sending a Bishop into the sphere of a Native Church organized upon another system.

13. Her Majesty can confer no jurisdiction beyond her dominions, except by the voluntary submission of the clergy to the Bishop so appointed. Hence the Society is expected *voluntarily* to place its Missionaries under the new Bishop, and thus to sanction a scheme which it regards as objectionable, and contrary to an implied pledge. To this the Society cannot consent; it would rather submit to be driven from the island in which it has laboured with much success and blessing from above.

14. On these grounds the Church Missionary Society would venture to suggest, that if it be still thought expedient to send an Anglican Bishop to Madagascar, it may be under an arrangement which will exclude those parts of the island which are the field of labour of the Church Missionary Society from the jurisdiction of the new Bishop, thus leaving its Missionaries, as heretofore, under the Bishop of Mauritius.

HISTORICAL NOTICES OF THE PUNJAB—(continued.)

BEING THE CONCLUSION OF THE
FOURTH LECTURE ON THE PUNJAB.

BY THE REV. J. N. MERK.

FROM ancient times certain localities have been sacred to particular gods. These were of course the places of pilgrimage, to which yearly thousands of people resorted, often bringing with them gifts of extraordinary magnificence, for it must not be forgotten that the Hindu will never visit these places empty-handed. By this means immense treasures were amassed in Nagarkote—the present Kangra—in Thanesar, in Mathura, Somnath, &c., which were all places of pilgrimage, and, indeed, are partly so now. All these, and many other shrines, were plundered, beginning with Kangra, and their treasures were taken to Ghizni. Some of the Mohammedan conquerors were great and powerful men, and even now we can recognise in many wise laws and grand buildings the traces of their government. They ruled, however, with great arbitrariness and cruelty. The English Government

at the present day considers with great prudence the prejudices of the natives, and seeks to be neutral, though, unfortunately, that neutrality has been carried too much in one direction. Many of the Emperors of Delhi made it their business to insult the conquered people in their most sacred things. Thus, for example, Mahmoud, the Ghiznavide, on entering India, first slew cows in the Kali temple, so celebrated throughout India, and then shut it up. Forty years the temple remained closed, and when at last it was re-opened and restored to the Hindus, men of one of the lower castes were made priests.

After the colony of Mohammedans had settled in India, and had become enervated by the tropical climate, a new era, both political and religious, dawned on the Punjab. A number of men came forward as reformers of Hinduism. Among them was the celebrated Baba Nanak, who gave the first impulse, and began a religious movement, which at last merged into a political one. They reached the climax of their development when Runjeet Singh, by his craft and strength, and by his most wonderful energy, united under his sceptre the professors of his new religion—the Sikhs. With their help he extended his rule over the whole Punjab, and this bold, unscrupulous Sikh king was not hindered by the Emperors of Delhi, whose authority had become little more than nominal. The Sikh kingdom was, however, of short duration. It reached its height under Runjeet Singh. A few years after his death it fell into decay. How, indeed, could a kingdom continue, the affairs of which were administered after the fashion which prevailed under the rule of the Sikh government? The people were oppressed; neither life nor property was secure. Among the great, perfidy and assassination were the means used in the struggle to obtain the highest place. Runjeet Singh himself set the example of this; for if any Rajah did not comply with his wishes, he was invited to Lahore on some pretext, there detained a prisoner, and his kingdom annexed.

After the death of Runjeet Singh things became worse, none of his successors having his tact for ruling, and, least of all, his legitimate heir to the throne, Khuruk Singh. The malicious minister, Dhean Singh, found means to get rid of all the sons and grandsons of Runjeet Singh, in order to satisfy his ambition. On one occasion no less than four of the nearest relatives of Runjeet Singh were assassinated, but on the same day the treacherous minister, Dhean Singh, fell a sacrifice to his own faithlessness, and only Duleep Singh, then a child of ten years old, escaped to ascend the throne of his mighty father, Sher Singh. His reign, however, only lasted a few years, during which things went on worse than ever at the court of Lahore, the presence of some English officers not sufficing to counteract the evil. It was nearly a state of decided anarchy. One sought to ruin another by intrigue, while the people were most grievously oppressed. The Sikhs were at this time regarded as the most powerful soldiery in India. They have always been a warlike nation, and before the Khalsa war cry the other natives of India were wont to tremble. Besides, Runjeet Singh had his army organized and disciplined by French and Italian officers. These brought the artillery, in particular, into very good condition, and when, in 1845, the Sikhs, by their continual turbulence and threatened invasions of British India, kindled a war, the English found in the Sikhs an opponent such as previously they had not had to encounter in the whole of India. That war terminated in the surrender to the English of the possessions on the left, or British bank of the Sutlej, which had previously belonged to the Sikh government. Three years later the war broke out again, occasioned by the murder of two English officers by Moolraj, in Multan. At first the government sent against Multan a young officer, who became afterwards so well known—Herbert Edwardes—and with him some other able young officers, together with some regiments of Hindostanee soldiers. To them was added a contingent of

six or seven thousand allied Sikhs, under Sirdar Scher Singh. The beleaguering of Multan began, but one day Scher Singh, with his contingent, quietly went over to the enemy, leaving Edwardes with only two regiments. By this means Scher Singh brought the mutinous feelings of India to a climax. Fortunately, at that time, however, there was a man at the head of the government quite equal to this emergency. The Sikhs were eager for war, "and war they shall have," said Lord Dalhousie. The collision was a fierce one. When the battle at Chillianwallah was won, the English might have said with Pyrrhus, "One more such victory, and we are lost." Soon, however, followed the brilliant victory at Guzerat, which entirely destroyed the power of the Sikhs. About eight years afterwards, when the Sepoy mutiny broke out, these very same Sikhs not only remained faithful to the government, but also fought like lions against the insurgents. At the present time the Sikhs are among the most reliable of the English troops, and afford a strong proof of the efficiency and the brilliant success of the English administration in the Punjab. This province, under their government, has become what it might have been ages ago. When the English annexed the Punjab they found the province in an unhappy condition, having been ruled for centuries by Asiatic tyranny and despotism. Every one who had obtained a good appointment, either because he was of good family, or by obtaining favour with the great, or by some other piece of good fortune, made the most of it, using unscrupulously every means whereby he might enrich himself, for he knew that his position was very uncertain, and therefore he wished, according to the language of the old proverb, "to make hay while the sun shone." Thus it was that every one, from the prime minister down to the watchman, became a bloodsucker and oppressor of the people. We can well imagine the misery and destitution of the working classes under these circumstances. The people groaned under their yoke, as the inhabitants of Cashmere, and other independent states, do now. I myself remember reading an opinion expressed by some writer, that the annexation of the Punjab was a great political mistake, because this miserable, impoverished land would never pay for its administration, and prove only a burden on the already too heavily laden finances. This I read in one of the most clever and learned journals in India. How great a mistake this assertion was is now evident to all, for the Punjab is at the present time one of the most flourishing provinces in India, and, far from being a burden on its finances, contributes, on the contrary, its quota. The conquest of the Punjab was of the greatest benefit to the country, and was thankfully recognized to be such by the greater part of the population. But it is not only in relation to temporal benefits that it is indebted to the English government, but because there is afforded to its population easy access to the many important spiritual blessings which are now offered to them in the schools and bazaars by oral instruction, and books and education. The Punjab being open to the Gospel promises to benefit other lands, such as Afghanistan and Tartary. Travellers have sown much good seed in those countries. All persons who have at heart the spiritual and temporal well-being of the seventeen and a half millions of the Punjab cannot be too thankful to God for having given the Punjab such a government, and placed over it officers who cannot be surpassed in all India. In the Punjab, under the brothers Sirs H. and J. Lawrence, now Lord Lawrence, a school of officers was formed which distinguished itself by strict rectitude, great industry, and decided Christian character. In men like the Brothers Lawrence, Montgomery, M'Leod, Edwardes, Lake, Cust, Taylor, and others, the natives have seen that the English have a religion, and a religion which, bringing forth such fruit, is better than their own. By the talents and the untiring industry, together with the strict Christian conscientiousness of these men, the miserable, defenceless province has changed, in a few years, into a well-ordered,

flourishing country; which has before it, if God graciously continue the blessing of peace, the prospects of a happy future. I have already spoken of the great service the Punjab rendered to India during the terrible mutiny of 1857. When the Sepoys broke out in mutiny they not only obtained no assistance from the populace and the Sikh troops, but they found that these men were the most faithful allies of the government, and the most prompt in quelling the insurrection. The loyal feeling of the Punjab, and the fidelity of the Sikh troops, made it possible for Sir J. Lawrence, the governor of the province, to bring up important military forces before Delhi, and by this means to keep in check the concentrated masses of insurgents in that place until help came from other parts of India, and finally from England. If the Punjab, at that critical time, had risen against the English government it can scarcely be doubted that the life of every European in India would have been imperilled, and that none could have escaped except by sea. India, too, would have been lost to England, at least for a time. This, however, would have been a great misfortune for India as well as for England, and the glance which we have taken of the Sikh kingdom will convince us of this. God, in mercy, preserve us from like catastrophes, and give this beautiful land a long respite, during which the blessings of a preached Gospel, of a well-ordered government, and of Christian civilization may be largely imparted to it.

The storm of 1857 and 1858 exercised a cleansing influence. God winnowed the floor, and those who were not in India before 1857 cannot imagine how great is the change which has taken place there since the mutiny. Whether these changes are altogether for the better remains to be proved; but one thing is certain, that neither the people nor the government have yet forgotten the lesson they then received.

God, who rules the universe, can make such bloody events work for the spiritual and temporal welfare of a country.

DISCOVERY OF THE MOABITE STONE.

BY THE REV. F. A. KLEIN.

FOR many years it had been my earnest wish to pay a visit to the countries east of the Jordan, in order to make myself acquainted with the state of things in those little-known regions, and see what could be done for the spread of the Gospel among those much-neglected Arab tribes. The dangers and expenses connected with such a journey had hitherto prevented my carrying out the much cherished plan. In the year 1868 circumstances seemed to be more favourable, and I at once started for Es-Salt (the ancient Ramoth Gilead), beyond the Jordan. From this place I first visited the ancient Gilead, to the north, travelling over a hilly country and through splendid shady forests of majestic oak and pine-trees, reminding me of the most romantic parts of the Black Forest; then, winding my way to the south, I traversed the extensive plain of the Belka, passing by a variety of ruins of ancient Ammonite and Moabite cities. As the special object of this paper, however, is to give a short account of the discovery of the famous "Moabite Stone," I will not detain the reader with a description of the various ad-

ventures, difficulties and dangers I met with on the road, and only observe that one evening, on my rambles on the plains and among the hills and valleys of these regions, I arrived at a small Bedouin encampment of the Beni-Hamida, close to the ruins of Diban (the ancient Moabite city of Dibon), about three English miles to the north of the Wadi Mojob (river Arnon). The day being far spent, and no other encampment further on in sight, we determined to spend the night here in the tent of the friendly Sheikh of the tribe. The ruins of the ancient city of Dibon, once built on two low hills, in the midst of an extensive plain, lay just opposite to our tent, at scarcely 100 paces distance, and I felt a great desire to have a look at it. This desire was greatly increased when the Sheikh of the encampment informed me, that among the ruins of the city there was a very remarkable stone, with a mysterious inscription on it, which none had ever been able to decipher. He told me no "Franji" (European) had ever seen the stone, but for the sake of my friend, Sheikh Zattam, under whose protec-

tion I was travelling, he would show it to me. I was most anxious at once to go over and see the mysterious stone, but Bedouin etiquette required me to await the end of the tedious operation of preparing and drinking coffee, and even then it was only with great difficulty I succeeded in rousing the young Sheikh from his soft couch—a camel's saddle with carpets spread over it—but not till it was near sunset. What was my astonishment and delight, on arriving at the ruined city, to see before me, lying on the ground, a large basaltic stone, with a real, genuine ancient inscription. I was delighted at the sight of this splendid monument of Hebrew antiquity, without even knowing then the immense value of what I had thus quite accidentally found. As I had neither time nor the necessary materials to take a squeeze of the inscription, I used what little time I still had left before sunset in examining the stone on both sides, measuring it, making a sketch of it, and collecting from the inscription an alphabet and a few words. The stone was, as I observed before, lying on the ground, a little in front of the ruins at the foot of the hill, not very far from an ancient cistern, perfectly uncovered. It consisted of a block of very heavy blackish basaltic stone, 3 ft. long, 2 ft. 4 in. broad, 1 ft. 2 in. thick, rounded at the four corners, and on the side lying uppermost I counted thirty-four lines of inscription, in the ancient Phœnician, or ancient Hebrew characters, the whole in a remarkable state of preservation, the upper and lower lines only having suffered from exposure to the rain and sun. The Bedouins had no idea of what the stone was, and only considered it with that mysterious interest they attach to any thing ancient, or to things they do not understand. I do not think they would in the least have objected to my taking a squeeze of it: unfortunately I could not at the time do it.

After my return to Jerusalem, I at once communicated my notes on the subject to Dr. Petermann of Berlin, who I knew would take the greatest interest in the matter, and find the means to secure this treasure for one of the European museums. The Directors of the Berlin Museum, on being informed of the discovery of this ancient Semitic monument, at once voted the sum of 2,000 francs for its acquisition, and I was asked to act as mediator in the matter. To give an account of the various attempts made to secure the stone would lead too far, though it might be interesting as showing the state of things in that republic of the Bedouins, and the various hindrances one meets in transacting business with those sons of the desert. Suffice it to

say, that at the end of more than a year no progress had been made in our diplomatic transactions with the greedy Bedouins, and they were more than ever convinced now that the stone was worth heaps of gold. Besides, the matter had, of course, by this time ceased to be a secret, and, as several other parties also showed an interest in the stone, and tried to obtain squeezes of it, the Bedouins began to quarrel among themselves, as is their habit on such occasions; and when at last the Turkish governor of Nablous showed a desire to secure the stone for himself, probably thinking that he might as well get his lion's share of the bargain, the Bedouins got exasperated, and, kindling a large fire under the stone, and pouring water over it, broke it into pieces. Fortunately, before this had been done, Mr. Ganneau and Captain Warren had succeeded in obtaining squeezes of the greater part of the inscription, and also were able subsequently to buy up some of the broken pieces. Possibly other of the remaining pieces may also be secured, and thus there is some hope that at least a great part of this oldest Semitic monument known may be preserved as a further testimony to the truth of the Bible.

The inscription is written in the Phœnician or ancient Hebrew characters, and has now been ascertained to be the record of the deeds of a certain Mesha, king of the Moabites (2 Kings iii. 4, 5), who lived about 900 years before Christ. A Semitic inscription of such great antiquity cannot but be of the greatest value to linguists in general, and to the students of Semitic languages in particular. It cannot, however, but be of the greatest importance to the student of the Bible also, and to every believer in the truth of the Bible, in as far as it confirms facts and events connected with the history of the Moabites as stated in the Holy Scriptures. King Mesha, in his inscription, mentions his having erected a high place to Chamos, the god of the Moabites, the Moabites having been grievously oppressed by Israel forty years long; his having, however, victoriously fought against them and driven them out of the fortified towns. A number of Moabite cities, well known to us from the Biblical records, are mentioned in this inscription; such as Beth-Bamoth, Beth-Baal, Baal-Meon, Horonaim, Dibon, Kirjathaim, Medeba, Tahaz. All these statements correspond remarkably with the statements made on the subject in the Biblical records; and as we have hitherto seen the truth of the Bible proved from Egyptian and Assyrian inscriptions, so we see it now further proved by this very ancient Moabite inscription.

THE TRAINING SCHOOL AT LAHORE; AND TRAINING SCHOOLS GENERALLY.

BY THE REV. T. V. FRENCH.

I SHALL be thankful if a very few pages of the "Intelligencer" can be spared me to plead the cause of our proposed Divinity School at Lahore, and to explain its present position and prospects. To all appearance it has received a heavy blow and severe shock in the lamented and unlooked-for removal of my dear colleague, Rev. J. W. Knott, who brought to the work such rare resources, both in the way of a highly-cultivated and richly-stored mind, and a spirit much exercised and deeply taught in the things of God. Of him it might be truly said, I believe, that he was filled with knowledge of His will in all wisdom and spiritual understanding. When I first communicated my plans to him, and asked his counsel some three years ago, he seemed at once attracted, and met me more than once when I was called to explain them in detail to the Committee in London. His presence with me on those occasions, and his words of sympathy and encouragement, were most refreshing. But great was my surprise when, after some months, I received a letter from him to say, that, after mature reflection and prayer, he had resolved, if I thought well and the Society sanctioned the step, to resign his living and offer himself to be my colleague. Some of the letters I had from him at that time were well worth preserving. I hope some day to be able to furnish some extracts from them, for the readers of this periodical, many of whom will be able to appreciate the heart-outpourings of one who, like him whom we have lost, was truly "a burning and a shining light." The next few months proved to be a time of great trial for him. While some of his old friends (one in particular I remember, a pious Leeds merchant) wrote him most inspiring and gladdening words, bidding him God speed, others strongly dissuaded him even in hard and bitter words, questioning his motives, or at best charging him with ill-considered and intemperate haste. Under such circumstances these rebuffs are necessary, aids doubtless in a healthful process of soul-searching, useful means of testing motives, principles, and stability of purpose. Then there were the tears and sorrowful remonstrances of some parishioners, to whom his ministry had been a "savour of life unto life." But from the time of his offering himself to God for this service his mind was made up; and while his sensitive spirit smarted under some of these inflictions, and the agonized entreaties of some dear to him, he set his eyelids right forward; and the Native School was henceforth the aim to which his attention and endeavours were constantly directed. Both of us had one or more youths in course of preparation for our proposed work—he at Peshawur, and myself at Multan.

He is gone from us, and I find it hard not to stop to dwell on the lovely and impressive images which start vividly into recollection, as one dwells on the three years of more or less close friendship and association which I enjoyed with our departed brother. But it is a present call of duty which I obey in writing this paper; and his letters now beside me are full of vigorous thoughts which seem to beckon onward, and bid us live in the future rather than the past, girding ourselves to effort with good courage and hope of eventual success. To those, therefore, who say, "Perhaps now you will let the work alone, and see a reason for giving it up," I can only say, "Not so, please God;" unless our friends give us up, and show their distrust of us by declining to help us through a crisis we have brought on, conscious indeed that in every such move forward there is a measure of risk; but that this risk is to be preferred to procrastination, which seems to argue half-heartedness or irresolution; and would cause our friends to drop off, or help timidly and ineffectively.

The Society (as the Church's handmaid) has intrusted us with this charge; and the attempt needs to be thorough and hearty. I say "we," "us," because I hope soon to have a comrade appointed me; and because, till then, I like to think that what I have by me in writing, I still hear addressed to me by word of mouth from my late beloved colleague, and am still associated with him in spirit. Writing as late as April 5th, in reference to Lahore, and the garden now offered for purchase, he gave his opinion thus—"My inclination would be strongly on the side of securing the garden at Lahore. I imagine that it would be the very place to found an Institution which was to bear an oriental character.... If it merely depended on ourselves, it would be perhaps too great a risk; but you are entitled, I think, to believe that what you have undertaken will, by the blessing of God, be carried into effect. The more I think of it, the more clear it seems that no place is so convenient as Lahore, for combining the elements of the populations you desire to serve, Moslems, (Punjabees, of the North-west, and, above all, Pathans) Hindus, and, above all Hindus, the Sikhs, to whom you are specially bound on account of (Maharajah) Dhuleep Singh. The garden is sufficiently near the city, not likely to be closely built round, and so arranged as easily to be turned to collegiate purposes."

It is in the matter of the purchase of the buildings above mentioned that we have to throw ourselves on our friends for help. After waiting for a year and a half, no spot so eligible appears likely to be in the market. Indeed I doubt whether there is a more suitable place in or around Lahore. It seems a waste of money to build apartments for students on a rented property. They would be valueless hereafter to other tenants than ourselves; and their cost might prove at any time to have been a dead loss. Whereas, on the ground in question, there are buildings at once available for students, with others which may, with slight repairs, suffice for temporary lodgings for one at least of the two Missionaries, until a residence more suited for Europeans can be afforded. Our brother R. Clark's ceaseless exhortation is, "Begin at once; much will depend upon this." It is no small comfort that the more our Missionary brethren in these parts have come to understand our purpose and proposed methods of working, the more cordial has been their concurrence, and the stronger their expressions in bearing testimony to the necessity of the work. None are so competent to form an opinion; and their brotherly support may well counterbalance many serious obstacles and disappointments, or suggestions of possible failure, which every fresh effort is almost sure to encounter, till it has taken root and borne some fruit.

Far be it from us, however, to sound a trumpet or prognosticate any grand or speedy results. It must be long before all prejudices and objections are surmounted. A great friend of Missions, high in rank and station, writes that he thinks our Christian teachers will be the worse for being more highly educated—will make worse preachers and pastors. This we should re-echo, if it were an English education we offered; or if the whole circle of controversial theology; or the classics of Europe or India; or a course of elaborate "dogmatik" with German metaphysical subtleties, and masses of patristic lore, were to be thrust on the unhappy students;—if, in a word, tastes were engendered for theoretic and speculative studies, which should tend to make our students bookworms, recluses, ambitious of literary reputation, alienated from the life of practical Christian labour and simple self-devoted energy, to which we trust they will hereafter be called, patiently tending some ingathered flock, or abroad in search of Christ's sheep "scattered in the midst of this naughty world, that they may be saved in Christ for ever." God forbid we or our successors should ever be chargeable with such an abnegation of the true objects of our mission, in which we invite the fellowship in action of our Christian friends. Were such a fatal

mistake to be committed, our departed friend might well-nigh be looked for to rise from his honoured grave to protest against such an innovation on the design with which his name, I trust, will never cease to be associated; for it was on this "sacrifice and service" that ultimately his life was offered up to God, though the immediate occasion was his love and sympathy for the British soldier in India.

No! we are not attempting to reproduce and realize (even had we the power) the vast conception of the famous catechetical school of Alexandria, so flourishing in the second and third centuries after Christ, which produced Pantænus, one of the earliest and greatest of Indian Missionaries, where Origen and others, profoundly versed in Greek philosophy, literature, and science, drew together from all civilized lands, far and near, many of the choicest intellects and most powerful thinkers of the age (as is described at large in Eusebius' Church History, Book VI.), and carried those in whom they discerned any rare promise through a comprehensive course of the higher mathematics, and most approved, especially Platonic, philosophy; honestly using all these as stepping-stones to what they taught their students to regard as the summit of the Encyclopædic course they had travelled through—"The wisdom of God in a mystery; the hidden wisdom which God ordained before the world, which God hath revealed unto us by His Spirit." Like Bacon, Newton, Pascal, and not a few others we could name, they regarded God's most holy word revealed and written as the apex of a pyramid, whose base was formed of all that science and philosophy could contribute of their choicest and noblest treasures. I do not mean to say that India is an unworthy field for the working out of such an idea into practice, or that it may not hereafter be advantageously attempted, should some teacher be raised up in whom should be found blent in such rare union, gigantic capacity of mind with like simple childlike faith and teaching of the Holy Spirit. Our Missions from Germany, England and America may yet produce a man of such stamp; or it is conceivable that out of the ranks of Mollahs, Pundits, Gurus, trained to keen reasoning in their respective systems, with that strength of mental muscle and breadth of grasp added, which is rather regarded as the property of the Western intellect, some man of parallel, if not equally brilliant, ability, may be called to do an Origen's or Clement's work. Our powers and aims are far humbler. The simple Biblical work done in the early training schools of the Reformation, or by De Sacy and the Port Royalist teachers in France, by Chalmers in Scotland, by Caldwell and others of our brethren in South India, would be more the models we should propose to ourselves for imitation as close as God may enable us. Thus we should be employed in the elucidation of the Holy Scriptures, with the help of the originals, and such critical aids, old and new, as our excellent library will afford, seeking to instil into our students an earnest, unselfish purpose of labouring with small remuneration, even amidst persecutions, for the enlightenment and regeneration of their countrymen—putting them in a position to comprehend the place they occupy in the history of Christ's Church as a whole, and the Church history of India in particular—that they may see what is the work they have to do, and how and in what spirit others have done similar work before them, and with what results; arming them, as far as we are able, against the chief forms of error and heresy which the past history of the Church records, by weapons drawn, first of all, out of the word of God; then, as subsidiary to this, by weapons drawn from the armouries of those who, at the time of the spring and growth of those heresies, were the ablest and soundest, the most scripturally enlightened champions of the truth; having special reference to those errors and heresies which the prevalent religions of India have a tendency to produce. Brahmoism has in some respects taken the shape of a Christian heresy. I have been at the pains to answer this objection at some length, and state what it is we do intend, in order to remove,

if possible, those suspicions and misapprehensions which have arisen in some minds, as though it were a high, elaborate, and unpractical education we contemplated.

It has been elsewhere stated that the school, as now planned, is to be simply vernacular, to the utmost extent practicable, in language, dress of students, and whole manner of living, so that they may not repel and scandalize their fellow-countrymen by the adoption of European habits and manners. Such a sinking of the native in the European would seriously disqualify and disincline them for the humble yet honoured work of ministering to native congregations, and carrying out into the highways and hedges the invitation to the great marriage supper. This is essential, too, because the adoption of European living and costume would soon land all our students in debt, bring a blot on the Institution, and increase our anxieties ten-fold. Moreover, we desire that our students should realize the strictly native idea of the Talib-i-ilm—the struggling, hard-working, often hard-living, student, prepared cheerfully to rough it for a season, while laying up a store of useful knowledge and preparing himself, not for a life of ease and self-indulgence, but one of uncomplaining self-surrender to God's work, with all that surrender may bring with it.

Almost every musjid that boasts a Mollah of reputation for learning, has its knot of students who get their half seer of *āṭā* and the barest necessities of life. Very bare indeed they are to a poor Indian student. Among the Yoosuphzaey Pathans this institution prevails very largely. The mosques there are recruited from across the borders by adventurous theological inquirers, of whom it may be shrewdly suspected that they are not exclusively devoted to theological studies. The ablest and most aspiring naturally enrol themselves among the disciples of the famous Mohammedan doctors in Peshawur. Mr. Knott had observed with great interest and curiosity, and often remarked upon, the simple arrangements for training preparandi which prevailed amongst the Mohammedans. The nearest approach to an European College (in a purely native Divinity School of old standing), and the one I have always thought of as affording in many respects the best model for such a school as we have in hand, was a College of Moslems I once visited in a village called Daulatabad, not far from Secunderabad, between Agra and the Ganges. It was evidently an ancient endowment, and was on the outside of the village, but close to it, shut in with gates and walls, against which walls were built up a number of sheds answering the purpose of "college rooms" for the poor students. In the centre stood the Principal's modest house, who was a venerable, but very aged and sickly Mollah of ninety years, to whom all paid the utmost reverence and homage. The College had its mosque, of course, its staff of teachers, even its doctor, who visited and prescribed for the aged Mollah while I was conversing with him. However, his eyesight had failed, his energy of manner and powers of speech were unabated. Not unlike this was one described in a Yoosuphzaey journey in a former Number. Much of the same kind are Dadoo Panthi Colleges, described in "Todd's Rajpootana." Many useful ideas though needing to be modified in our practice, might be borrowed from such purely native Colleges.

These remarks will partly meet another objection which has been forcibly urged—"Where will you get support for your students?" This seems a serious question; and its reply must partly depend for the present on the amount of response obtained to appeals I have sent to friends in England to take in hand each the yearly support of one student. As men of more substance are added to our converts, this difficulty will tend to diminish gradually. Ten or twelve rupees monthly, during the nine months of each year's course, we calculate to be sufficient for the supply of the necessities of life, books being chiefly provided gratis. On the strength of what has been promised, we shall be able, I hope, to give notice of four studentships to be com-

peted for about the 15th or 20th of November; the character of the candidates, as has been clearly stated elsewhere, being far more strictly had regard to in our inquiry and choice than mere intellectual attainments. By that time I hope that a successor to dear Mr. Knott will have been fixed upon.

In order to start clear of debt for the cost of the grounds, for some needful alterations and repairs, for the building of a decent house for one at least of the Missionaries, and for fittings of library and chapel (the latter to serve for our Native Church in Lahore for some time to come), a sum of not less than 10,000 rupees should be raised, or promised, within twelve months if possible. For this we have already appealed to our friends. If, please God, we are enabled to raise this, I trust our vessel will be "launched and afloat," and we shall start without the unhappy feeling haunting us each night and morning, "We are still in debt."

I think our friends will feel with us that it is of importance that a school of this kind should be located in a settled spot, and not wander homelessly. Without a fixed foundation of this kind, the work is apt, for too light and insufficient reasons, to fall into abeyance, and the responsibility of a steady supply of men and means to be less felt. Nevertheless they will not forget that the mere existence of a school, with suitable buildings and a band of students, is a small matter, as compared with an uninterrupted succession of men of character for Biblical attainments and holiness of life. For this we need their earnest and special prayers, that men may be given us in whom the Spirit of God is; given us by Him, who, when He ascended on high, gave evangelists, pastors, and teachers, ... for the edifying of the body of Christ." And that gift of our ascended Head and Lord is not exhausted. May our little work too be embraced in that royal gift! Towards such teachers as we speak of there is an irresistible drawing of hearts. A deep, and, as it were, prophetic insight into God's word exercises a new creating sin-and-self-subduing influence which tends to command respect, and to gather about itself spirits that thirst for something whole, real, life-giving, in this world's darkness and suffering, its shams and false promises. A band of men, however small, truly taught of God's Spirit, steadily pursuing for a length of time the study of God's word, fails not to be felt ere long; the fragrance steals out, a work is done of which we cannot now calculate the results. For one or more such men, my dear colleague's removal has led me to send an earnest appeal to Oxford, and our brother Clark will not fail to reiterate the appeal in Cambridge, and enforce it with his solemn and vigorous pleadings.

Hereafter, let us hope at no very distant period, the Indian Church may be expected to supply its own Professors, as well as students, and thus "the little one may become a thousand." Then the positive results of our Missionary work will more plainly appear, and there will be less show of reason, for what even the least bitter of our gainsayers are apt to say, that the results of our Mission schools, books, preaching, &c., are merely negative, to be classed with railways and telegraphs. Of all alike (it is said by some) the results are destructive merely, not constructive, "sapping men's faith, and not replacing it with truth." This were a poor and pitiful result indeed of the preaching of that word which is "quick and powerful:" of those weapons which are "not carnal, but mighty through God to the pulling down of strongholds." One must thoroughly protest against such a view of the results of the Gospel, as disproved already, if men will be at the pains to inquire and look facts in the face; and yet more signally to be disproved. The Missionary whose heart is moved by seeing, from time to time, deep irrepressible convictions aroused, and impelling men to throw themselves into the arms of a Divine Almighty Saviour, yet has often to witness the temporary cruel stifling of those emotions by parental influences and other oppressive violence far less defensible, knows, as others cannot, what an influence the

Gospel is exercising daily, and how it wins its way, not as a negation, but as a positive and strong constraint. He can wait, therefore, in silence and patience the plucking out of the bosom of the almighty but long-suffering arm, which will wipe off assuredly the reproach which scoffers (and often weak believers unconsciously) cast upon the character and operations of the Most High. We commend our work, not boastfully, but in the hope and belief that it will help, together with the preacher and school teacher, to bring about more largely these positive results. If preaching the Gospel does, as we believe, not merely sap and destroy, but construct and build up, clearing away the old because, first, it has erected the new, rather than *vice versâ*, so the training of Christian teachers—if only the “Shepherd and Bishop of Souls” be pleased to send them forth, to touch their lips with the live coal, and put His words in their mouth—will differ surely from the many useful but negative influences at work, of which Sir B. Frere has written at large; in that it will not merely sap and raise, as its incidental result, but will help towards making men rooted and grounded in those positive and substantial verities, which to know and be established in is “life eternal.” All ancient Missions, especially those of the Scotch and Irish Mission, in Northern and Central Europe, and the history of our own Church Missions in Tinnevely and Sierra Leone, Dr. Caldwell’s Training College in South India, the Basle Mission on the Malabar coast, abundantly confirm this. In Northern India the time seems to have come for profiting by this old and universal experience of the Church of Christ. I plead for this all the more earnestly, because I am conscious of looking at it quite irrespectively of myself or any other man, but in the faith that there will not be wanting a due supply of labourers fitted for the work, as they are required, to whom our Missions and infant Churches will be able to look for a fair proportion, eventually, of their trained evangelists.—*Calcutta Christian Intelligencer*.

THE WORK OF CONVERSION IN MISSIONARY INSTITUTIONS.*

WE beg leave to direct the special attention of our readers to the following very important letter, addressed to Dr. Duff, by Dr. Murray Mitchell. The subject is one of extreme importance, and the treatment of it is most ingenuous. The Calcutta Missionary Conference—whose discussion Dr. Mitchell reports—is a body whose views on such a subject are entitled to the greatest consideration. Its members belong to all Protestant denominations; they are engaged in all departments of Missionary work; they entertain widely different opinions as to the place that the higher Christian education ought to occupy in the work of the Church. In a body so composed, it is gratifying to find that so much unanimity prevails.

As to the question itself, it has long been a matter of deep regret to all those most deeply interested in our Mission work, that so comparatively few of the students of our Institutions have been the subjects of saving grace; and there has been a very general impression that the numbers have of late years been diminishing. It is true that very great value belongs to that process of elevating the Native mind which is unquestionably going on, and which is destined, we have no doubt, to issue in a great national movement for the abandonment of Hinduism, if not for the acceptance of the Gospel of Christ. But even with a view to this elevation, we are persuaded that

* The following article is taken from the last Number of the “Monthly Record of the Free Church of Scotland,” and the question it touches on is one of such grave importance, that we make no apology for quoting it *in extenso*.

individual conversions are the most important of all contributions to it, and are the surest indications of its progress. It is, therefore, in every aspect of it, a question of vital moment, why our Missionary Institutions are not yielding more fruit in the way of direct conversions.

As to the special causes assigned by the Calcutta Conference, and commented on by Dr. Mitchell, we shall refer only to one—the influence exerted by the University examinations on the minds of the students. All who have gone through a University course at home will agree with Dr. Mitchell in the recollection of a “depressing influence of the College sessions on the spiritual feelings.” Yet we think we may safely say that this is not without compensation to the earnest Christian student. There are virtues and graces of a high order called forth by the generous emulation of such students; and, even in the case of unconverted men, we do not think that the feelings called forth and the powers exercised are necessarily hostile to Christian influences.

As to the practical matter, it must be remembered that the Universities of India, with their good and their evil, their advantages and their dangers, exist and are doing their work independently of the wishes or preferences of the Missionary body and the Church. The question, then, is, whether the ingenuous youth of India are to be subjected to the evil influences exclusively; or whether means are to be brought to bear upon them which will, at least to a considerable extent, counteract these evil influences, if they do not, except in comparatively few cases, actually issue in the highest and greatest good: while it ought to be remembered that the occurrence even of occasional instances of conversion proves incontestably the presence of the Spirit of God with the work. One thing is certain, that the Missionaries of our Church in India occupy a position in which they have need of special wisdom and special grace. More than ever is it incumbent upon our Christian people to bear them on their hearts at the throne of grace. For ourselves, we believe that the work in which they are specially engaged is so good, and is destined to contribute so much to the ultimate overthrow of the kingdom of Satan, that we are not at all surprised that they have to encounter difficulties, and that obstacles are thrown in their way from unexpected quarters. These are no reasons for discouragement, however potent reasons they may be for increased faithfulness and zeal on the part of our brethren in the Mission field, and for more constant and more earnest prayerfulness on the part of all who long for the coming of the kingdom.

In conclusion, we would draw special attention to Dr. Mitchell's pungent questions (paragraph 3) with regard to the life, zeal, and sympathy of the Churches at home in connexion with God's great work of evangelization among the heathen.

The following is Dr. Mitchell's letter—

“There has recently been a very earnest consideration of a truly solemn and important subject on the part of the Calcutta Missionary Conference. The question the Conference has had before it is this: Is there reason to fear that the work of conversion in Missionary Institutions is less manifest now than it was some years ago?”

“The question was discussed at two successive meetings. On both occasions the Conference was very fully attended, and the conversation was very earnest and prolonged. No finding was come to. In fact, a vote is seldom, if ever, taken in Conference; but much good is done by the free and friendly

interchange of thought among the members. So it was on this occasion. It is extremely difficult to give any thing like a summary of the discussion that took place. I do not profess to give an outline of what was said: all I try to do is to recapitulate some of the points that made the deepest impression on my own mind.

“1. One or two expressed a conviction that the number of baptisms in Missionary Colleges during the last few years has not been smaller than before. They held that baptisms had in the past come a good deal in clusters; there had been two or three years without any baptisms, and then there had been several in one year. It was argued that at present we

were in a lull, of which there had been several examples before; but that the experience of the past might well warrant the hope that at any moment the oppressive calm might be broken, and the grace of heaven descend in copious showers of blessing. Still, on the whole, the impression of the Conference generally seemed to be, that the stagnation at present was unusually great—the calm more oppressive than for many years before.

"2. There was evidently a considerable difference of opinion as to the state of feeling in Missionary Colleges. Some of the members held that the students often exhibited a positive dislike of the word of God. One gentleman thought that students in Government Colleges were more tolerant of the Bible than those of Missionary Colleges. On the other hand, other members very earnestly contended that the pupils of Missionary Colleges were at least quite willing to study the Bible; that some of them held it to be the most interesting of all their studies; and that a native paper had lately very strongly testified to the popularity of what it called 'the Book of books.' On this question I will express what is my own firm conviction. It is quite possible that students in Government Colleges, when they are first made acquainted with the Bible, may show more interest in it than is done by students in Missionary Colleges, who are already familiar with it. On the whole, however, the feeling of regard for the Bible is decidedly lower in Government seminaries than in Missionary ones. Yet, when taught with any heart, the Bible is to pupils of all seminaries necessarily a book of enchaining interest. Apart wholly from its claims as a divine revelation of what man could by no faculty of his own discover, it is, we all know, a book of matchless excellence: it is, æsthetically viewed,

'Above all Greek, above all Roman fame.'

Every student, then, of any sensibility, must admire the Bible. But the Bible is more than a book containing glorious poetry and vivid pictures of Oriental life. It speaks to the conscience; it testifies regarding sin; it demands the heart for God; and therefore, when we continue to press its solemn declarations upon our pupils, we must expect to see in India what, in similar cases, is seen at home. Some begin to dislike the truth, and its continued inculcation they would rather shun. They who are not prepared to give up all for God and Christ, cannot take pleasure in being warned that this is needful. My wonder, however, is, that our pupils bear this kind of appeal so well as they do; and I ex-

plain their tolerance of it by the fact that many, probably most of them, quiet their conscience by a tacit resolution—or what they think a resolution—to attend to this weighty subject by-and-by. Meantime they are very like in feeling to multitudes in Christian congregations at home, who will listen with interest to any animated exposition of the truth, which yet they have not received into the deeper heart.

"3. So much, then, for the state of feeling in Missionary Institutions. But now, supposing that the number of baptisms among the pupils of Missionary Colleges has been lately smaller than in former years, the Conference went on to consider what might be the causes of the sorrowful change. The question was put: Are we, the present Missionaries, like the former generation of Missionaries? Is our zeal like theirs? Do we labour as they laboured, and pray as they prayed? And, in particular, do we deal with individual souls as solemnly, pointedly, and directly as they dealt? Questions like these were felt by the whole Conference to be deeply solemn; there was cause for great searchings of heart. Such seemed to be the feeling of all. Each Missionary, I doubt not, will continue to ponder it, and perhaps take it to the Lord with tears.

"I will ask (though I do not remember that the Conference did), If the Lord is displeased with the coldness of His people's hearts, is it only with His people in India? Here, where we breathe what is spiritually a malarious atmosphere, life is sorrowfully apt to become faint and low. But what of Britain, with all her wonderful spiritual blessings? Is the Missionary zeal of the Churches what it once was? are they becoming impatient of the long, weary battle? are they tired of hearing about the monotonous work in the trenches, as we close in upon the great citadel of heathenism? and, because interest is not fed by novelty, have they less sympathy with Missions, and do they sustain our feeble band of warriors by their prayers less faithfully than before? There are many hearts at home, I am convinced, that will not lightly put away from them such solemn questions as these.

"4. Among the causes that at present operate with power against Missions, much stress was laid by some of the members on what may be called Nationalism.

"Unhappily, we see in this country much of the antagonism of race. We see it among the people of India themselves in so decided a form that one cannot help doubting whether, even when it is Christianized, India can ever

be, in the strong sense of the word, one nation. Though they are all under one supreme Government, yet the nationalities of India are as distinct—and some of them as mutually repellant—as the nationalities of Europe. When the German and the Frenchman lay aside their traditional animosity, then may the man of the North-west Provinces fraternize either with the Sikh on the one side or the Bengali on the other.

“But at present we are to attend to race-antagonism as it exists in Bengal, and between the natives of the country and ourselves. That there should be any antagonism here is surely most unnecessary. Had we come to the Bengali with the sword in the one hand and the Bible in the other, we could have scarcely been surprised if the Gospel, so offered, had been rejected. But we won Bengal, not from the Hindus, but from their Mohammedan oppressors; and it is most deplorable that any but kindly feelings should exist between the two races. But they do exist. I wish I could persuade myself that they are not increasing. A friend, who takes the deepest interest in native progress, tells me he has lately been startled by the frequent use of the word *foreigners*, as applied to Englishmen. It struck him as new, and very significant.

“The presence of the British Government, with its long train of civil and military servants, is an offence to some. And these speak of the ‘yoke of the foreigner’ in terms which show how completely they have forgotten how much heavier was the yoke of the Moslem, and how much heavier is the yoke of native rule in nearly all the principalities that are still under their own Rajahs. But still more influential in fostering the feeling of nationalism is the want of sympathy between the two races in private life. Englishman and Bengali are like oil and water. The characters of the two races are so different that I doubt whether either is capable of doing justice to the other. The natives complain—I fear not causelessly—of the supercilious way in which many of our countrymen treat them; and crimination is followed by recrimination.

“Well, out of this feeling has sprung the nationalism I have mentioned. There is evidently a general determination among the Bengalis to defend to the uttermost every thing in their character, history, customs, that is at all defensible, and to find fault proportionally with what is European—I say, a general determination, though, no doubt, there are exceptions. Such as it is, it operates, in the opinion of several members of the Conference, very powerfully as a force

antagonistic to Missions. Christianity, though Asiatic, is certainly not Indian in origin. Moreover, its general adoption would imply not only a religious revolution, but a reconstruction of the whole social fabric; and therefore the cry is raised that it seeks to denationalize India.

“I am throwing out mere hints; but I think you will recognize the importance of the facts thus glanced at. I do not lay so much stress on this feeling of nationalism as some of my brethren do; yet I admit that it does considerably retard the progress of the truth.

“5. Some members of the Conference strongly contended that one great reason for the smaller number of baptisms was that Missionaries were not so ready now as formerly to give support to converts from heathenism. Here a somewhat wide question opens up, on which it is quite possible that Missionaries may not be all of one mind. Is the time come when it is possible for a convert to continue to live with his heathen relatives? Twenty, or perhaps ten years ago the horror of Christianity was so great that this was simply impossible: the heathen relatives would have been considered as hopelessly degraded if they had permitted the apostate to dwell under their roof. The dislike to the baptism of relatives is still, in the minds of all the heathen, exceedingly strong; but it does not amount now, as it once did, to a kind of madness. Some friends of Missions eagerly maintain that the convert should not be allowed to come and live in the Mission house: they say he ought to remain with his relatives, and patiently endure all the persecution and insult to which they choose to subject him. A tremendous ordeal, it seems to me; and when you add the temptation to return to heathenism, to which the convert would be persistently subjected, it does appear that the friends who plead for this are going decidedly too far.

“Still, some Missionaries—perhaps most Missionaries—are slower now than they were ten or more years ago in allowing hopeful inquirers to leave the abode of their parents. Some Missionaries wholly refuse to give any support to converts; and the practical result of this is, that an inquirer, knowing that he cannot leave his father's house, postpones the time of his baptism in order to escape persecution. Having begun to procrastinate, he continues to do so even when he is his own master, and very possibly he is never baptized.

“6. In regard to another point, I think the Conference were unanimous in their opinion.

One serious hindrance to the reception of the truth by the students of our Institutions is the severe intellectual labour which they have to undergo in the prosecution of their studies. I am told by Missionaries, who have been in Calcutta for a good many years, that the purely intellectual work is much increased since the University was established. Certainly the burden laid on the students who are preparing for University examinations is very heavy : in other words, the examinations are very strict, and demand very careful preparation. Now, I can still sorrowfully recall the effect on my spiritual feelings of competition for University honours, and the hard, continuous mental toil which it exacted. Nor was the experience singular. I think nearly all the more serious of my college companions complained of the depressing effect of the college session on the spiritual feelings. We need not wonder, then, that the same thing should be seen in India.

"What, then, are we to do? Are we to give up our Colleges, or, at least, break off all connexion with the University, and teach little but religion? Excellent, if the pupils would attend us; but, unhappily, in a month we should be teaching to empty benches. Or shall we retain our school classes, in which the pressure of intellectual work is less severe, and in which there is more leisure to attend to religious study, but, while retaining the school, abandon the College classes? To most of us this appears exceedingly unsatisfactory. From the bottom of my heart I should deplore the abandoning of the Colleges by Missionary bodies. It would make all the higher education purely and strictly secular; and although Missionaries would strive to have private classes for religious teaching, I cannot for a moment admit that these would be a satisfactory substitute for the daily inculcation of the truth in our Missionary Colleges. As matters now stand, a good deal of knowledge is imparted regarding the word of God. Although the crush of University work is great, especially to the men of the second and fourth year, yet classes for Bible teaching—daily classes—can be held; and when the Missionary throws his soul into the work, both the attendance and the attention are encouraging. But on this point I have already dwelt at sufficient length under the second head.

"7. Much was said in the Conference regarding the influence of the Brahmo Somaj, especially that section of it which is connected with the name of Keshub Chunder Sen.

"Formerly, when a young man was convinced of the falsity of Hinduism, he had before him only the alternative of becoming a Christian or a Deist. Deism, in the form in which unbelievers of the school of Tom Paine had presented it, was too cold, and hard, and cynical to find very general acceptance. Christianity was the natural resting-place of those who were dissatisfied with idolatry and really seeking after truth. But, of late, the Brahmo Somaj has been elaborately and earnestly giving itself out as maintaining all that is really good in Christianity: it has accepted much of the phraseology of the Gospel, and speaks of conversion, regeneration, the Spirit of Christ, and communion with God; and loudly boasts of fully knowing what these deep things mean, all the while that it professes to remove from Christianity only what is unintelligible and unpractical. 'Not dogma, but life,' is a favourite cry of Keshub Chunder Sen's, and many are carried away by it: they want the fruits without the roots. To many in Calcutta at this hour Brahmoism is a substitute for Christianity. It is Christianity made easy—Christianity without the cross. They will test its capabilities to the uttermost, and see whether it will serve as a substitute for the blessed Gospel.

"Meanwhile the exceedingly kind reception given to Keshub Chunder Sen in England tells in a way which was doubtless little suspected by the Christians who welcomed him as the representative of India waking from the sleep of death, and crying for the light of life. The feelings of those Christian brethren I understand and fully appreciate; but that kindly greeting given to Baboo Keshub has been by many in India grievously misunderstood. Members of the Brahmo Somaj accept it as a new evidence that England is rapidly abandoning her belief in the peculiar 'dogmas' of Christianity, and preparing to profess that broad and 'truly Catholic religion' which is now professed by the Brahmo Somaj, but is, by-and-by, to be the religion of the world—the two grand, all-sufficing doctrines of which are (for, it seems, these are not dogmas), the Fatherhood of God, and the brotherhood of man.

"I must pause; for I fear I am trespassing on your patience, and, moreover, I think I have enumerated all the prominent points of the discussion, or conversation, that took place in the Missionary Conference. If I have been over minute, the exceeding importance of the subject must serve as my excuse."

REPORT OF A VISIT TO THE STATIONS ON THE NIGER IN THE YEAR 1870.

BY THE RIGHT REV. BISHOP CROWTHER.

My letter of the 18th September, by Lieut. Molyneux, R.N., will have set your mind at ease respecting the expected change of the station by the proposed removal by King Masaba of the settlement of Lokoja to Egga. The order has been recalled, and the intention abandoned.

The motives which dictated this removal were various, and I need not enumerate them here, but it certainly would have proved most injurious to commerce and our Mission work.

Being fully informed of the state of affairs at Lokoja, and the king's instructions, we had ample time to consider what steps were best to take, should he insist upon breaking up the settlement of Lokoja. On our arrival here on the 19th we had verbal information from our resident agents, which gave us a still more correct idea how matters stood and what were the feelings of the native inhabitants in the settlement, and those of the neighbouring villages, against the breaking up of the Lokoja settlement. In many instances, even in this uncivilized country, public feeling for or against a thing goes a great way, and one may often be guided by them. Our resident agents, knowing the root of the evil which occasioned the king's order, presented a petition to Lieut. Molyneux, praying him against the removal of the settlement, and asking rather for the removal of his troop, which has been the cause of all the mischief since it has been stationed here.

Having carefully inquired into, and being put in possession of correct information of matters as they then stood, I drew up a paper for the information and guidance of Lieut. Molyneux, before he started for Egga. Before he weighed, I introduced to him an old friend of ours, Okoro Shigiala of Gbebe. When the Landers were descending the Niger on their first exploration to find its embouchure, this man, Shigiala, was sent by his master, Abokko, from Idda, to accompany the adventurous explorers to King Obi of Aboh, and from thence he accompanied them down to Brass River with King Obi's messenger. Since that time Okoro Shigiala has entertained a high regard for Europeans and every one connected with them; he was our kind and intimate friend during the time we had a Mission station at Gbebe, till the town was destroyed in 1866, through the contention of two brothers for the headmanship of the place.

Okoro sided with the rightfully-appointed brother, and has suffered much loss during this long but unsettled dispute. Notwithstanding his poverty and trouble, Okoro continues our faithful friend; and to show that he was not forgotten by us in his trouble, and as the officers would be interested to see the old link between the first explorers of the Niger and themselves, I introduced Okoro Shigiala to them on board the "Eyo," with whom they were much pleased. Akaia, the rightful chief of Gbebe, accompanied him, to both of whom suitable presents were made by Lieut. Molyneux.

In the afternoon Akaia, Chief of Gbebe, came privately to beg me to ask the Commander to confirm him in his post as chief, as by so doing he would be secure and better acknowledged by his neighbours; but as the mind of the Atta King of Idda, who appointed him, and that of King Masaba, who has been his supporter since the last five years, was not known, it was thought that the consent of both should be asked by Akaia before the commander could carry out his wishes, by a display of honour to him as the recognised Chief of Gbebe. Akaia lost no time in despatching messengers both to King Masaba of Bidda and the Atta at Idda. Next morning I received a messenger from Majiko, the Chief of Kporo-Odokodo, who is now taking refuge on Duck Island at the Confluence, for fear of Masaba's troop, to mention his wishes, with six other chiefs, to the commander, that they should like to be reconciled to the settlement and with each other, to be quiet and pursue their agricultural labour and trade, without molestation; but as the commander was ready to start for Egga the next morning, they were told to wait till his return, and then he would hear what they had to say.

Though the "Victoria" had not succeeded in getting repaired the damages done to her by striking on the rock off Ikoji on August 19th, yet she weighed for Egga on the 26th, without impediment from the damages, and on the 29th the ships were together off Egga, to prepare for the canoe trip by the Tshantashaga stream for Bidda. This was to me a time of anxiety and perplexity, as to what steps I should take should the king determine to carry out his order. The native population of Lokoja and neighbouring villages have

been scattered through the oppression of Masaba's troop, and many of them have been caught, and sold away into slavery. The opposite side of the river is by no means settled, through complicated quarrels between the chiefs themselves, apart from their united hatred against Masaba's soldiers, who are the great oppressors of the poor conquered inhabitants, together with strong suspicion of any one who is friendly with the king, as if they were his spies. In this dilemma I made it a subject of frequent prayer for divine guidance. Ps. lxii. 8, "Trust in Him at all times," was constantly the injunction I called upon myself to obey. The silent ejaculation of Nehemiah before Artaxerxes, "Grant him mercy in the sight of this man," Neh. i. 11, was most applicable in my case, and was frequently offered. However, it was necessary to use precaution, at such a time as this. I thought proper not to land all the supplies for the Mission at Lokoja, except those for immediate use, till I knew the issue of the matter from the king; so the remainder was kept on board for safety. My own plan was, not to remove all the Mission agents from Lokoja, should it come to that, but to keep some of them there till there should be a necessity for a final breaking up, and then they must shift to the other side of the river, to the old station, Gbebe, and maintain a footing there; and should a new settlement be formed at Egga, that one of them should remove and represent the Mission there, it being a step higher up the river towards Rabba, and thus, ere long, it will be connected with the Yoruba Mission, which was the original intention of 1858. With this view, I took the Rev. T. C. John of Lokoja to accompany us to Bidda, that I might have him for consultation, and inspection of a suitable locality, should we be obliged to take the step.

Unless a new ground were selected on the other side of the river, the town of Egga is unfit to stop in by any one who has a regard to health, pure air, and cleanliness, especially if he pretend to teach these necessities, and press them on the attention of the natives. The town of Egga is proverbial for its filthiness; it is so closely inhabited that the eaves of one hut touch the others, consequently the passages between them in many places admit no more than a file of passengers, and when it rains the mud is deep to the ankles, the town being on three detached islands of mud, the deposite of the river; hence the stench from all causes is pestilential. It is a merciful preservation of Providence that the cholera has not visited this part of the country: it would have most

favourable ground for it to settle upon, and carry off the population of 12,000 in the course of a few days. Therefore if King Masaba's instructions were to be carried out, a new settlement would have to be made after the model of Lokoja.

Sept. 2—Friday afternoon we started for Bidda in the "Pioneer," to a short distance from the mouth of the Tshantshaga stream, and on the morning of the 3rd we took to canoes and arrived at the Wunangi ferry on the morning of the 5th. The next morning we rode to Bidda, where the visitors were all heartily welcomed by the king. At the short interview in the receiving room, immediately on our arrival, the king having no doubt been informed by his messengers from Lokoja, who had preceded us, that there was no sign of our removal from Lokoja, and no likelihood of our intention to do so, his majesty was prepared in what fashion to handle the subject. After the usual salutation and inquiry after health, he at once introduced the matter, and briefly explained his reasons for the order to remove the trading establishments to Egga, but that now he had withdrawn that order; that the settlement of Lokoja must stand, and that he would arrange for its better rule for the future. We were agreeably surprised to hear this difficult subject solved by the king himself, before we had time to broach it; thus the dark gloom which overshadowed the prospects of Lokoja was blown away as the morning fog before the rising sun, even before we had opened our lips to protest against the order. Thus we have been relieved of our anxieties and doubts. This is an instance of answer to prayer—"Before they call, I will answer: and while they are yet speaking, I will hear." The Lord has graciously interposed in behalf of His own cause. The clouds we so much dreaded have broken in blessings on our heads. "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will." How often has this His prerogative been pleaded at the throne of grace in this case! He has shown us His readiness to help in every time of need; yet we need again and again to pray, "Lord, increase our faith."

At the first general interview various matters were entered into. Presents were given from Government and the West-African Company, and small trifles from myself on behalf of the Church Missionary Society, in acknowledgment of the king's kindness and protection of the Mission agents at Lokoja according to his promise of last year. Among the presents from the West-African Company was a large looking-glass,

about 5ft. by 4ft. The size of this large gilt looking-glass attracted general attention; it exceeded any thing of the kind they had ever seen before, or had any idea of; therefore it was exposed outside the gate of the palace, to be looked at by the thronging spectators. King Masaba was evidently proud to own such an article.

Among the presents from Government was a plan of the opening of the Suez canal, which was handed to me by Lieut. Molyneux, that I might explain it to the king, his attendants and spectators under the shady tree, who were assembled to witness what was going on. The mention of the Viceroy of Egypt, a Mohammedan Potentate, as being the patron of the working of this canal, an undertaking sanctioned by the Sultan of Stamboul, here acknowledged to be the head Sultan of the Mussulmans, inviting a great Christian power to execute this work in his country, for the benefit of the commerce of the world, was intelligence they had not been prepared to hear. The co-operation of Mohammedan and Christian powers to facilitate the trade of all nations, though of different creeds, was information no less new than welcome. This people being shut up in the interior of Africa, knowing little more of their religion than scraps of the Koran, which they repeat by rote as they perform their ablution and say their prayers, look down with bigoted pride and contempt on all those who do not conform with them in these holy acts; but the fact of the Mohammedan and Christian powers combining to promote the general interest of the world, in the centre of Mohammedanism, and seat of learning, has tended very much to disarm this poor ignorant people of their pride and contempt, and to cool down their bigotry, which has led them to regard themselves as the holiest people in the world.

The next day his nephew, Umoru Shiaba, the heir apparent to the throne, was invited by the king to see the presents sent him by her Majesty's Government and other friends in England. After a close inspection of the whole, the king called me into the reception hall, and requested me to explain to his nephew and the Mohammedan priests who accompanied him the plan of the Suez canal, which I again carefully went over, to the astonishment of all. They had no idea such friendship existed between Mohammedan and Christian powers in other parts of the world.

The next day, the king being alone and less excited by constant visitors, called me again to read and explain to him the plan of the Suez canal, which I went over the third time, and to which he attentively listened. He has

a young man from Lagos, a blacksmith by trade, sent to him by Captain Glover at the king's earnest request. This man and another act as the king's clerks, who do all his writing and accounts for him. These two Christian young men will be able to explain to his Majesty the plan of the Suez canal whenever he wishes. I took the opportunity to point out to one of the young men, as having been my schoolboy at Lagos, that in course of time, if the king should like, a school might be opened at Bidda, where young persons might be taught to read in like manner; but his majesty passed this off as a joke, by saying, "I would rather that you would give me guns and powder to quiet the disturbers of the country, than give me a school, which would afford no remedy to the present evils." I told him that education is a great remedy against rebellion, because educated people would be able to read the examples of the loyalty of those of other countries, which the ignorant could not. With this he got up, and invited us to see his store and powder magazine.

I was several times sent for by the king in the quiet evenings for private consultation and advice, which he begged me to give without reserve, I being the oldest visitor in the expedition, and the oldest friend known by him when we were young men; and as I also knew the minds of friends in England, I was qualified to give him the best advice, so as to meet their wishes; this special request almost amounting to entreaty not to let the cord which is binding the Niger to England be broken. I promised to advise what I thought the best course to pursue. The result of one of these consultations was a paper about a new plan of ruling Lokoja, drawn up by me at his request. The Rev. Mr. John's letter, describing the oppressive acts of the war chief, Ndamaraki, at Lokoja, will show how much dependence may be placed upon the protection of a Mohammedan governor, away from the immediate eye of his well-meaning sovereign. All conquered heathens being considered their slaves, relentless Mohammedan chiefs will take advantage of tender Christian feelings to seize any converts to Christianity, who may be claimed as their slaves, to be sold away into slavery, or to be ransomed by charitable Christians at a great price. The king's sons and relatives are the greatest oppressors of the people. Instead of their presence being welcomed in any part of the country they visit, it has often proved the greatest nuisance, in consequence of their tyranny and overbearing conduct.

A few days before our departure from Bidda

the king carefully looked over the presents, selected those for his own use, and those to be distributed among his chiefs and relatives. It was then he took into consideration what suitable returns to make to his kind friends the givers. I was with him on one of these occasions, when he ordered the tin box containing the presents I gave him in the name of the Church Missionary Society to be brought out. In the tin box there were six assortments of oval meat dishes, with four tin or pewter covers, nicely polished: such, I told him, are used by gentlemen in the white man's country—the dish to hold a roasted or boiled leg of mutton or a turkey, and the cover to keep off flies from it, with which Bidda swarms. The king said it was very good, but his idea about the use of the cover was different, which he said he would explain. Having screwed off the handle from the back, he set it upside down, and said, "I shall have the holes of the screws shut up, and inside the cover, which is deep and wide, I shall put my food, and eat out of it: the dish may take place of the cover." He declared that was the best use to be made of the cover in his estimation. We could not help laughing at this inversion of the uses of the covers and dishes; but, as he would enjoy them better that way, we said he was perfectly at liberty to suit his own idea about their uses. The tin box, however, will be useful for keeping his wearing apparel in, instead of in bags or large calabashes, opened at one end, which serve for a box. The value of the presents together, in box, dishes, and covers, is only about six pounds sterling, for which he was very thankful. In selecting these presents, I consulted economy with usefulness: for a small sum I have been able to select a variety of good, but cheap, articles, which suit the fancy of a native chief. As he constantly receives large presents of clothing from Government, merchants, and private friends, I considered it useless to lay out a large sum in purchasing wearing apparel worthy of a king.

I must here acknowledge the liberality of King Masaba to me, as the representative of the Church Missionary Society. It was more than equivalent for the presents I had given him. Having thanked him in their name for the ten goats and sheep he sent for them last year, and told him that only two of those creatures had arrived at Lagos, the rest being made use of during the voyage, he smiled, and said that we had not dealt fairly with the great Mallams, by eating up nearly all their stock, but he would remedy this necessity this year. To insure something reaching, he gave for

them fifty country-tanned and dressed goat and sheep leather, five sleeping mats, and three mats for screens at the door-way, and two additional rams, some of which he hoped would reach. Besides the supply of provisions he made to the visitors in common, of which I had a good share, he sent direct to my lodging five bags of cowries, in value about 5*l*. With these cowries I was much helped to meet the expenses of exchange of presents made by visitors while at Bidda; in addition to which he sent three rams, three turkeys, ten fowls, a pot of palm-oil, and a white robe for myself and party, for provision on the way. In the same liberal manner he dealt with the parties representing influential friends in England. Preparations were made for our leaving Bidda on Wednesday, Sept. 14. On the evening previous the king sent for me for a farewell interview: he expressed his entire satisfaction with our visit, and assured me of his earnest wishes to increase trade in the river and country, as far as his influence extended, and that he would surely take steps to the pacification of the inhabitants on the banks of the river. He lastly expressed a hope that I would not fail in doing my best to bring the interests of the Niger to the notice of influential friends in England on my return. With this I took my leave of the king.

About mid-day, of the 14th the king in person, and Umoru Shiaba, his nephew, escorted us to the distance of about two miles from the palace to outside the town walks, with a retinue of about forty horses mounted, and three camels, an imposing retinue. The king halted under a tree, and there expressed entire satisfaction with this visit, and hearty wishes for a prosperous voyage on our homeward journey. The gentlemen in return gave them three hearty English cheers, and parted company with a full gallop towards Wunangi ferry for our canoe voyage to Egga. After some difficulty in starting the canoe men, we left Wunangi towards evening in three different canoes, travelling all the night with the current, and in fourteen hours we joined the "Pioneer" a little above Egga, Lieut. Molyneux having arrived an hour before us. The poor woman who was captured with her child at the Confluence, but set free by the king at my representation of the tyranny and oppression of his soldiers, was brought down in our canoe, and tenderly received on board the "Pioneer."

At Egga the "Victoria," being the only trading steamer in the river, was busy in ivory trade: her decks were full of people, male and female, all trafficking, so that it was difficult to move from one part of the ship to

the other. But two executions had taken place at Egga before our return. Some notoriously bad characters, who were followers of the king's sons, under whose shelter they took unlimited liberty in plundering people and robbing houses to serve their young masters, were caught at this time, two of whom were executed, and their heads stuck on long poles erected at the river-side for example to others. Three of them had escaped, and were just caught to be led to the place of execution, when the intelligence reached Lieut. Molyneux and Mr. Renner on board the "Victoria," who immediately took boat and went to their rescue. They did not excuse the criminals, but protested against the indiscriminate murder of men without a fair trial, when a milder punishment than death might have answered the purpose for a warning to others. The murderous execution was deferred, the commander's plea on behalf of the criminals was to be referred to the king's decision. Promises were made that they should not be killed, but sold into slavery.

Sept. 17.—The "Pioneer" steamed from Egga to Lokoja in ten hours, and we were thankful to meet all well at the station, anxiously awaiting our arrival, to hear the result of our visit to the king in the capital, and his decision respecting the settlement of Lokoja. I need not say that all faces brightened with joy, when they heard that the affairs of Lokoja were to be better regulated henceforth under a new arrangement, and that steps were being taken to carry out the king's instructions in regard to its future better rule, instead of its abandonment.

Sept. 18: *Lord's-day*—Held divine service on board the "Pioneer." At two P.M. Lieut. Molyneux landed, and came to the Mission house. We accompanied him to the house of Ndamaraki, the head war chief at the camp, to read to him the king's commission to Mr. Jacob Meheux, and to introduce him as the future sub-manager of Lokoja. The woman and the child they had captured at the Confluence, and sent as slaves to Bidda, but released by the king to be restored to her relatives, were shown him as a proof of the king's earnest wishes to invite all who had deserted Lokoja under his rule to return and rebuild their houses, without fear of molestation in future. On our return from the camp, Salamaleiku, the chief of the oppressed tribe, was called, followed by the remnants of his oppressed people, when the appointment of Mr. Jacob Meheux as the future sub-manager of Lokoja, was read to them; the woman with the child was officially delivered to him by the com-

mander, and he was encouraged to invite the remainder of his people back from their flight. The gratitude of this people for the timely interposition on their behalf for their future safety, the restoration of the woman and child, and the prospects of the safe return of their friends from their flight, overpowered them so that they could not express their gratitude enough in words. This is the result of our visit to Bidda, and the objects were more than fully answered. The neighbouring chiefs rejoiced at this exhibition of Christian sympathy and help, and those whose cases were not yet settled earnestly wished to have an opportunity of having their cases represented for mediation. I went on board the "Pioneer" in the evening, at Lieutenant Molyneux's invitation, hoping those chiefs who had applied for reconciliation might make their appearance at the appointed time. I waited on board till nine o'clock A.M., but as they did not come, possibly through fear of the soldiers, as the ship was near the shore, I took leave of the commander and returned home for rest.

While Onitsha, Lokoja and Egga are open for trade, with two steamers yearly, Idda, the most central station, has literally dwindled into nothing, for want of a better government.

When I take a connected view of the state of this Mission to this date, I cannot but acknowledge the interposition of the God of Missions in its preservation, and the present state of the feelings of the people towards us. Not only do the poor and oppressed look to us for help and advice in their perplexities and distresses, as their true friends, but kings and chiefs also place implicit confidence in us as their counsellors. They acknowledge that we know better than they how to act in keeping peace and union among the inhabitants, for the promotion of trade, agriculture, and Christian civilization; therefore King Masaba has allowed himself to be guided by our advice, as may be seen in his new regulations for the better management of affairs at Lokoja in the absence of a resident British Consul. Other kings and chiefs are watching the good results of these new arrangements, to follow the same example for the better rule of their people; but time will show how far it can be practised.

The people rely more upon the permanency of our stations among them as Missionary resident agents than on mercantile establishments; they had experienced before that the latter might remove from the country in years when business was interrupted, while we remained at our post among them, and

after their return, they might, at any time, go away again, and leave the country as it was; but they are sure we as Missionaries do not think of leaving them, if not compelled to relinquish our post. The native estimation of our residence and labour in the country is thus plainly spoken out this year by kings and chiefs who knew our worth.

From the foregoing facts I see that we must be more general in our operations to meet some of the various wants of the country than hitherto. The Gospel and the plough was the signal by which the great Expedition of 1841 was started: it is no less true so now than it was when first proposed. The Gospel is introduced, but the plough has not yet been. Ivory trade, which at present engrosses the attention of mercantile speculators, cannot be classed as produced by agriculture: it must decrease in course of a few years; nor can the collection of palm-oil and shea butter from their spontaneous growing trees in their native forests and plains be so properly classed. These are the produce which at present mostly attract the attention of mercantile interest in the Niger trade; whereas cotton, beni-seed, indigo, ground-nut, tobacco, cayenne pepper, arrow-root, and ginger attract little or no attention. A great many of these are cultivated, and can be increased to any quantity, if only encouraged to be produced for foreign markets.

To give an example: one mercantile house at Lokoja owns one cotton gin, and prepared four bales of cotton in twelve months; but why only four bales for the year? Was there no more cotton to be got? Certainly there was: 400 bales might have been collected instead of four, but it is not so remunerative as ivory, palm-oil, and shea butter: this is the secret. While one establishment owns one cotton gin, the other owns none at all. To civilize the country, this staple must be encouraged. Nine-tenths of the people are farmers, who are not only supporting the whole population with the produce of the land, but who would produce any articles for European markets, if only encouraged to produce them. If the original desire to civilize and evangelize Africa has not died away with the most generous hearted philanthropists who first conceived it, this is the most favourable time to accomplish those most desirable objects.

I feel that we, as resident Missionaries, must combine with our spiritual work an Industrial Institution on a small scale, to train up in habits of industry our youths who leave our school, that they may become useful to

themselves and to the country hereafter. The system was introduced by us at Abeokuta some years ago with a single cotton gin, and the experiment was persevered in. The number of cotton gins now owned by the native inhabitants, as well as by mercantile houses are, say 200, and the quantity of bales of cotton shipped at Lagos yearly will show the successful result of the experiment. We have been true to our word then pledged, when discouraged and taunted by unconcerned merchants, that we were teaching the natives a trade that would never pay; when we replied, "that as soon as it began to pay we would give it up," and so we have done, as soon as it became remunerative in that Mission. Let us pursue the same course for the Niger by encouraging its growth largely till it be made profitable for mercantile speculation: it is this which will enrich the country and civilize the people.

There is another reason why an Industrial Institution is necessary in connexion with our Niger Mission. At my visits to Bidda, where several Mohammedan schools are kept to teach the boys to read the Koran, my lodging was frequently visited by many of the school-boys, who went about begging for their subsistence, with doleful singing cries of, "Give me for the sake of Mohammed, give me for the sake of Anabi Ibrahim, give me for the sake of Anabi Dauda (David)," &c.; thus they would continue the annoyance until you gave them a few cowries: on the next Friday, their general begging-day, you would be sure to see them again. These children will not work, because they consider themselves the educated of the community, on whom they look down with contempt as ignorant. Shall we not teach a different system in our schools? It is true, kind Christian friends and Sunday-school pupils in England have subscribed now and then for the ransom of a few unfortunate children from slavery, and have undertaken to support them at school, to receive rudiments of education, till they come to the age of fourteen, or thereabouts, when they are able to feed themselves by honest labour; but unless they are taught habits of industry while at school, or without a workshop in which to receive them, what can they do to support themselves after they have been generously helped thus far? Hence the necessity of an Industrial Institution in connexion with the Mission, into which such youths can easily be transferred to learn manual labour in any mechanical art in which they may show aptitude. Thus they will be brought up to employ their time properly, and be useful to themselves, to the country, and examples to

their indolent countrymen in habits of industry, the Mohammedan system of begging will be corrected, and the folly of their pride against labour exposed.

We had started an institution of this kind at the beginning of this Mission, but stopped it when we thought the presence of a mercantile house would obviate the necessity: but in this we are disappointed, and therefore must resume it.

In that institution, at Onitsha, a few boys have been taught cotton cleaning, carpentry, brickmaking and laying. These young men, with our taught converts, have now become useful in getting up our buildings, under the superintendence of their pastor, who is himself a mechanic. Two of them are now trying their hands in mixing paint, and painting the new church, which is preparing to be opened next Sunday, 16th October. Besides these industrial youths, the Mission premises are visited daily by a large number of farmer boys, seeking for employment as labourers during their weekly holidays: they look to us for employment, and when none can be had they return home disappointed.

From these facts, which I state from per-

sonal observation and long past experience, I am persuaded that we must make ourselves more generally useful, in order to promote the Christian civilization of the people on the Niger, by the introduction of industrial habits in connexion with our stations. The country abounds with produce; labour is cheap: if the youths are only taught to prepare them for European markets our work is done.

The system is simple. A lay native mechanic can be employed, at a moderate salary, as superintendent of the working institution in its various branches. A very small outlay for each station will be sufficient to start it, the result of which will pay the master's salary, support the boys, and clear the outlay yearly, if properly worked, which outlay can be refunded if no longer required. The country is productive: there are willing labourers. The thing only needs to be properly started at once. Let us improve the country from its own resources. When the people are taught to earn their living by honest labour, they will also be taught to give, to support their Church as Christians.

(To be continued.)

In Memoriam.

RICHARD PEARSON GREAVES;

WHO DIED AT CALCUTTA, NOVEMBER. 25, 1870.

THE story of a good man's life can never be told in vain. It is the record of a fact which cannot be gainsaid or denied, accomplished by the grace of God. Death adds the seal of a most solemn reality to the fact, and compels us to ponder it, challenging a judgment upon it, in which, after all, it judges us. We feel this all the more, when one of our little army of Missionaries falls at his post; because the service to which his life was devoted is not one which commends itself to all persons—is one which we cannot approve without acknowledging our own responsibility as touching it. Amid all the sorrow therefore which we feel on account of our personal loss on such an occasion, and for the sore sadness of friends and relatives who have still deeper cause to mourn, and for the painful shock the far-off feeble garrison of Missionaries receives, we thankfully recognise the voice of our Lord in the death of His servant, quickening us who survive to a keener sense of our responsibilities; for if these be very burdensome, the burden is very dear and very glorious for Christ's sake. Moved by such thoughts we devote a little space to a few reminiscences of one whose life might well claim of us a much deeper study.

While still a boy Richard Pearson Greaves began to turn his thoughts towards the Missionary life. Perhaps it was in part the enterprise of the same bold spirit which led two of his brothers to choose the profession of the sea; but if so, the grace which at once directed and controlled his natural inclinations is only the more marked; for in those days he had already yielded himself to heavenly guidance, and his school

master bore him this testimony that "he was a boy who always turned his back upon evil." The piety which chose the Missionary life distrusted also the mere natural love of enterprise, as we shall presently see, and thus, with all his ardour, he moved onward very deliberately.

There was, however, another circumstance which no doubt had its influence in shaping his wishes. Born at Basle, in Switzerland, in 1829, he spent his very earliest years in the neighbourhood of the Missionary Institution there, and was well known as a child to men who long preceded him to the Mission field, and some of whom now survive him in India. Whatever his feelings were, there was no haste to thrust himself upon so hazardous a duty. Even after he had secured a degree at St. Andrew's, he entered Cambridge, and graduated there in 1848. Thence he passed to a curacy in Bolton, where he is still remembered. Two years afterwards he accepted the sole charge of St. Peter's district in Manchester, and soon gained there the respect and esteem of his brother clergy. The letters of some of these, bearing testimony to his character and efficiency, are before us; but it is not necessary to quote them further than to say this, that one of them is full of thankfulness that so able and qualified a man should have offered himself for Mission work. We think it worth while to state this, because it is strangely the fashion in some quarters to suggest, in the case of any of the more promising younger clergy becoming candidates for Missionary employment, that he is *too* good and *too* useful a man to send abroad. How much more obedient to the command of Christ is the spirit of the letter we allude to: "We all love and value him here, and I cannot tell you how grateful I feel to God when such a man is sent out to preach Christ."

About six years passed away while he was occupied in this incumbency; and then at last he gratified the long-cherished desire of his heart, and offered his services to the Church Missionary Society. But, even then, he writes upon the subject with the utmost calmness, which is, however, quite as distant from indifference as any enthusiasm could be. We quote from the letter to his father, which announces his wishes, and asks counsel and prayer.

"... I think the time is come when I ought, if possible, to decide upon the matter. Uncertainty regarding it is not pleasant, and I am anxious to see my way clear, and to "understand what the will of the Lord is." My years of youth are passing; God has spared my bodily health. So far as I am concerned individually, nothing seems to prevent; and as for the strength necessary for so serious an undertaking, that I should humbly hope to receive, if the duty were made plain. . . . Nothing is farther from my wishes than to take any step (especially such a one) without a full conviction of its being right. If a minister cannot feel that he is where God has sent him, the comfort of his ministry is gone, and probably its usefulness too. He, above all men, needs to pray, 'Cause me to know the way wherein I should walk.' If I thought it were the vain desire of change, or any such motive, that led me to entertain the idea of becoming a Missionary, I would banish it at once; but the fact is, I resolved when at College that, if ever the way were opened, I would give myself to this work; and indeed I hardly feel at liberty, even if I had the desire, to relinquish this determination. Numerous applications are made for any vacancy that occurs at home; but abroad men are wanted, and loudly called for. I wish more of our pious young clergymen would give this fact due consideration."

That is just the point. If Mr. Greaves thought and acted rightly in this matter, it is surely right and timely that others should follow his example. "Due consideration," we cannot but think, would convince many a young clergyman that a Babel-like determination to build up the Church at home, instead of "replenishing the earth," is a preference of man's wisdom to God's command, and the end of such wisdom is confusion and folly.

Mr. Greaves arrived in India early in 1857, that most mournful year which shattered so remorselessly all theories of the innate innocency of Hindus and Moham-medans, and demonstrated with awful distinctness the need among the heathen for the Gospel of Jesus Christ. It was an exciting time for a young Missionary to commence his labours, a time of great distraction and interruption; but Mr. Greaves devoted himself, nevertheless, with such hearty diligence to the language, that he speedily acquired great proficiency in it, and laid a solid foundation for those linguistic labours which afterwards proved almost the characteristic of his work. His work in India was interrupted by a three years' visit to England on sick leave; but hardly his work for India. Much of his home leave was spent as an Association Secretary at Cambridge, his own University; and when again he returned to Bengal he seemed to have lost none of his facility in the vernacular of the country, and he devoted himself with fresh zeal to translation and kindred labours.

A book of hymns in Bengalee, chiefly translations, is among those works of his which remain; and his efforts to secure a more faithful rendering of the Word of God for the Native Church have afforded aid which will be increasingly appreciated.

Not many converts, as far as we know, or can count, were granted to the prayers and diligence of Mr. Greaves; but this was a matter in which he knew he could trust his Master. Moreover, one of the few given him he had the blessed privilege of seeing chosen for the ministry of the Church, and ordained deacon last Trinity Sunday. Another of them died in hospital during Mr. Greaves' absence in England, leaving a good hope that he went before to the heavenly home, perhaps to form one—surely not the least happy—among those who have welcomed our brother into Paradise.

Such was his work very shortly told. But not less enduring in the minds of all who knew him is the remembrance of his manner of doing it. His spirit seemed to maintain continuously the same high level which others only reach in intervals of enthusiasm. And whether it were in the pulpit or at the Conference table, in the College class or in the bazaar, a lofty spiritual principle guided his words, which in itself gave to all he said a reality, savouring of the unseen things which are eternal; while yet, in his ordinary life, a brother Missionary accurately describes him as "*daily bearing his cross*" as a humble disciple of the good Master. No account of his religious life, however brief, can omit to notice his faith in the Coming again of the Son of Man, and the constant testimony he bore to this great doctrine of the Christian Church. Such was the grace of God manifested in him.

While in charge of the Mission at Burdwan, in November last, he was seized with the fever epidemic there. He hastened to Calcutta, in the hope of shaking it off, and for a time it seemed as if he might rally. But, almost suddenly, worse symptoms made their appearance. He presently became unconscious; and only once, for a brief moment, attempted to speak, replying to the words, "Jesus is with you," addressed to him by a Missionary brother, with an "I know—" which would have added more, but there was no need; *what* he knew his life had already testified. Thus he died: and many devout men belonging to the various Missions in Calcutta attended his funeral. Assembling first in the house where the body lay, a Missionary of the Baptist communion offered up prayer to the great Head of all Christian Churches, a prayer which is described as being "*all praise*." And at the grave, the service of our Church being read, testimony was borne to the faith of our departed brother, and his "labour of love" in the Mission field. May the good Lord who called him from us raise up many a like-minded labourer to imitate his service as he imitated Christ! And may the same Lord comfort his widow as only He can, and protect his orphan children, till the time of eternal consolation come!

THE PRIMITIVE BISHOP.

It is expedient to recall the first principles of an enterprise while we are busy in the achievement of it, and ever and anon to set them in array before the mind ; they are so apt to be submerged and lost sight of in the fume of secondary interests, or to sink into oblivion while the attention is absorbed in the execution of immediate details. Especially is the end to be accomplished by all our present zeal and activity always to be kept in view. A distinct perception of the issue in contemplation, and a present living anticipation of it, make us suspicious and intolerant of the impertinences which passing circumstances may suggest, and quick to reject at once what is irrelevant. Thus we preserve our capital of time and resources from a needless and unproductive expenditure. Whatever power or patronage may be at any time within our reach, whatever advantage or opportunity for advancing our original purpose may emerge from the surging currents of human affairs, our insight quickened by a vigilant interest, detects its presence, penetrates its character, and at a glance estimates its relative value. We perceive instantly how, where, and when, it may be used to forward our primary design ; and we are moved to apply it without delay, by the impulsive energy which a distinct and precise hope of achieving the enterprise, on which we have started, cannot but inspire.

In illustration of such general statements, we may refer to a **Missionary Society**. Its actual work, for many years, is obviously provisional. It selects agents, prepares them, equips them, and then sends them forth to preach the Gospel in some department of the Gentile world. The conversion of individuals is the direct and immediate object. If converts be the issue, they are placed under proper instruction, guidance, and supervision. Some arrangements are made to enable them to worship God, to hold Christian fellowship with each other, and generally to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This, however, is not the full accomplishment of the purpose for which the Society was instituted. Conversion, and some provisional arrangements for the present government and edification of the converted, are but stages towards a further end. The final object of the Society will not be fully achieved until the Native Christians shall assume some definite Church organization. Whatever, therefore, is done or aimed at, in the mean time, is but an intermediate provision, with a view to this as the final issue in contemplation. Whenever it shall be reached, and the Native Church be found to be such as to subsist and prosper by itself, the Society will withdraw its agents, with the consciousness that the enterprise on which it entered at first has been effected, and its specific vocation discharged. This then, the goal, should never be lost sight of by the Society. A definite and distinct remembrance of it should ever and again stimulate in them a desire to reach it, and keep them awake to every opening, and on the alert to take advantage of every means, for a satisfactory accomplishment of their object.

The Society, all the while, has a certain type of Church organization in contemplation for their converts. The Church Missionary Society desires that ultimately those, whom they may be employed of God to establish in the kingdom of His Son, may be found, when left to themselves, organized as episcopal Churches. Episcopacy, however, has assumed, in practice, more than one form since its origin in the distant past. Flexible in its very essence, it has been in fact modified from time to time. The variations in each case have depended, partly on the special circumstances of Christianity for the time being, partly on the national character of its subjects, and partly on their social condition. The Bishop of to-day, any where, is by no means the same, in form and character, as the Bishop of primitive times. Between a prelate of the

East and a prelate of the West at present there is a very noticeable difference. It is scarcely to be expected, as Churches are gradually developed and organized in the different Missions of the Church Missionary Society, that episcopacy will assume everywhere precisely the same characteristics. If, when left to themselves, they are to subsist and flourish, some allowance will have to be made for national and social peculiarities, and therefore some modification in the common type of ecclesiastical organization will be indispensable.

The project, then, which the Church Missionary Society has in hand, is by no means so simple as it may appear at first sight. We are responsible not only for the proclamation of a full and sound Gospel by our agents, but for a proper episcopal organization of their consequent converts. Ere we retire from India we must see, if possible, that episcopacy is adjusted, with suitable modifications, to each of the varied races in that gigantic peninsula, as one by one they shall be evangelized.

The New Zealanders, indeed, in the Pacific, and the small tribes of red men on the outskirts of the increasing colonies of Europeans in North-west America, are likely to be absorbed, eventually, in a Church organized in the English manner. This, however, cannot very well be the lot of the African tribes, or of the Japanese, or of the Chinese, or of converts to be made, possibly, in Central Asia and in Persia. It is impossible to foresee, or to surmise, the precise modification of the ecclesiastical government understood by us in the designation 'episcopacy,' which may be requisite as each body of converts shall become ripe for final organization, in order that it may be left in a form likely to be permanent and to be prosperous. On this ground there is, of course, no legitimate occasion for anxiety. We do not carry on the warfare in which we are engaged at our own charges. Wisdom to direct will not be denied to those who shall seek counsel in the word and at the throne of God, whenever an exigency shall emerge, and whatever it may be. Prudence, however, may suggest the expediency of directing our thoughts occasionally to the subject now introduced. The season suited for perfecting in our converts at some of our Missionary stations an independent and permanent episcopal organization, may arrive sooner than we anticipate. Familiar, then, perhaps, we ought to make ourselves, in the mean time, with the essential principles of episcopacy, and with the variations in its demeanour, which it has exhibited in the past of Christian history. If so, certainly the primitive Bishop has the first claim on our attention. Upon this topic we shall now venture to enter without further explanation.

First, we shall glimpse for a moment at *the origin and development of the Primitive Bishop.*

It has been said that there were about 480 synagogues in Jerusalem, at the time of the apostles. The multitude, therefore, who worshipped, as one mass, at the sacrifice of the temple, divided into many groups, and proceeded to a great number of separate places for special religious services, at their departure from that common centre. The first Christians were one of these separate companies. The worship of the temple they did not forsake: Sabbath after Sabbath they retired from it with the rest, and assembled by themselves for Christian worship. They would constitute another synagogue in fact, as they seem to have been in name (Jas. ii. 2, in the Greek text), diverse from every other in the character of its worship, but similar to the rest in constitution and in government.

The synagogue of the Jews was created, not at God's direction, but by themselves, at the suggestion of reason, prompted by the instigation of their religious wants. It was so well devised, that it served their purpose. By His constant attendance, our

Lord sanctioned it as a national institution. Not rigid and immutable like the Temple service, it could be multiplied and altered so as to adapt itself to the taste of every particular sect of the Jewish race, and accompany them wherever they might be scattered. It was the providential destiny of the synagogue, in consequence, to appear in every quarter of the world. It was appointed also to the Church of Christ to partake with it in this dispersion; and of its form accordingly it also seems to have been a partaker. There were elders in the synagogue of the Jews, and there were elders also in that of the first Christians at Jerusalem. The disciples at first, indeed, seem to have been a concrete body, without any special organization, managed simply and directly by the apostles in person. Constrained apparently by a kind of practical necessity, they appointed deacons by the laying on of hands (Acts vi.) Elders also, as we observed, were instituted, though of the date or manner of institution we have no information (Acts xi. 30). By the elders of the Jews the service and administration of the synagogue were conducted. To secure order and a proper observance of the regular service, when the congregation was collected, and to maintain discipline, one of their number acted, no doubt, as president. To this officer James seems to have corresponded in the first Church, his demeanour and action, on a very serious and momentous occasion, suggesting as much. (Acts xv.) If so, then a body of elders, with one of their number as a president, were the officers of the first properly organized Christian community. It was evidently the model of the Churches afterwards established by St. Paul in Asia Minor (Acts xiv. 23). In some parts of their nomenclature only do they seem to have differed. With the Greeks, and among hostile Jews, the community of Christians received a Greek name, being designated by a word translated Church; and the chief officers were denominated, sometimes Presbyters, by a simple translation into Greek of the Hebrew term for elder, and sometimes Bishops, which is a Greek term for those whose office was to oversee or superintend. The most learned and reliable interpreters of Scripture are now said to agree in the conclusion, that the persons designated Bishops in the New Testament are the same persons as are also called Presbyters.*

Dr. Lightfoot, a modern critic and commentator of distinction, does not seem to find in the Church of the New Testament any officer tantamount to a ruler of the Presbyters, that is equivalent to a Bishop in our sense.† Simple, then, was the constitution of the Apostolic Church. The Deacons were the assistants of the Presbyters, and the latter were a body to which was entrusted the nurture and the government of the disciples of Christ. These two classes composed the officials. There were also persons endowed with miraculous gifts of the Holy Ghost. They co-operated with the officials, if not Presbyters or Deacons themselves, and rendered an assistance indispensable to the Church of Christ at its birth-season and infancy; but they do not seem to have been elements essential to the very construction and being of a particular church. Such an organization was, no doubt, sufficient for a community conceived of by our Lord, as "a flock" of sheep, the simple office of whose shepherds was that of "ministers and stewards of the mysteries of God," and whose occupation it was to feed and rule the flock committed to their charge, under the spiritual and celestial supervision of Christ Himself, "the Shepherd and Bishop" of their souls. It was sufficient, on the assumption that the flock was not to be seriously invaded by the spirit of the world, that "an enemy" was not to enter and raise the hypocrite, the backslider, the sensualist, the false teacher, and the heretic. So

* See Phil. i. 1; Acts xx. 17, 28; 1 Pet. v. 1, 2; 1 Tim. iii. 1—7; v. 17—19; Tit. i. 5—7.

† "The Christian Ministry," in his work on St. Paul's Epistle to the Philippians.

long, indeed, as the apostles survived, the Church was upheld, directed, and protected by apostolic succour. Paul evidently retained the Churches founded by himself under his care. Occasionally he visited them in person; and, if unable to do himself all that he saw necessary, he left behind him, or he despatched, persons, such as Timothy and Titus, as his delegates, to complete what was undone, and generally to effect whatever might be required for the present well-being of the particular Church or Churches. The supervision and guardianship of the apostles, however, could not last for ever. At their departure the Churches, left to their own resources, were likely to discover, by experience, the insufficiency of their existing organization. Paul foresaw the emergency, from among the Presbyters themselves, of false teachers, who would deal with the flock as wolves. Peter, too, had a presentiment, from the spirit of prophecy, of evil about to manifest itself after his own departure. Yet we do not seem to be taught, by Scripture, that it pleased the Spirit of Christ to move either of these apostles to make any alteration in the simple fold-like constitution of the Church, with a view to protection against the anticipated and dreaded invasion.

A change, however, would appear to have been introduced towards the end of the first century. Soon after that date an officer is found, apparently, in each Church, who is not simply a president over a body of Presbyters who are his peers. A Presbyter, indeed, he seems to be, but he is a master, a ruler over his fellows. The Presbyters have now lost one of their former designations: they are no longer called Bishops. For their ruler, and for him alone, the designation Bishop is now reserved. In short, a Church has become a monarchy, and the king is the primitive Bishop.

It is said by Clemens Alexandrinus, a Christian father of the end of the second century, that the apostle St. John, having departed from Jerusalem, at or before its destruction, passed to Asia Minor, and there instituted the primitive Bishop. St. Jerome, who is of the fourth century, asserts that this innovation was necessitated by the seditions, divisions, and contentions that sprang up and threatened to subvert the Church of Christ after the death of the apostles. There was, in fact, an *émeute* of the people in the church of Corinth against their presbyters, about the end of the first century, and the first article of uninspired literature, which has descended to us, is a letter written by Clement of Rome to suppress the rebellion, and heal the intestine division.

Whatever may have been the immediate cause of the final acknowledgement of a supreme ruler as an official element in the constitution of a Christian Church, it is likely that the person elevated, in each case, was the party who had previously acted as president of the presbyters. His presidency may have been practically recognized by the apostles every where, as, certainly, that of James, at Jerusalem, seems to have been. He may have been left gradually by the other presbyters to discharge certain general functions in the administration of the Church; and this custom, in conjunction with the fact that he was seen by the congregation at each assembly placed at the head of the presbyters, may have secured for him a position, a reverence, and a practical weight in the worship and management of the Church superior to those of his fellows. If so, then already, and before the apostles finally disappeared altogether, the primitive Bishop was far advanced in preparation for his full development. If St. John expressed his approbation of these steps, on the part of the president, towards supremacy; or, if the presence and action of a supreme ruler were generally felt, as by a sort of universal instinct of self-preservation, to be indispensable to the well-being of each Church, the transition of the president to the prelate would be natural, easy, and rapid. Besides, there might be little of violence in the movement. Opposition no doubt, on the part of some presbyters, there would be, and reluctance to accept an

admitted supreme officer in some Churches. As much as this is implied by the emphatic language in which the importance, the authority, and the prestige of the Bishop are commended and insisted on, in the writings of some of the apostolical fathers, the first literary authors of the Christian Church. But, in fact, in the transition there might be little of the movement of a revolution. In becoming a Bishop the president may not have been elevated to an order superior to that of the presbyter. At a Synod, indeed, where many Bishops and presbyters were assembled, the former may have been esteemed, in a popular sense, as of an order higher than that of the latter. But, when each Bishop was at home with none but his presbyters, he may not have been regarded as of an order different, strictly speaking, from their's, but simply in a higher position.

Centralized in itself, as the Church in each locality would be, by the elevation and establishment of the primitive Bishop, and firmer and stronger, and more imposing in consequence, it was still, in external aspect, one of "the weak things of the world." As "base" no doubt it was regarded, and "despised" by the priest of a dominant idolatry, and by the presumptuous philosopher, and by others of the "mighty" and "noble" of the world. Yet that feeble Church, notwithstanding, was "the House of God, which is the Church of the living God, the pillar and ground of the truth." It attested a marvellous and a consummated transaction, namely, that "God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." It shed from its humble candlestick the radiance of a doctrine that came from God, and was His power unto salvation, with an energy potent to penetrate, and finally to disperse, the surrounding darkness, and thus, by "the manifestation of the truth," to revolutionize the world by regenerating it. True "an enemy" had already begun to sow his tares. The rank slime of superstition that exudes from the carnal man, wherever he is, was being deposited. The seeds of some of those monstrous doctrines, by which the vitality of the Church of Christ was finally to be well nigh extinguished, were about to be dropped in unsuspecting hearts. But before that deplorable issue, the Church had to maintain a terrible contest, and to gain a noble victory; and this, under the organization she assumed at the institution of the primitive Bishop. Communities thus constructed were gradually planted throughout the settled portions of the Roman empire. Greece and Italy, Gaul, Britain, Spain, North Africa, Egypt itself, the mother and the propagator of so many dark and degrading forms of error, with Syria, Cappadocia, and Asia Minor, were rescued from idolatry, and impregnated with the seed of truth; and retained no small measure of vitality until the waterfloods of barbarism rolled in from the North upon Europe and Western Asia. Before these, indeed, the primitive Bishop could not stand. He held his ground certainly as a Bishop, but as a Pastor he almost ceased to be. In the East he degenerated into what the spirit of metaphysical controversy, and the ambitions instigated by Imperialism, made him; the patron of a faction, if possessed of personal vigour; and if destitute of such, he subsided into the stupor of a lifeless and fruitless formalism. In the West his destiny was different. The simple chief Pastor was eventually transmuted into one of the magnates of that social system, into which the crude elements of the nations issuing from the North ultimately settled, receiving no longer the family appellation "Papa," but the lofty salutation of one of an aristocratic caste "My Lord." A thing of the past, then, the primitive Bishop now is. His work was done long ago. But in his normal character, and in his historical demeanour, and in his proper original achievements, we shall find no features meriting contempt or even indifference. The mystic margin embroidered with martyrs, that con-

nects, in colours so seemly, the history of the Church of Christ with that of her Divine Founder, was woven out of elements furnished by such officials and their flocks. By these the very foundations of Christianity were laid so deep in the world that they cannot be thoroughly dug up. Not only did they know how to promulgate doctrine so as to secure its universal profession eventually in any district, but they so cultivated its professors as to awake in them the nascent movements at least of a new civilization, and that more or less Christian.

Certainly, then, by those engaged in the prosecution of Missions to the heathen, the primitive Bishop is neither to be utterly neglected nor contemptuously despised. We serve the same Master as he did. His purpose was what ours is now, the spread and establishment of our Master's kingdom. The work which we have in hand is the very work which he accomplished in his day; that is, not only to publish the Gospel, but to organize Churches, and, through them, to Christianize nations. Are not he, then, and the organization of his Church, worth consideration? May not even a brief and rapid sketch of some of their salient features interest us for a few minutes, and suggest some one or two hints for our direction and encouragement?

It is well known that the person of the primitive Bishop is referred to, and designated, by contemporary writers, in terms inflated and most extravagant. Their motives for the use of such language, and the misconceptions which it expresses or implies, we will not now attempt to explain. All such misconceptions, and all ideas which do not enter essentially into the practical part which that official performed as ruler of a Church, we shall now cast out of thought and suppress.

We now proceed to exhibit the salient features of,

SECONDLY, the *Primitive Bishop* himself and of his Church, such as we suppose them to have been in the third century.

He was a presbyter, elevated above his fellows. Though sometimes styled a president, he was rather a prelate; and yet he did not cease to be a presbyter. The presbyters he occasionally addressed as his co-presbyters. In this respect, we apprehend, there was a diversity between the practice in Asia and in Africa. The cause, perhaps, is indicated by the circumstance that Cyprian, at Carthage, regarded the Church as founded on Bishops, whom, in that case, he would not readily place in the same category with presbyters; while Firmilian, in Cappadocia, his correspondent, considered it as founded on the presbyters. The Bishop was, in reality, master of the whole Church. If necessity required immediate action, he seems to have been competent to act by himself. According to the constitution of the Church, however, the presbyters, the inferior clergy and the people, had certain distinctly defined parts and rights, so that the government was that of a limited or constitutional monarchy. Still, every person and every thing were placed at the disposal and direction, and under the rule of the Bishop, however regulated he might be in action.

The *funds*, composed of gifts at first, and afterwards, also, of the produce of endowments, were under the care of the Bishop, and at his sole disposal. Monthly payments or stipends he paid to the presbyters and deacons, and to the inferior clergy, namely, to the sub-deacon, readers, &c. For himself he retained sufficient to enable him to maintain the household of one who, according to the ideal of his character, was to be frugal, sober, and yet hospitable to every comer. It is obvious that, by such arrangement, the ministers of a Church were, in this respect, in the same position with reference to the Bishop, as Missionaries are now in regard to the Parent Society; or as the clergy of a Colonial Church are, or used to be, in relation to the Colonial Bishop. None could have been better suited to second the moral potency of the higher considerations constraining to submission and obedience. The widows and the orphans of

the Church were supported by Church funds. The poor and the sick were fostered; strangers, also, were relieved and succoured. This charitable practice is more or less in operation, we believe, now at Mission stations in the heathen world. Of such, and of all other possible distributions, the Bishop was the chief administrator.

For the *discipline* of the Church the Bishop was responsible. It was his part to be acquainted personally, or by report, with every member of the flock. The troubled he was to comfort, and the ignorant he was to instruct. He had to restrain the unruly, to chastise the disobedient, and to rebuke the sinner. In this department lay the most serious and responsible, the most painful and the most momentous of his functions. We refer to the practice of excommunication. Without this, the primitive Church, invaded on one side by persons still more or less subjects of the immorality of the heathen state, and on the other, by the teachers of dogmas patently immoral, or leading inevitably to immorality, could not have retained its specific divine vitality, or maintained its normal character. It must have perished utterly. The Bishop, therefore, had to protect the being as well as the well-being of the Church, by separating the teacher or practiser of immorality from church-fellowship. This he did, however, not at the simple bidding of his private judgment. First he assembled the presbyters and deacons, and in their presence arraigned the offender, and received evidence. In his examination of the evidence these subordinate ministers co-operated; and they were consulted with reference to the final decision. This inquiry was either conducted before the laity; or the verdict, with the grounds, on which it was based, was placed before them, before it was carried out. Publicly, also, was the solemn sentence of excommunication put in execution. If afterwards the culprit repented he was placed before the Bishop with the same coadjutors. There he made his confession of repentance and promise of amendment, and there he exhibited proofs of his sincerity. Before the laity, again, he was received back to Church communion, with equal solemnity, the Bishop laying his hands on him, and pronouncing the benediction. But to such a matter of paramount importance the judicial function of the Bishop was not confined. If quarrels with reference to secular subjects emerged, they were not to be carried to the tribunals of the heathen. Before the Bishop were they also to be placed, and by the pressure, not of a legal penalty, but of the admonition of the Christian pastor, were they to be settled, and the parties reconciled. In whatever, indeed, was required as ancillary to the temporal as well as to the moral and spiritual welfare of the members of the community, the Bishop was to be interested. It was not alien to his office, for example, to suggest and to expedite marriage, on the part of the marriageable, with an eye no doubt to the suggestions and admonitions of the apostle. (1 Tim. v. 14.)

By *baptism* the Bishop received persons into the Church, as by excommunication it was his part to expel them. He too, of course, celebrated the Lord's Supper, and presided at public worship, and at every other assembly of the community.

Preaching, however, especially exposition of the word of God, was one of the highest, most important, and most distinctive of the Bishop's pastoral functions. In the study of Scripture, and in prayer for divine illumination and guidance, that he might know its import, and discern its application to the different members of the Church, with whom he was supposed to be acquainted more or less individually, he was assumed to occupy his hours of retirement. With a supply, therefore, of spiritual provender, and of spiritual medicine, he was assumed to appear in the congregation, when the stage in the service arrived at which he was to speak.

It is now manifest that the Prelate of the primitive Church was, in every sense, an Episcopos, or overseer. With all he was acquainted, in all things he took a part, to him

all applied for counsel and directions—secular, social and spiritual. He was, indeed, a ruler, but his was the rule of the Shepherd King, nourishing with the bread of Heaven, and solacing with temporal succours; and it was conducted in the spirit of a father who corrects and chastises while he loves and fosters. Such certainly was the primitive conception of a perfect Bishop.

He had, however, officers beneath him, to whom we shall now briefly refer.

The *Presbyters* were of the same order, apparently, with the Bishop, as we have already intimated; subordinate to him simply in position, authority and vocation. This is implied by the fact that, whatever the Bishop could do, and did, exclusive of what was an act of government, and therefore peculiar to his position as the ruler, the *Presbyter* could and did practise. With such exceptions his functions, every one of them, were one and the same with those of the Bishop. The *Presbyter* baptized, celebrated the Lord's Supper, and expounded the word of God. When, indeed, the Bishop was present he seems to have performed those functions himself. The displeasure said to have been expressed when St. Augustine, while yet a *Presbyter*, expounded Scripture in Africa, was owing to the fact, if we mistake not, that he did so in the presence of the Bishop, and thus infringed the custom. Thus the *Presbyters* were, in truth, co-operative with the Bishop in his work while he was in his diocese; and if he was detained away from it, imprisoned, for example, when under persecution, they seem to have done whatever he himself did, even as a ruler. Thus, for example, we find them excommunicating. One exception, however, there was, they could not ordain a fellow-presbyter, nor, perhaps, any of the inferior clergy. Neither was any one of the subordinate duties attributed to the Bishop at any time outside the sphere of a *Presbyter*. He, too, taught the ignorant, succoured the sick and the stranger, reproved the disobedient, and did his best for the temporal and spiritual welfare of the Church. It has, indeed, been supposed that there were elders, who performed that subordinate department of duties, and yet did not preach. The existence of such, in the Apostolic Church, is supposed to be implied by the words of St. Paul (1 Tim. v. 17). There are certain words, also, in the 23rd letter of Cyprian, towards the end, apparently in favour of this view. We refer, however, to the normal and recognized *Presbyter*, that is, to him that laboured in the word and doctrine.

The *Deacon* seems to have been what we might style the personal assistant of the Bishop. To the *Presbyter* the Bishop apportioned his share of the parochial work: it does not appear that he could or did command his attendance on himself personally. But he seems to have been seldom without his *Deacon*. To him the latter seems to have had constant access. The *Deacons* executed the Bishop's messages; obtained for him information; often did what was properly his personal duty, and which he could not, from some cause, discharge himself. With them, also, he took counsel in private, so that the *Deacon* was said to be, "ear, eye, mouth, heart, soul," to the Bishop. At first, the part of the *Deacon* was to assist the *Presbyters*. When one of the latter was elevated to be a prelate, to him especially the services of the *Deacons* were apportioned. Yet the *presbyters* were not forsaken. With every one of that order a *Deacon*, or *Deacons*, are found to have been in co-operation. Certainly, without such officers, the chief pastor could by no means have held the oversight of the flock, and performed his part. On all sides there was much to be done. The offenders, for instance, whom the Bishop could not reach, had to be discovered, admonished, and, if necessary, summoned into his presence. The sick had to be visited, the poor relieved, the stranger succoured, and the gifts of the people had to be collected, and afterwards distributed. Moreover, the congregation at public worship had to be properly seated and superintended, and the Bishop and

presbyter aided while performing their respective parts of the church service. It was especially for ministerial functions of such an ancillary nature that this description of officer existed in the primitive Church. Thus the deacon rendered assistance also at the baptism by immersion of male adults. The *Deaconess* was provided to perform the same function for women. The latter is said also to have visited females in sickness, superintended the widows, and arranged the women when assembled in church. Such, however, was the corruption of society, that for modest women to go about and perform the varied services, now rendered by Christian ladies, was, we presume, morally impossible. Other inferior ministers were introduced, such as sub-deacons and readers; yet to the original constitution of a Church these were by no means essential. The teacher of the catechumens, however, should not be overlooked. It was his part to give instruction to those of the heathen who were convinced of the truth of Christianity, and desired to be taught its elements with a view to baptism. His office was second in importance only to that of the Presbyter. We may add that, in the instruction of females, the deaconess is said to have sometimes co-operated.

The precise character and position of the Bishop are now perhaps sufficiently indicated. It is obvious, as has been observed, that the whole Church was centralized in him. For the performance of every thing needful to the wellbeing of a Church, by himself or by others, he was responsible. If he were absent, the Presbyters, with the Deacons, could indeed perform every function essential to the being of a Church. Without the Bishop, therefore, the Church could subsist. But without his personal presence, and without his personal agency as a preacher and expounder of the word of God, and as a celebrant of the sacraments, and a performer of all the various functions of a superior pastor, it had not what was regarded as necessary to a perfect Church.

If, by the original constitution of the Church, the Presbyters were of the same order as the Bishop, they were suited to be, as certainly they were, his counsellors, his *senhedrim*, his senate, as it was said. With them it was his part to consult; and when he ordained a Presbyter or an inferior minister, they were accustomed to join with him in the laying on of hands. In the union, therefore, of the Bishop and the Presbyters there was a living preservation of the Presbytery of the Apostles. In form it was altered, since their president had become their ruler; and the privilege of government, once distributed among the Presbyters equally, was now concentrated in him alone. But as the right was vested in them of being consulted with regard to the details of the ecclesiastical administration, and of concurring or protesting in each case, they retained a practical influence more or less equivalent to a continuous exercise of the privilege suppressed. The democratic characteristic, also, of the Apostolic Church remained. We find that, under James, at Jerusalem, the "multitude" assembled at the call of every emergency in which the whole Church was directly interested. Information was given, explanations were furnished, and the consent of the whole community to the decision of the apostles and elders was requested. From this course of proceeding the primitive Bishop did not afterwards deviate, not certainly in Africa. Cyprian expressly asserts that his policy and practice, from the inauguration of his episcopacy, was to bring every thing before the people, and to do nothing of importance without their consent. Thus, if in a matter sombre and serious, like the examination of a member with a view to excommunication, or to restoration after being excommunicated, the people, as we have noticed, were assembled, they were called together, also, on occasions brighter and of less importance; to greet, for example, a messenger or to hear a communication, from a sister Church. Their presence, on the one occasion, contributed to secure not only an impartial judgment, but a persuasion through-

out the whole body that it was impartial; while, through their attendance on the latter, the information of all was increased, their sympathies awakened and unified, and the social and Christian affections of the community exercised. At such assemblages the governed stood, for a time, on the same level with the governors, dispensing together evenhanded justice, or stirred in common by the same emotions and feelings. The sentiments of mutual respect, confidence, and affection, would be cultivated, and a strengthened sense of unity, and increased unity itself, must have been the result. But the crowning illustration of the popular independence was the fact, that the appointment of the chief officer (the Bishop) depended on the suffrages of the people. The confirmation, indeed, of the humblest appointment made by the Bishop, after consultation with the presbyters, seems, at Carthage certainly, to have waited on popular consent also, for its final sanction.

What, in passing, shall we say to all this? It is obvious that the liberal principles and institutions suggested by ripe experience, and accepted by modern civilization, as most expedient for the manly development, steady government, and solid prosperity of a people controlled, in some important degree, by moral principle and sound sense, were anticipated by the primitive communities of Christianity. They were applied practically to themselves, and wrought well, moreover, and successfully, so long as genuine Christian principles were in strong force and dominant. It is equally plain that the sympathy of modern society for its ignorant, destitute, and suffering members, and the remedial efforts, which are at once the most honourable and the most graceful distinction of our era, were in warm and vigorous activity within the sphere of the juvenile Church of Christ ages ago. We read that, consequently, the disciples of Christ presented such a patent and startling contrast to the cold, hard, and universally exhibited selfishness of their heathen contemporaries, that the latter could not but exclaim, "How these Christians love one another!" Have we not here proof manifest that Christianity is indeed the real medicine, the true nourishment, of veritable human nature? In the first soil, which it at all thoroughly impregnated, it quickened and developed those very principles of action which, applied in the government of man and in the social state, are now found to be best fitted to cultivate in him all that the verdict of an enlightened civilization declares to be veritably human.

We may now venture to add that Churches so constituted and animated were instruments, in the hands of God, admirably adapted to root Christianity when once introduced, and to possess society with its influence. An individual Church was a living organism. Acting from the Bishop as a centre, and under his one direction, the vital energy was regulated and systematized. Hence the community grew of itself, projecting the buds, expanding the leaves, and bringing forth the fruits of a branch of humanity distinguished by the fact that it was restored, in part, to the normal state of man, being acquainted with the Creator, at peace with Him, renewed in His likeness, reflecting more or less of the sunshine of His spiritual blessing. Each Church was absolute in itself; and, in Africa at least, it was independent of all others. The food it required it found in itself, the agency for self-nurture and self-government it created out of itself. The chief officer, indeed, the Bishop, though it could select and appoint, it could not, by itself, confer on him consecration. For the application of this qualifying seal of office it was dependent on the co-operation of the Bishops of neighbouring Churches. But, by the grant of such assistance the fellowship of the Church, with those who conferred it, was simply expressed and confirmed; it created or implied no relationship of inferiority, or of subjection, or of dependence. This practice served as a ligament to maintain its union with the Church of Christ at large, and to exhibit it as actually an element of the one

flock—being gathered from all nations, under the one Shepherd and Bishop of souls whom heaven had bestowed on earth. With this exception the community depended on none but its divine head in any respect. By itself it stood free to support itself, to govern itself, and to grow. Fitted so well to consolidate its members and increase, it did expand, drawing into itself the inhabitants of the locality one by one—if no heretic arose and no schismatic community intervened—until, after a few successive generations, all professed Christianity.

It seems to have been somewhat after the following manner that Christianity, in the second and third centuries, proceeded to possess the ancient world. If persons responded to the Gospel in any city, and were baptized, they were constituted a Church; the Bishop was then the Bishop of that city: the town, with its vicinity, was his diocese; all the Christians at first attended his ministry. When the flock so increased that this attendance became for many inconvenient, one or more Presbyters and Deacons seem to have formed a separate congregation, and to have celebrated the ordinances by themselves, under the direction and authority of the Bishop. They, however, were simply a branch of the existing Church, as much a part of it after the innovation as before. But if believers appeared in an adjoining town they were collected, and fully organized ecclesiastically, and so they became a new and independent Church, with its respective Bishop. There would, then, have been, eventually, a Bishop in every city had this progress not been interrupted. Cyprian asserts that in Africa there was a Bishop in every city. These African Churches, also, seem to have retained their absolute individual independence, until they were flooded and devastated and swept away by the Vandal invasion, and ended their brilliant but much agitated career in annihilation. It is well known that the last to make profession of Christ, in any region, certainly in Italy, were the inhabitants of villages. When at last the rustic population were baptized, and in one village after another the inhabitants required to be organized ecclesiastically, some difficulty seems to have been experienced. They could not well be incorporated in the Church of the nearest city. They were scarcely of sufficient importance to have each a Church with a Bishop of the same independence and dignity as the city Bishop. The difficulty would appear to have been met, in the first instance, by the appointment of Bishops of an inferior description, styled *Chorepiscopi*, or country Bishops. Ultimately they are said to have been suppressed, and, in some countries, travelling, or rather *circulating Presbyters*, issuing from a neighbouring city Church, were substituted. These, passing from village to village, and sojourning for a longer or shorter period, baptized, and dispensed the Lord's Supper, and preached and gave instruction, and then returned. They no doubt were the clergy by whom the last of those who adhered to heathenism were discovered and baptized. Thus, by agents precisely the same in ecclesiastical standing, and in practical function, as the ordained Missionary whom we now send forth to evangelize the heathen, was the evangelization, such as it was, of the Roman empire at length consummated.

The *Diocese* of the primitive Bishop comprised the city in which he resided, and the vicinity of that city, the district, probably, over which the civic magistracy held jurisdiction, called the *paroichia*, or parish. Such a parish could scarcely be placed in the same category with a diocese, such as now exists in this country. It might, indeed contain different congregations placed under presbyters and deacons respectively. These, however, must have been at such short distances as permitted the Bishop, while he superintended them, to continue in the performance of his duties as a pastor in the city. The offices which he had to perform in his own person forbade his being frequently absent from his cathedral church. He had himself to oversee the Christians residing in the city

of which he was Bishop. He must know them individually in person, or by report. Then he had to instruct, to comfort, to succour, and to discipline. Especially must he expound the Scriptures and minister the word of exhortation, and appear in the other sacred ministries before the congregation. Thus had he to keep the multitude in warm and living fellowship and sympathy with himself, while with him also every other minister or agent had to be in close and practical union. Each he had to stimulate, to direct, to control, and he had to see that the details of their respective ministries were constantly and properly performed. On him, therefore, the local Church was directly and necessarily dependent for unity, vitality, strength, and prosperity. Cyprian, therefore, did not hesitate to assert, that in the Bishop was centred the very life and vigour of the Christian ministry. In short, in the incumbent of a large London parish, with curates, Scripture readers, district visitors, lay agents and Sunday school teachers, dependent on his piety, zeal, vigour, ability, and force of character, for direction, stimulus, encouragement, superintendence and tone, we seem to have the best representative, now in existence, of the primitive Bishop, when he, in any real and important degree realized the ideal which his contemporaries have furnished of what they conceived he ought to be.

Shall there ever be a reproduction of the primitive Bishop more real and more exact? Perhaps not. Each era in the history of man seems to proceed after the manner of an evolution.

“The old order changeth, yielding place to new.”

Yet of the germs that produced the past there were elements that could not die, the essential principles of humanity. Wherefore “the thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.” In the constitution of a Church then, among the heathen of old, under the primitive Bishop, there may be some feature that might be advantageously introduced with proper modifications, in the organization of a Church among the Gentiles now. We just hazard the conjecture, and close these remarks, by adding, that the sources from which the above statements with regard to the primitive Bishop are derived, are “The Epistles of Cyprian,” and “The Apostolical Constitutions.” Whatever may have been the origin of the latter, they furnish what we presume to be the best available evidence of the ideal of a Bishop of the third century, prevalent soon after the close of that period. Whether many of the Bishops of that century thoroughly realized that ideal we are not prepared to say.

THE CHURCH MISSIONARY SOCIETY AND THE MADAGASCAR BISHOPRIC.

It is time, we think, to lay before our readers a connected account of the Society's action in reference to the proposal to send a Bishop to Madagascar, with such explanations as the hostile criticism it has evoked may seem to necessitate. Enough has been said and written on both sides of the question to enable our friends to understand the true points at issue, and to form a judgment on the decisions of the Committee. We believe that little more than a bare statement of the case will lead any thoughtful mind to the conclusion that, in God's goodness, the Committee have made no mistake, and that their course has been ordered by a wise care for Scriptural and Church principles, such as we find in the Bible and the Prayer Book, such as we wish to see acknowledged in every parish in England.

The Committee's Minute, which bears date December 12, 1870, and which has been published for general information, contains a clear history of the circumstances under which the proposal to appoint a Bishop for Madagascar arose. The story of the London Missionary Society's attempt to evangelize the country is told there, the faithful tillage and first sowing of the good seed, the mournful falling into the earth and dying of the "corn of wheat," the wonderful resurrection and bringing forth of much fruit, and the joyful surprise with which English Christians heard how the persecuted two hundred poor Christians, deprived of all foreign aid, had grown into a Church of several thousands, and was now inviting back the banished Missionaries.

The London Missionary Society thankfully responded to the appeal, and speedily re-occupied the capital. Some persons also in the Church of England acknowledged the responsibility which the circumstances implied, and began to contemplate a Mission to Madagascar, and the sending thither of a Bishop and staff of Missionaries. But the then Bishop of London (now Archbishop of Canterbury) proposed a Conference between the representatives of the Missionary Societies of the Church of England and the London Missionary Society. Such Conference was held at the rooms of the Society for the Propagation of the Gospel; and there were present the Archbishop of York, the present Archbishop of Canterbury, the Bishops of Oxford and of Cape-town, the Secretaries of the Church Societies, and Dr. Tidman, representative of the London Missionary Society. An equally cordial and open recognition of the Christian labours of the London Missionary Society was made by the highest authority in the Church of Ireland when the Archbishop of Dublin offered out of a full heart an entirely uninvited testimony to the value of the London Missions in Madagascar at the last Anniversary of the Church Missionary Society in Dublin. It ought to be plain, therefore, that there is nothing un-Churchlike nor anti-episcopal in a recognition of the London Society's work in Madagascar. Is it conceivable, for instance, that the Reverend the Secretary of the Propaganda Society at Rome should receive an invitation like that accorded to Dr. Tidman, and that an Archbishop and three Bishops, with the Secretaries of our Church Societies, should take into consideration his wishes and feelings before commencing a Church of England Mission? If this be not conceivable, then, we ask, why not? We quote from the Minute the reply given by the representative of the London Mission to the question of the Church of England authorities.

Dr. Tidman candidly stated, that amongst an estimated population of four or five millions, there was room enough for several Societies, and that, even in the parts already traversed by the London Missionary Society, they would give a hearty and Christian welcome to other Missionary Societies who would assist in the work of evangelization, provided that the nascent Native Churches should not be disturbed by rival teachers or by the introduction of ecclesiastical controversies. He

thought that these evils would arise if a resident Bishop were sent to Madagascar, or an Episcopal Mission were opened at the capital; but there could be no objection to an arrangement made by Bishop Ryan and Mr. Ellis, when they met in Madagascar, namely, that a new Mission should be commenced on any part of the coast, working up towards the capital, and occasionally visited by the Bishop of Mauritius.

We shall do the eminent representatives of our Church and of our Missionary Societies the common justice of believing that on that occasion they attached a real weight to this statement of Dr. Tidman's, and meant that it should, to a certain degree at least, control their own action. And in this we have a distinct recognition of the principle of non-interference between the Missions of different Societies, and of its applicability to this particular case. The only question which remained, as it seems to us, was, whether Dr. Tidman's definition of the limits of non-interference in this instance

should be adopted or not. Now it so happens, that in considering this both our Church Societies had the very best reason for receiving with great deference the position maintained by the London Society; for each had in turn enjoyed the fruits of a firm though costly submission to this most Christian principle on the part of the London Mission. In 1835 three of our Missionaries in Tinnevely, becoming unsettled on Church questions, involved our Mission there in great discord. They set up a rival Mission in Tinnevely and detached a large portion of the congregation from the Church Missions to join their party. One of these, Mr. Rhenius, died in 1838; and of the remaining two, Mr. Schaffter, with his portion of the Mission, a little after returned to his allegiance to the Church Missionary Society; but the other, Mr. Müller, becoming still more dissatisfied, proposed to the London Society's Missionaries labouring in Travancore to connect himself and his congregations with their Mission. These gentlemen considered the proposal fair and expedient. They received Mr. Müller into connexion with themselves, and referred their resolution to their Home Committee for approval. "To the honour of the London Missionary Society, and to the praise of their truly Christian spirit, it must be recorded, and ought ever to be remembered, that they refused to sanction the act of receiving Mr. Müller, and that part of the Mission under his care. They offered to receive him as an individual minister, and to locate him in Travancore or any other of their Missions, should he feel disposed to leave Tinnevely; but declined receiving him while in Tinnevely, or or any portion of the Tinnevely Mission, into connexion with their Mission in Travancore."*

A still more striking instance of disinterested adherence to this Scriptural principle of non-interference marked the action of the London Society on the other occasion alluded to. We shall relate it in the words of a letter addressed to the "Nonconformist," by Dr. Lowe, late medical Missionary in Travancore.

The success which has attended the London Missionary Society's Mission in South Travancore is well known. To the east of Travancore is Tinnevely, where equally successful Missions are carried on by the Church Missionary Society and by the Society for the Propagation of the Gospel in Foreign Parts.

Just on the boundary line between the two provinces the home station of what was previously known as the James Town district existed. The nearest home station belonging to the Society for the Propagation of the Gospel was then about twenty-five miles distant.

God very abundantly blessed the labours of the Missionary there, the Rev. James Russell, so much so, that round James Town, as a centre, numerous large flourishing congregations were established. At the time I refer to, fifteen of them were in towns and villages lying to the east of James Town, and, consequently, in the Tinnevely province.

About six years ago the Tinnevely Missionaries of the Society for the Propagation of the Gospel, in the name of their Society,

addressed a letter to the Secretary of our Committee in Travancore, with a request that it might be circulated among the Missionaries for their remarks, and then transmitted to the Directors of our Society for their consideration. The substance of the letter was as follows—

"Your sphere of labour is the province of Travancore, and your Mission is known as 'the South Travancore Mission.' Our field is part of Tinnevely. It is an understood arrangement, acknowledged by all Protestant Missionary Societies, that where the field is already occupied another Society must not intrude. Your Society has no fewer than fifteen congregations in Tinnevely: those congregations, being in our province, we claim, and we request your Directors to sanction the transference, we promising to pay for the chapel properties according to a fair valuation."

The letter was circulated in Committee. One or two of the brethren supported the claim; others, anxious to be friendly with both parties, supported both sides of the question; and two of us formally protested

* See the "Tinnevely Mission," by Rev. G. Pettitt, p. 206.

against recommending the transference, principally on the ground that the people themselves were strongly opposed to their being handed over to the Society for the Propagation of the Gospel.

The letter, along with our remarks, protest, and petitions from the native converts, was forwarded to our Directors, and in due time we received the resolution of the Board, intimating that, after much anxious deliberation, impressed with the importance of acting upon the principle of non-intrusion into spheres occupied by other Societies, the Directors felt bound to accede to the request of the Society for the Propagation of the Gospel, and therefore instructed the Committee

to have the chapels and grounds valued, and to transfer the fifteen congregations in Tinnelly belonging to the James Town district of the London Missionary Society to the Society for the Propagation of the Gospel.

Without one word of comment I leave this little episode of Missionary church history to produce its own impression, especially upon the minds of the promoters of the scheme for the establishment of a Bishopric in the capital of Madagascar, and their sympathisers, merely reminding them of the saying of Him whose servants, I trust, we and they are, "Whatsoever ye would that men should do to you, do ye even so to them."

But, indeed, the London Missionary Society's definition of non-interference in this case is less rigid than the general exposition of the principle made by Dr. Selwyn, when Bishop of New Zealand, before the University of Cambridge—

"We make a rule never to introduce controversy amongst the native people, or to impair the simplicity of faith. If the fairest openings for Missionary effort lie before us, if the ground has been pre-occupied by any other religious body, we forbear to enter."*

At a recent meeting of our Society in Oxford, the Bishop of Oxford, who was presiding, described with much approval the conduct of Bishop Patteson in attending, when on a visit to a Mission of another Protestant communion, as a silent worshipper, services conducted by much less eminent men, rather than incur in any way the risk of injuring the efficiency of their ministry.

So much for example. Unhappily we are not without warnings too. The dismal story of Honolulu ought not to be forgotten, though it need not be repeated here.

With such illustrations of the position before us, it is, we think, impossible to convict our Committee of any failure in point of principle, when, in conformity with Dr. Tidman's suggestion, they sent Missionaries to the coast of the island. The Society for the Propagation of the Gospel followed their example. For seven years the three Societies carried on their Missions upon this understanding. At the end of that period a reconsideration of the whole question is forced upon our Committee. After patient deliberation, they re-affirm their original decision, and are at once assailed as traitors to Church principles! We forbear to quote the violent assertions which appeared in various papers, whose business it was first to have mastered the facts, and then to have pronounced a judgment, supported by some better argument than an idle prejudice. We prefer to consider the grounds on which the Committee re-affirmed their first decision; and this we may attempt with a more contented mind, inasmuch as some excellent answers to the angry animadversions we complain of were presently published, and we trust were fairly pondered. It is also, we hope, unnecessary to dwell on the fact that no official, nor any, even friendly, communication of the intention to appoint a Bishop for Madagascar was made to the Church Missionary Committee. The universal surprise with which the announcement of this circumstance has been received, is probably a sufficient expression of public opinion on such a point: nay, one of the severest critics of the Society's Minute is surprised into a doubt as to the strict accuracy of the announcement. We come at once to those altered circum-

* Sermon iv. p. 80.

stances which necessitated a reconsideration of the question, and to the inquiry, whether they justified an alteration of policy or not.

It will be convenient to keep clearly in mind that the demand of the Committee goes no further than this, that no step be taken which would compel them either to compromise their former position of non-interference, or to abandon the Mission. Madagascar is as large as France; the part occupied by the London Mission and the Church Missionaries is in extent but a third of the whole. It is only in reference to this region that exception is taken.

Again, it is not at all the meaning of the Committee that the Church granted to the ministry of their Missionaries in Madagascar should never enjoy the aid of a resident Bishop. On the contrary, they look forward to a time when the increase of their congregations will both require and justify the consecration of a Bishop to preside over them. And they cherish the hope—surely the worthiest for a Missionary Society—that this Bishop shall be a Native Christian. The present arrangement, according to which the Bishop of Mauritius would visit the island from time to time, must be considered purely provisional, as, indeed, the Mission itself can only claim to be. No one who appreciates the struggles for independence which our own Church has passed through could tolerate the thought of a Native Church in Madagascar permanently governed by English Bishops. The only real question at present is, whether the Mission of our Society in Madagascar can best be governed by a Missionary Bishop resident in the island, or, as heretofore, by the Bishop of Mauritius.

The seven years which have passed since the former decision of the Committee have not been unfruitful. In God's great goodness and purpose of love, the spread of Christianity has continued to be rapid. Our own Mission counts its 350 baptized natives; and the Missionary staff has recently been increased to three clergymen. The Society for the Propagation of the Gospel reports, we believe, fifty Native Christians; while the London Mission, with the centre of their operations in the capital, have to record the entire renunciation of idolatry by the Government of the country; the accession during 1869 of 116,000 adherents to Christianity; the appointment of 100 additional native teachers and preachers selected and supported by the Native Church; and an increase of sixteen European Missionaries upon their own staff. In the capital there are no longer any professed adherents to idolatry. Is there any thing in these altered circumstances to suggest the advisability of establishing the contemplated Bishopric in the capital of Madagascar? If he is to be a *Missionary* Bishop, why shall he elect to reside at the capital where there are none to evangelize? Why shall he determine to make his presence felt there where there is no congregation of his own communion? Is his object to disturb the existing Church order among the professing Christians? Then what becomes of the principle of non-interference, so notably accepted in times past, so loyally acknowledged by this very London Missionary Society, so illustrated by the teaching and example of our own Bishops, so protected by the melancholy results which punished its neglect? Or shall we say that it would be greatly for the convenience of our Mission that its head-quarters should be established in Madagascar itself, above all, at the capital? Even this poor plea cannot be advanced. Those who are conversant with such enterprises know well how necessary it is to secure a suitable basis of operations. Mauritius is the basis of the Madagascar Mission. It is there the indispensable financial arrangements are transacted; it is there the young Missionary first alights on his voyage from England, and pauses in preparation for the actual campaign. It is thither he must return in the event of sickness or other failure; and as long as he remains at his post, it is thence he can, after all, be most easily sustained; the 460 miles of sea which lie between him and Mauritius

affording a more frequent and more certain opportunity of intercourse than any he can command with the capital itself. Finally, it cannot even be contended that a Missionary Bishop, such as that proposed, can secure within our own Church a better position to our clergy than they at present enjoy, or that he is, *of necessity*, a greater blessing to the Native Church. For as the territory included in his diocese would be outside her Majesty's dominions, he could only be consecrated under what is called the Jerusalem Act; and this would attach certain disabilities to orders conferred by him, to avoid which it would still be needful for our Missionaries to have recourse to Mauritius and the Colonial Bishop there. And it must be further borne in mind, that the Native Church may elect *not* to acknowledge the jurisdiction of the new Bishop. The Act under which he is consecrated, while subordinating all "ministers of British congregations of the United Church of England and Ireland" to his authority, can only recognize his further rule "over such other Protestant congregations as may be desirous of placing themselves under his authority." What if the Native Church did not desire to place themselves under his authority?

Is there, then, no feature in the altered circumstances of the Madagascar Mission which may be alleged in support of the proposal to appoint a Bishop? The only additional new feature which has now presented itself, so far as we know, is the very weighty opinion of the late Bishop of Mauritius, Dr. Ryan, and the desire of two of the Church Missionaries of the Madagascar Mission in favour of the scheme. It is well known that in former years Bishop Ryan disapproved of the proposal to introduce an Episcopal Mission into the capital. His change of opinion on this point is to be traced, we believe, to the difficulties which have arisen in the conduct of the Mission through political causes—difficulties which are sorely felt by our Missionaries on the spot. In explanation of this, it is necessary to remind our readers that Madagascar is peopled by various tribes, which, in times past, claimed independent sovereignty in their own territory, and it is only of late years the attempt has been made to reduce the whole island to the sovereignty of one monarch. The Hova tribe now claim and enforce a military authority over their ancient equals, and the Hova tribe is that one which has most extensively embraced Christianity. The same circumstances, doubtless, under God's providence, produced both these results. About the time when the London Mission were commencing their labours, the enterprises of Radama, chief of the Hovas, commended him to all the foreign visitors whom the vicinity of Mauritius brought to his shores. In a treaty concluded with him by Sir Robert Farquhar, the British Government consented to supply him with arms and ammunition as an equivalent for his loss in suppressing the slave-trade at their request. With these arms and ammunition the Hovas carried on their scheme of ambitious enterprise, and spread death and desolation far and wide. Christianity has now, indeed, introduced gentler counsels; but neither the conquerors nor the conquered can forget so soon the terms on which sovereignty has been secured. Christianity, as usual, must bear the burden of the political difficulties which hence arise. It will readily be understood, that not only the Hovas themselves every where, but the very form of Christianity which the court professes, can command an almost exclusive influence, and that much hardship is often experienced by members of another tribe, or of a communion which cannot boast the *prestige* of court sanction. We believe the Missionaries of the London Society are well aware of this and other evils connected with the state countenance they enjoy; but it is natural that the Church Missionaries should feel the disadvantage at which their Mission is placed, and should earnestly desire some more effective and speedy relief than the efforts of their more favoured brethren, however sincere and well-directed, are likely to afford. A Bishop at the capital, it seems to them, sup-

ported, as he would be, by the powerful *prestige* of the Established Church of England, could most effectively represent them, and very readily procure for them and their Missions the redress and protection they so grievously need. The force of these considerations must be obvious to every one who has at heart the success of our Missions in the island; but to a Committee far removed from the scene of action, commanding, from their isolated position, a wider prospect, other conclusions become equally obvious. And while the individual Bishop to whom, as their proper ordinary, these Missionaries appealed, may feel himself bound to yield the weight of his sympathy and influence to their prayer, the responsible body, which presides over the action of our Society in Salisbury Square, must submit to the principles laid down for their guidance, which are of universal application, and, except under some peculiar local pressure, universally approved. Is it not perfectly obvious that the Bishop's power to protect the Church Missions would be in the direct ratio of his power to disturb the existing Church order in the capital? Unless he were a personage of such importance as to attract peculiar attention and respect to himself, his influence would be wanting. And if he did succeed in making his position so far understood, would not the whole question of Church government and discipline be equally forced upon the public mind? And then, again, what becomes of the principle of non-interference? Does this principle mean only that we shall not interfere with another Society's Missions, as long as we have no possible excuse for doing so? Does it mean that our principle has a price? Or does it mean that whatever virtue we believe to inhere in our own Church order, whatever authority we believe we can plead for its origin and continuance, we do yet esteem the essential truths taught by Protestant Missions of such prime importance, that we will not risk an injury to them for the sake of securing our own system in the same place: rather we will withdraw? It was at least thus the London Missionary Society understood the principle in the case of the James Town district in Tinnevely. Shall the Church Missionary Society have less honest eyes in Madagascar? There is no need yet, we believe, for withdrawing. As already observed, in spite of all hindrances, progress has been made and still continues. The Native Christians connected with the Society's Missions are warmly attached to the Liturgy and discipline of the Church of England; an attachment which such molestation as they have met with has only served to increase. There is need only for patience and prayer. These are Church weapons of some real value. Political influence gained in exchange for admitted principle is not a Church weapon, and is of no value.

We know no better words—and they are the words of a Bishop—in which to express our own judgment and feeling upon a review of this matter, than those used by the Bishop of Worcester in a letter written after a perusal of the Committee's Minute.

"I have no hesitation in saying that I think it very inexpedient, in the interest of religion and of the people of Madagascar, that a Bishop should be sent to reside there.

"I am not fond of giving advice. I can only say, making the case my own, that nothing would induce me to go there under the circumstances which the Minute of the Church Missionary Society describes."

If any one choose to stigmatize this Episcopal decision as an instance of "lax Churchmanship," we are content to share the reproach; but we shall not cease thankfully to acknowledge what we believe to be the wise and righteous judgment of the Committee, and to pray that they may never shrink from incurring undeserved reproach and threatened penalties in the cause of sound principle, of truth and love, the fear of God, and the honour of Christ.

ANNUAL REPORT OF THE REV. T. V. FRENCH.

THOUGH much pressed by having to make immediate preparation for the opening of the Lahore Divinity School (to which I hope to advert at the close of the letter), I will endeavour to gather from my note-book and from reminiscences which may occur to me, such statements and fragments of information as may furnish a sketch of the year's Missionary proceedings, and may possibly interest some of our friends.

My dear brother Knott's removal has rendered this a memorable and a sorrowful year. His example, while he lived among us, was very forcible and impressive: full of rich and striking teachings, never to be forgotten. He was one who realized to the full that description of Epaphras in the Epistle to the Colossians, "Always labouring fervently for you in prayer." His prayer was like his Divine Master's, with "strong crying and tears," and that both by night and day; a Jacob's wrestling indeed. Such expressions would break from him as this, "Oh when once my tongue is loosed: my lips opened!" At such times he would seem all on fire to utter his pent and struggling thoughts, meditated appeals, and yearnings of heart after India's regeneration, and the ingathering of her sons to Christ and the kingdom of God. His removal has seemed a strange and (in my short experience) an unparalleled mystery: it is comforting to rest assured that "God is His own interpreter."

It would to all appearance have been more satisfactory had I been able to report not the commencement alone, but the full establishment and growing success of our proposed school. But it has so pleased God that in this respect we should encounter many thwartings and disappointments, and trials of faith and patience. On the other hand, favourable testimonies to the urgent necessity of such a work as we have in hand, and expressions of sympathy and heartiest desire for its success on the part of Missionaries and other Europeans, and more especially of the leading and more intelligent Native Christians, have accumulated to a remarkable degree. Meantime, I cannot but be truly thankful for the providential leadings and various circumstances which have shaped my course and guided my plans during the last twenty months. I have been brought into much close contact with nearly the whole of our Punjab Missions, with their Missionaries, Native Pastors, and

other influential members, both in the way of familiar converse and personal observation, and also of correspondence. I cannot but add that my respect for them, and expectation of future diffusion of the Gospel through them, greatly increased. In the view, too, of preparing and training teachers (if God should entrust me with this serious responsibility and privilege), it will have been serviceable to journey through so many districts, peopled with various races, widely diverse in character, and to have become personally acquainted in some measure with their special condition and needs, and gathered such information on the spot as might be helpful in the selection of agents. I have been able to carry out my purpose of gathering up into a small treatise for the Affghans, in their own language, the substance of what I dwelt upon as largely and earnestly as I could in conversing with and preaching to them, i. e. the unchangeableness, oneness, and perpetuity of God's covenant of grace, planned from eternity, sealed to patriarchs, psalmists, prophets, fulfilled in the life and work, the sufferings and sacrificial death of the Lord Jesus, with all their glorious results, until His appearing in His kingdom—a subject of which they have not the smallest conception, antagonistic to all their dogmas, as well as their most cherished feelings and expectations, except in some dimly disguised and almost ridiculously travestied forms. Otherwise, my work among the Affghans this year has been limited to conversations held in certain caravanserais in Multan and Lahore, where Povindas from across the Sulimani range, and a few Cabul horse-dealers and other merchants congregate in the cold season. Greater bitterness of religious animosity and threatening of personal violence I have nowhere experienced than among these people. Yet some tribes among them have been notoriously hot-beds of free-thinking and nurseries of sectarian teachers, so that I cannot believe the more thoughtful and intelligent among them have found rest or contentment in Islam; and I hope that neither myself, nor my brethren who are more wholly assigned to that field, will despair of them, but rather believe we have failed to find the true door to their hearts as yet—have not read their needs aright and in the light of the word and of prayer.

Baptisms.

During a few days spent in Lahore (in January) with the Affghans, I was also instructing an applicant for baptism, a youth formerly in my second English class in Agra, and since employed in several Government zillah schools, from which he brought an excellent character for trustworthiness and diligence. I cannot be too thankful for the esteem in which my upper class Agra students have been and are held by their employers; but they are not enlisted boldly on Christ's side, so that we have failed of the one grand object we had at heart. This candidate for baptism, however, was an exception. After an interval of twelve years he found me out here; and though his courage failed him on one Sunday appointed for his baptism (owing, as he said, to the bitter recollection of his three little children, whom his relatives, he expected, would keep from him), on the next, however, he went over with me to Umritsur and received baptism in the Mission church. I cannot say he has exhibited since the boldness and decision of character I hoped from him, as regards confessing Christ among his friends: I can only commend him to His pity

who will not "quench the smoking flax." It was different with another youth at Multan, much younger, well known to Mr. Yeates, I believe, and afterwards instructed by Mr. Briggs and myself, a Mohammedan of poor but respectable family. He bore heroically, and for a considerable time, not taunts and reproaches alone, but such personal violence from his parents and relatives as falls to the lot of few. It was a striking and edifying spectacle of Christian fortitude and quiet unshaken calmness in one so gentle and meek, that he was the last from whom one would have looked for such manly strength and almost martyr-like resolution. The excitement was considerable at the time, and there was some danger of an outbreak at the Mission, besides which the poor boy's health, if not life, was in peril. Mr. Briggs thought it better, therefore, after his baptism, to withdraw him awhile from the storm, and place him in shelter at Mr. Rodgers' Masters' Training School (Vernacular Education Society) at Umritsur, where he still is.

Another older man from the Sealkot Mission I baptized about the same time.

A MISSIONARY TOUR IN THE BAHAWULPOOR TERRITORY.

Being entrusted with the temporary charge of the Multan Mission, with its annexed branch Missions of Bahawalpore and Shoojabad, I gladly embraced the opportunity of journeying in the Bahawalpore territory—a long narrow strip of country stretching along the left bank of the Sutlej down to its junction with the Indus, and, at its greatest breadth, reaching to the great desert which separates it from Bikaner and the other Rajpoot States. I visited several of its chief towns, some of them twice, both holding long conversations and discussions with the Mollahs and chief men, and also carrying on the usual bazaar preaching, often to crowded congregations; the more so, as it was almost untouched ground, as regards Missionary effort, lying at a considerable distance from any Mission. My intercourse with the Mollahs there was very encouraging, and often affecting, I may almost say edifying. The word seemed to come with much freshness and power to some of them, and to awaken much thoughtful inquiry, and deep searching of heart. I am very desirous to find a few days to visit them again, coveting, as I do, and as every Missionary must, the fulfilment to himself of our Lord's precious words, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." A few

extracts from my journal, brief, but written fresh after each day's experience, will perhaps give the clearest notion of the kind of men I met with.

Feb. 3—Town of A—d.—The Tahsildar called and spoke of a Brahmin youth who had passed through the town some days before, twenty-five years of age, skilled in Sanskrit and English, and who said he was proceeding to Lahore to become a Christian, for he thought no other religion true.

Feb. 4—Two rather crowded congregations to-day. That in the morning I addressed from a charpoy, with Mollahs sitting around me, opposite their chief Madrasseh. It was an animated conversation and discussion. One poor sweetmeat seller bought of me a Gurmukhi New Testament very gladly. He had a tract of Christian poetry in that language, which had impressed him, and which he had learnt by heart. I was quite refreshed by the quiet zeal of this man. He brought me a small stool, and made me sit at his shop door and address the people. This was in the evening; and on leaving his shop I found one open space in the centre of the town, and soon had a cheering audience. After preaching at length I was summoned to the house of a respectable and apparently rich man, who had

a small party of friends assembled, and begged I would teach them the word of God, which I did for some time.

Feb. 5—Had hard work to come by a congregation at all. At last some twenty-five or thirty assembled. One very old man, who could not be far from his end, I tried hard to bring to some concern about his soul. At the close two or three seemed much riveted in the message of God's truth.

Feb. 7—Came to O—h. A long visit to-day from the Nazim and Tahsildar. The former was a great reader, I found, of all controversial works on Christianity and Islam, but seems a man of the world, who looks philosophically on such things, and whose conscience is unstirred and untroubled; in the state of the Jews, as described in St. John vii., and so ably expounded by Hengstenberg, who says, "Whosoever gilds his own misery, and seeks to disguise the hateful perversion of his state of will, and indulges in pride, must, by the teaching of Christ, be offended in the inmost secret of his soul." He was not satisfied without my dining at his house, though he would not join himself. He spoke of all things as a whirl and tangled skein (*pech dar pech*) which he could not disentangle; to which I could only reply, "If any one will do His will, he shall know," &c. He dwelt on the Jews' unbelief very much, as if it excused himself from making a decision, also on the hardness of heart of the Hindus; while he maintained the safe position of all Mohammedans as holding Christ to be a prophet. I tried to speak solemnly to his heart and conscience. He dwelt much on the prayerlessness of all Englishmen he had met with, and the image-homage of the Roman Catholics. He spoke of the difficulty of conversions, but expected a hundred years hence all would become Christians. He said he was startled at seeing how all the kingdoms of the world were in the hands of Christians. There were but two Mohammedan kingdoms, and they were powerless and unimportant. He quite believed, he said, in Christ's second coming, and that Mohammedans would experience nothing but disaster and defeat, till Christ came to re-establish Islam! He said that all the prophets had spoken of Christ's coming, and the resurrection as near at hand, yet it had not come: why was it more likely now? Some fakeers called and received books.

Feb. 8—Found that the town of O—h is a very ancient and aristocratic one. Its old rulers, belonging to three families who hold

their genealogy inviolably sacred, still maintain a proud and dignified poverty. One of them, whom I visited, sat upon a small marble throne, inlaid with jewels, and sat me on his right hand with courteous but patronizing condescension. His friends and servants filled his little "Buckingham Court," seated on the floor in ranks against the wall, which glittered with mirrors, to be illuminated on great occasions. He and his fellow princes are called makhdooms, and trace their descent back to ages immemorial. Another whom I visited was less disposed to listen to any Gospel truths. He is given up to hunting and hawking, and sat with a falcon on his wrist, on his little throne, eying me with most embarrassing silence. A livelier scene awaited me in my own tent on my arrival there. Visitors were seated according to their various ranks; the highest on my bed, the middle classes on stools, the lower on a piece of drugget, or on the meagre stunted grass outside; a picture of considerable interest, with magnificent palm-groves for a background, amongst which glittered imposing richly stained domes of ancient mosques, with very wizen-looking crumbling palaces telling a sad tale of faded glories! When a Mollah comes, all my visitors rise, saying, "Here he comes, here he comes," and do not sit again till he has posted himself on the seat of honour. It was a day to be thankful for, for the eager inquiry awakened and the desire for books on the part of many. Some few were purchased.

Feb. 9—A long and pleasant conversation held to-day with G. K., a sort of Fakeer Mollah (quite different from the proud and scornful Mollah A., in his grand ziyarat, endowed from generation to generation). For more than a century his ancestors had lived and flourished there.

To G. K. I expounded Romans x., which he seemed by degrees to enter into the spirit of and appreciate. He was teaching four little boys for love; Fakeers' children, as he said, a sort of "ragged school" in fact. After preaching in a bazaar I had another visit from the Fakeers, who wished to be taught more, and took books, one a copy of St. John in Persian. Marched to T. in the evening, where very much lively, friendly intercourse was enjoyed with a Mollah, the schoolmaster and his pupils, the Peshkar or Native Magistrate of the district, and the bunyas. I left with the Mollah a copy of Dr. Pfander's *Tarik-ul-Haiyat* to read. He was an intelligent man, and listened thoughtfully. He mourned over the stagnation of the people.

"I call the 'bang,'" he said, (i.e., the summons to prayer), "but no one comes. Many drink intoxicating spirits." I spoke to him of the life and power which can be had in Christ only, and the new birth of the Spirit, without which the true idea of prayer cannot be realized. A Hindu teacher fell back on his metaphysics, the ten *indriyas*, i.e., five grosser and five subtler senses, and the mind as regulating them like a Rajah. "Yes," I said, "and a very bad Rajah he makes, for all is in disorder and corruption; hence a new nature is required, from 'the Second Man, the Lord from Heaven.'" He asked if I had ever been in Shikarpoor, in Sindh, and thought I must have heard of a rich Hindu there, Hot-Singh, a great reader of Christian books, and acquainted with Padres. I mention this because few things convince me so much of the way the Gospel is making as the references made by natives in conversation to this and that person who on conviction is either a Christian or about to become one. This must set others thinking, and promote inquiry, if the sluggish crust of the poor Hindu's heart can be broken through. I was told the other day of a large town, F—d, not far from Lahore, where the preaching is listened to with very much more patience and even attention than formerly, which my informant attributed to the fact of three native officials in high position there being known to be thorough Christians at heart, and actuated in public and private by the principles of Gospel morality, though as yet unbaptized.

Feb. 11—Town of —. I passed some time at the Madrassah with the Mollah and his brother, the Meyanji, or head schoolmaster. I read out of the Persian New Testament to teachers and scholars, and a small gathering of visitors in the school, which was an open terrace in the blazing sunlight, which they seemed to enjoy, but it would have been death to me, had some parties not volunteered to hold a thick shawl up for a screen. They asked much about the resurrection and the second coming of Christ; so I got the Meyanji to read Matthew xxiv. and xxv. For about two hours in the afternoon I had a tent full of visitors, mostly from the chief men in the place. A. D. (a Muharrir) had read all the chief books of controversy, and wanted to buy a Persian New Testament, but I had given my last away. (I sent him one afterwards from Multan.) St. Paul's teaching about the "grace of God" seemed to touch his heart to some tenderness. He drew almost a

droll contrast between the meekness of Christian ministers and the pride of learning in Mohammedans, imitating by gestures the swelling and puffing which a mite of learning caused in the Mohammedan teacher. This always gives occasion to speak of our great Pattern. The Peshkar came at night with friends, and sat listening to the word of God.

Feb. 18—Second visit to the same place on return journey. Preached in the morning from a broken house in the bazaar, to a good audience. A learned Mollah, not unfriendly, argued a little, but listened with some patience too. I took as my text, "Jesus stood, and cried, if any man thirst, let him come to me and drink." Men's various thirsts, and their vain attempts to quench them, were heard with serious attention, and how Christ satisfies these in the highest and fullest way. I had gone out very sorrowfully that morning, yet felt specially helped, and made strong out of weakness. Many visitors dropped in through the day, now six or eight poor men at a time, now Moonshes and educated men, with whom I was able to speak with tongue untied, and to press the Gospel with some closeness upon their hearts. The Mollah to whom I had formerly given a New Testament seemed to have got some real good, and to have grown in the love of the truth. He is a most interesting man; and sat nearly two hours mentioning his difficulties and listening eagerly, as though drinking in the message with heart as well as ears. He has thirty-five disciples, he told me, and might be quite an apostle in these parts, if God were pleased to raise him up for such a work.

Feb. 20—Second visit to T—. When I preached in the village the Mollah sat nearly the whole time, objecting feebly, and as if for his credit's sake he was bound to do it, more than because his heart objected. He brought a youth of fifteen or sixteen, who had, he said, ever since my last visit, had a great desire to receive the word of God. He wanted a copy of the "Toret;" and his desire was so great, that though he brought three annas, and would have given four doubtless, yet I let him have it for two annas, and he seemed to have got a prize.

O—h, (second visit), two hours in bazaar. I solemnly charged a Molwi, who listened about a quarter of an hour, to examine and study prayerfully the books and their evidences, and to instruct the people out of the Law, Psalms, Prophets and Gospels. He seemed a man of mark and learning, and looked up to by the people. The most

troublesome man in the audience made one good remark. He said it would be so much more satisfactory to them if they had the sacred books in the original language with Persian or Hindoostanee underlined. The original was more forcible and impressive to them than the translations. I was glad to be able to tell him that for some such work as this my dear (departed) colleague and myself had come to India; and that if a youth from them came to us and stayed a while, he might return and teach the original. The Bible Society Committees might make a note of this perhaps. When I spoke of dying with Christ yesterday, the Nazim said the English at least could never experience this, they were so flourishing and prosperous: and he was told that everybody in England had a fulness of sufficiency. About this I undeceived him; but I could not but feel there was force in what he said, and that we do aim too much at making ourselves comfortable.

Feb. 22—This has been a day of singular interest and of strange opening of heart of some of the people towards the truth, as if the Lord had been working by His Spirit in levelling and filling up and making ready the way of the Gospel. It showed itself in various ways; arguing on the part of some in behalf of the truth; earnest desire to receive copies of the word of God on the part of others; or, again, close earnest listening to the message in and around the tent. Of one man, with whom I had left the copy of the Persian Gospel of St. John a few days before, I was told that he had not ceased to read it night and day, and was trying to live according to it.

Feb. 25—*J*—*r.* Sat and read and expounded, under the shade of a magnificent banyan tree in the centre of the village. For half-an-hour or more could get no attention; at length a more respectable and serious audience was gathered, of whom some two or three greatly interested me. I have seldom heard any Europeans inquire with more real apparent desire to grasp the actual sense of the passage under consideration. One youth of striking expression of face made me read three times over and explain to him carefully the words, "If any man have not the spirit of Christ, he is none of His."

From the time I returned to Multan early in March, till about the end of June, when I had to leave for the hills, bazaar preaching, instruction of two or three students, preparation or correction of vernacular books, study of the languages, with English and vernacular

services, occupied my time very fully, besides one day each week spent in the school to which Mr. Briggs' indefatigable and most valuable labours were constantly devoted. I feel persuaded that Multan presents a large and fairly promising sphere of Missionary effort. It was nearly twelve years since I had spent three weeks there with dear Fitzpatrick, and accompanied him to the bazaars daily. We had the honour of being stoned out of one of the suburbs there together by some angry Mohammedans. The congregations now to be gathered are larger than then, though the bitterness is no way mitigated, and great indignation was occasionally expressed at the preaching in the bazaars, at the melas, at the city gates, and by the canal banks. They affected to consider it as a great affront and disrespect to the word of God: but we knew how to construe that feeling. To a large proportion of the people of the city, and I must say of the residents also, we seemed as the very "offscouring." But this is a heritage from the Apostles which we must count to be "all joy," hard as it is at all times to do it. The Mollahs, Saiyads, and Makhdooms of Multan seem all to labour in the very fire to bar out the light of God from entering, yet it was impossible not to feel that there were some hearts which trembled at it and confessed it, and were even being drawn towards it. I cannot forget one Mollah, a great enemy of the truth, who ended a long conversation, the sequel of several, by saying to me, "Pray for me that I may be led into God's truth; pray for me with your heart and soul. Will you promise me to do this?" A great humiliation this indeed for a proud Mollah to descend to.

Mr. Yeates' efforts to found good schools at Shoojabad and Bahawalpoor have been much appreciated by the people, and are beginning to produce results. A Christian Bengalee master at the latter place had a little band of three youths from the school, who met him for prayer almost daily early in the year, and for service on the Sunday. They would not be satisfied, though Hindus of caste, without coming to drink tea with me at Chakarbatti's house. It was a little tea-party I cannot forget. Two of the three, being resolved on baptism, tried to effect their escape across the Sutlej to Multan to be received into Christ's Church there; but were seized in the way and brought back and subjected to the strictest oversight. For one, his father bought a shop, and compels him to sit there within eyesight the whole day, and never to go any

where alone. The other visits the master now and then, but threats and determined opposition have proved too strong for him at present. There are several considerable and influential towns scattered through the sandy waste, which skirts Multan on most sides, as *Jhung*, *Mozufferghur*, *Gogairah*, *Karor*, *Jalalpoor*, &c., all embraced as yet in the Multan Mission field; and in journeying amongst them one is brought into contact with some fine races and descendants of an old aristocracy.

It is perhaps worthy of notice that the *Mollah* who entreated my prayers is an old friend and ally of *Rahmatoollah* and the other who undertook to fight for Islam against Dr. Pfander. He speaks of one of them, if not both, as being at Mecca; and told me that when Dr. Pfander's writings and preachings began to make a stir in Constantinople, *Rahmatoollah* was sent for by the Sultan as the only champion that would be a match for

Pfander, but ere he reached the capital, the news of Dr. Pfander's death had been received.

The poor young convert's case was a very affecting one. He told me one day how his father wept over him, and said to him one day, "I have only two or three hundred rupees in the world; take all, only give up your Christianity." To this he replied, it was not *lalach* (covetousness) which had changed him, but the desire of his soul's salvation. Another time his father said to him in his wailings, "Why don't our *Mollahs* preach in the bazaars? Why don't they convert all the *Sahibs* to the true faith?" It seems clear that antipathy to the English lies at the door of much of the opposition to the Gospel. If we should get an exclusively Native Church, free of British control eventually, with all its orders of ministry complete, I think we should see much more rapid growth.

DIVINITY SCHOOL AT LAHORE.

I am thankful to be able to report the actual commencement of our proposed Divinity School at Lahore. The band of students is small at present, but more are promised us. Grounds are purchased, and the putting in working order of the buildings we find, and the erection of at least one more will be proceeded with so soon as funds are realized. I hoped to have been backed by more liberal and general support, but every step of our progress has called for patience. The Benares and Peshawur Missions, besides intervening stations, have contributed, or are about to contribute, candidates. This confidence,

placed in us by our brethren, is, I hope, a sign of God's favour to us, and a harbinger of good. One student from Noorpoor has been a Government Persian teacher of some distinction, and was baptized by our Native brother *Kadshu* this year. The grant made us by the Home Committee deserves, and has, our best thanks. It was most well-timed and encouraging. It came just as I was being raised up from a very serious illness, and removed all doubt as to what was God's pleasure in the whole matter.

T. VALPY FRENCH.

Lahore, November 27, 1870.

The premises which have been thus purchased for the Divinity School were set apart and dedicated by a service of praise and prayer on November 8th. Mr. French, under date of December 7th, reports—"Thus far we get on hopefully in our new Institute, having now six resident students, and another expected, besides some who come to side classes. The one expected is a promising student from Benares." Four or five thousand rupees are still wanting to build the Principal's house, and to make needful alterations in the existing buildings.

Further intelligence regarding the opening of the new Divinity School has reached us from the Rev. R. Clark, who went out in November last to join Mr. French at Lahore.—"I arrived quite safely," he writes, "at Umritsur on New-Year's day, and found dear French, thank God, quite well. His College is fairly started with eight promising young men—some of them of decidedly intellectual attainments, and all of them true men, genuine Christians. They are collected from all North India; one having come from Benares, another from Rawul Pindee, the rest from between these limits. God's blessing is resting on our dear brother's work. We open our chapel on the new Mission premises at our Conference on Sunday next. The garden is bought and paid for. The foundations of the house are laid, and students' quarters arranged for. We are now writing to all our friends to raise the 1,000*l.* that are

still required. Will not some of our friends most kindly help us? Will you ask them? The College is for all North India, to prepare and send forth native ministers and Missionaries to their own people. This is one of the chief wants of India—to make Christianity indigenous, by giving them, with God's help, able pious pastors and evangelists from amongst their own sons."

THE EDUCATED CLASSES OF INDIA AND THE BIBLE.

THE following narrative from the pen of an energetic and able member of the American Arcot Mission, the Rev. J. Chamberlain, affords an interesting example of the way in which the Bible is gradually making its way among the educated classes of the native community. If education has done nothing else in India, it has at least created a class of intelligent Bible-readers, and every year brings additional evidence that the country is becoming more and more leavened with Bible-knowledge. Mr. Chamberlain's letter, which is addressed to the Secretary of the Board of Foreign Missions in America, is dated from Mudnapilly, in the Madras Presidency, August 17, 1870.

I had long been seeking to get more of a hold on the educated natives of the region—those who have had some English education and are high in position, who hold themselves aloof from our street preaching, never being willing to mingle in the ignoble throng that will always assemble around those listening to our message.

It had seemed to me that the establishment of a free reading-room, where the bait of English and other secular newspapers and periodicals, and books of history, travels, poetry, &c., could be made use of to draw in the educated classes, and get them under Gospel influences, would be one of the best agencies that could be used in such a place as this; and I determined several years ago to establish such a reading-room, but I could get no place in the town to open it in. Utterly failing in my efforts to obtain a piece of ground to build on, I offered an enormous rent for a bazaar or house in one of the business streets in which to open it, but no house-owner could summon the courage to let the Missionary get a foothold within the town on any terms. I knew that to build and open such a reading-room on the Mission compound, a quarter of a mile from town, would be to defeat its object, for few would ever come to it here, so I was obliged to bide my time.

Early this year I learned that an uncultivated bit of land at the corner of two streets, and just opposite the post-office—a site which I had long coveted as the very best for a reading-room, but which had been involved in a law-suit of several years standing, so that no one could build on it, had now, by decree of the Court, been ordered to be sold. It was a chance not to be lost; but I had no

money to purchase it. Of course, our Mission, in its crippled state for funds, could not furnish me any, and I was just completing the building of our Telugu church and school-house, for which I had to raise all the money here. This was but just paid for, and I had not a rupee to use towards buying a site, or, when obtained, erecting on it a suitable building for a reading-room; but after thinking it over, and dreaming it over, and praying it over for a few days, I decided to go a head at once, and trust to the Lord, whose work it was, to bring me through. Several times since coming here I have been in great straits for funds for the completion of some project which I had undertaken, and each time the Lord has rebuked my lack of faith by sending contributions, entirely unexpected and unsolicited, so that I have in each case come triumphantly through. So, though without a rupee in hand, I determined to secure the land, if possible, and build upon it at once.

Had I myself, or any one connected with me, made any move openly towards the purchase of the land, the natives would have combined and kept it from us in some way; so I invited a well-educated, intelligent Brahmin official of the place, a man above the ordinary prejudices of his people, to come and see me, and explained what I wished the ground for, and told him that I would at once erect a reading-room in which he and his friends could see the daily Madras papers, Government gazettes, and other publications; and after thoroughly interesting him in the project, I got him to purchase the property in his own name, to avoid suspicion, and then transfer it to me. This he did, and the day

after the completion of the purchase I had workmen digging for the foundations, and in three months it was completed and opened to the public.

The reading-room is a neat building with terraced roof, built so that, though the town were to burn down round it, it could suffer no material harm. The room is nearly square, and in the side fronting towards the post-office is a wide double door, and, on the side opening on the other street, two wide windows. There is a broad verandah on each of these sides, and on lecture evenings I have the door and windows thrown wide open, and seats arranged in the verandah as well, so that the speaker can be heard by all, and seen by nearly all who are seated there.

The room is matted with grass mats, and in the centre is a writing-table with ink, pens and materials always ready. Arranged along one side are narrow tables with the newspapers, gazettes, magazines, &c., on them, together with a copy of the Bible in each of the seven languages more or less read here. At the further end are two glass-door book-cases, the one filled with books for reading, including works on history, travels, researches, poetry, morals, &c., most of them being in English, but including all I could lay my hands on of an improving nature in Telugu, Tamil and Canarese, with a few in Hindustani, Mahratti and Sanskrit. These are free to any one to take and read when they please. I am increasing this library as fast as possible. The other book-case is filled with the Scriptures, tracts, school-books and Christian literature in the various languages, for sale. A supply also of stationery and all requisites for schools is kept, and by supplying Christian school-books here at cost price, or less, we are hoping to introduce them into many of the heathen schools about here, in the place of the expensive and worthless heathen school-books now in use.

This reading-room is opened daily (excepting Sundays) at 2 P.M., and kept open until 9 P.M.; and as the bright light shines out on to two streets, it attracts many to come and sit and read who would otherwise sit in their verandahs in idle talk and gossip. On Wednesday evening of each week I have a Bible lecture there. It is in Telugu, and is designed to lead the thinking natives to a more intelligent appreciation of the beauties and stores of wisdom contained in God's revealed word, and to more love for and reverence for that Book of books. I try to make the lecture as interesting as I can, and never

allow myself to exceed half-an-hour, so as not to weary them. Five minutes before the time appointed for the lecture our native helpers go there and commence singing some of their beautiful Christian songs in native melodies. This is the signal for assembling, so that when I get there I always find both the building and the verandah already filled. I then proceed to read the selected passages from the Telugu Bible, and lecture from it, always closing with a short prayer for the divine blessing on the word spoken. I have, thus far, never once been interrupted by talking or unseemly conduct, and the most profound silence is observed while I pray. The audience has averaged over 150 each Wednesday evening hitherto, and I cannot help feeling that some good is being done.

As soon as the building was completed and furnished, and we had arranged the books, periodicals, &c., I sent round a notice to some of the principal gentlemen, telling them that on a certain evening the new reading-room would be thrown open, and its purpose and rules explained, and inviting all who were disposed to be present.

A number of English gentlemen who had given me liberal pecuniary aid in the erection of the building, now gave me their countenance and assistance in the opening of it, the joint-magistrate of the district making an address in English, which was interpreted, for those who only understood Telugu, by the Brahmin interpreter of his court; and the chief-officer of the Revenue settlement of the district making an address in Telugu. I also made an address in Telugu, in which I told the people that, while this was designed as a means of intellectual improvement, I did not wish to disguise the hope I entertained that it would prove also a means of spiritual improvement to many of them, by bringing them to the feet of Him who is the Author and Giver of spiritual life—even Him who is revealed in the Christian Scriptures; and urged them to search the Scriptures, which they would find, each in his own language, upon the tables, and see if there was nothing in them worthy of their sincere acceptance. The building and verandahs were packed with attentive listeners, and many stood in the street within hearing, unable to get into the verandah.

Our record shows that the number who avail themselves of the privileges of the reading-room has thus far averaged not less than ninety a day. Some come just to look at the Madras daily newspapers, others to

read historical works, others to consult the dictionaries, atlases, and books of reference; while many, after finishing the work for which they came, will quietly take up and read a copy of the Bible, and often purchase Scriptures, or portions of Scripture, in their own language or in English, to take away and examine at their leisure. Scarcely a day passes without more or less tracts or Scriptures being sold.

An incident occurred this (Wednesday) evening which has made a profound impression on my mind.

At the close of the lecture, concluded with a short prayer—which was attentively listened to by an audience of 180, composed of Brahmins, merchants, farmers, artisans, officials, and students—as I took my hat to come away, a Brahmin, one of the best educated in the place, arose, and politely asked permission to say a word. I, of course, as politely assented, and took my seat again, though I had not the slightest idea what his purpose was, but thought perhaps he was intending to question some of the ideas I had advanced in my lecture. But nothing of the kind. In a neat address of ten or fifteen minutes, couched in choice and ornate language, and with apt illustrations, he urged it upon his fellow-citizens present to come forward and second in every way the efforts I was making for their intellectual and moral advancement.

I should like to reproduce his address for you, as it seemed to me a remarkable one, considering the man, the place, and the audience, but must content myself with giving you, in brief, the substance of one part of it. He said—

“Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, “If I am barren no one will pelt me, and I shall live in peace?” Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again is it pelted, and broken, and wounded,

but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

“That is a type of these Missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in Government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No: they seek, like the mango tree, to bear fruit for the benefit of others, and this too, though treated with contumely and abuse from those they are benefiting.

“Now look at this Missionary! He came here a few years ago, leaving all, and seeking only our good! He was met with cold looks and suspicious glances, and was shunned, avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, ‘Let the Pariahs take his medicines, we won’t;’ but in the times of our sickness, and distress and fear, we had to go to him, and he heard us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

“And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals, which were inaccessible to us before, but which help us now to keep up with the world around us, and understand passing events; and he has placed here tables to write on, and chairs to sit on, and lamps for us to read and write by in the evening: and what does he get for all this? Does he make money by this free reading-room? Why, we don’t even pay for the lamp-oil consumed night by night as we read.

“Now, what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and

holiness, and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves!' They do not force it upon us, as the Mohammedans did with their Korân, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christians' Bible that will, sooner or later, work the regeneration of this land."

I could not but be surprised at this testimony, thus borne. How far the speaker was sincere I cannot tell, but he had every appearance of a man speaking his earnest convictions. Some three years ago I had attended in his zenana his second wife, a beautiful girl, through a dangerous illness, and I knew that he felt very grateful; but I was not prepared to see him come out before such an audience with such testimony to the power and excellency of the Bible. My earnest prayer is, that not only his intellect may be convinced, but that his heart may be reached by the Holy Spirit, and that he may soon become an earnest follower of Jesus.

REPORT OF A VISIT TO THE STATIONS ON THE NIGER IN THE YEAR 1870.

BY THE RIGHT REV. BISHOP CROWTHER.

Continued from page 94.

Having dwelt so long on the general state of the Niger, I must now give some account of our direct Missionary labours at each station.

Lokoja.

This has been a trying year for this station, as may be seen by the foregoing statements of the conduct of the soldiers, stationed here since last year by King Masaba, to punish some turbulent characters about the Confluence: neither have these soldiers done their work, nor left unmolested those who were harmless and industrious in their farming occupations, among whom we have a preaching-place to collect a congregation. On the 21st August I held divine service on board the "Pioneer" at half-past ten A.M., and in the afternoon I went to the out-station preaching-place, where about twenty-four persons gathered for service, melancholy and dejected in spirits, for many of their friends had been caught by the king's soldiers, and sold away into slavery, while others had fled out of the settlement to escape the hand of their oppressors. I felt for them, directed them to Christ from His own invitation, "Come unto me all ye that labour, &c." I encouraged them to cast all their care upon Him, for He cared for them, and said that I would do all in my power for them with the king at Bidda, God being our helper. On my return from Bidda on the 17th Sept. their heart was gladdened when they not only saw the woman and child who were captured from among them, who were delivered to us by the king to be restored to

their relatives, but more so at the fact that all the runaways were also invited by the king to return home from their flight, without any more fear of molestation from the soldiers. On Sunday, the 25th, I preached in the church at the Mission premises, from Ps. L. 15, "Call upon me in the day of trouble," &c. Some of the Mohammedans who were present remained till our little preaching-place began to be full. As some poor heathens, whom they despised, were taking their seats near them they began to be uneasy; as much as to say, "Come not near unto us, for we are holier than you." On a sudden they started out and went away, but, however, a few remained to the end. An elderly-looking man was particularly attentive throughout the service. This self-righteous people would be glad to have separate seats assigned them, but this cannot be allowed in a Christian church, where all are one in Christ Jesus, through whom we have access by one Spirit unto the Father. We rejoiced to see them enter our places of worship and lend an ear to our preaching, but we are forbidden to feed their pride by indulging their erroneous notion of holiness. In the afternoon I preached in the out-station, where there was a congregation of fifty people, some of the deserters having returned. I then directed their minds to the Lamb of God which taketh away the sin of the world. These were strangers from the interior, who had never attended any place of worship before, with whom I had interesting conversation on the folly of idolatrous

worship after service. Man's extremity is often God's opportunity. Though I was looked upon as an extraordinary person who could have such an influence with the king to restore their companions who had deserted, without any further apprehension, I endeavoured to convince them that we were instruments in the hand of God, through whom He was pleased to work. "Not unto us, O Lord, not unto us, but unto Thy name give praise, for Thy mercy and Thy truth's sake." The heathens have not been able to say in this instance, "Where is now thy God?" for He has manifested His power among them. The existence of Lokoja still as a settlement has been something like a miracle, for which God be praised. The congregation could not increase under the trying circumstances.

Onitsha.

I could not stay at this station till the steamer returned here on the 1st of October, when I landed to spend the time in this place till her second trip up from the coast.

The first news of the station was the painful death of Mr. O. E. Cole, the schoolmaster, which took place on the 18th of April. He was a promising young man, brought up in the Grammar School, Freetown, and one who would in course of time have occupied an important post in the Mission. But God sees not as man: he only knows best why, to us, such a hopeful one should be so soon removed away, almost before he fairly commenced his career of usefulness in the Mission. From all accounts he was quite resigned to God's will concerning him, whatever he was pleased to assign, whether life or death. Mr. Cole joined the Mission in 1865, and laboured for a period of five years. Since his death a breach has been made in the station. The school has been suspended till another schoolmaster can be got to supply his place. The hands of the other agents have been fully engaged in superintending the working of the new church and Mission house, both buildings being very much needed in the station.

Annual appearance of the King.

Oct. 2—Preached at the morning service in the store, which has been used as a temporary church for some time back. In the afternoon, as there was a general excitement about the king's annual appearance, and the attendance would be very thin, we moved about at the king's quarters, because there we could have the opportunity of coming in contact with

many persons whom otherwise we seldom met with, to whom a word spoken in season might be of use. We first made towards the outstation of Obori, in this part of the town. Since the persecution of 1868 it has never been occupied, and consequently is much injured: the locality being afterwards found to be unsuitable, it was not thought fit to spend more money in repairing it. Mr. Phillips has removed to the central station, from whence he visits this part of the town on the Lord's-day for religious services.

From the station we proceeded to the king's palace. The masses of people who assembled at the open space before the palace gate, were all full of excited merriment, drumming, singing, dancing, and firing off volleys of musketry, with all kinds of antic motions, in which both old and young joined, the king himself not excepted, all in a state of profuse perspiration, as if they were fighting a battle, or as merry-andrews mimicking the attack of an enemy. Notwithstanding this confused merriment, every group which made towards us fell on their knees and touched their foreheads on the ground, according to the custom of the country, to pay us respect, acknowledging at the same time, the benefits the country had received since our arrival among them thirteen years ago, contrasting that time with the present, in their neat appearance in clean, new and decent clothes, of various colours, tied round their loins. Some of these were costly silk velvets and damasks, in addition to which the females wore rows of costly pipe-corals around their necks. The crowd immediately in front of the palace gate, where the king appeared, could not have been less than 2000 persons, besides those outside in the street waiting their turn, as group after group gave way to give them room. This yearly merriment, preceding the annual festival of eating new yams, is the greatest holiday at Onitsha, on which occasion both male and female, old and young, have the opportunity of seeing the king, as he cannot be seen out at any other time. The king never goes beyond a certain limit assigned him since he was crowned, till his death, otherwise a human sacrifice must be made to propitiate the spirits of his ancestors for transgressing this royal rule. The area of land in which stands the king's palace, very rude, rickety mud walls, without any order; and the houses of his wives, including the open space surrounded with thick jungle to conceal the whole from public view, cannot, exceed in all

4950 square yards of ground, in which he is confined for life during his reign, which may be three years or thirty. Thus he is enclosed like a harmless animal in a zoological garden, in which area he may range at pleasure. Immediately after the king is crowned, he knows no more of the state of the country over which he reigns, nor of the town in which he resides, than he did before he was king: hence the king's ignorance of the state of public affairs, and the changes in his country, whether for improvement or for ruin. We have been here now thirteen years. The king has never seen our houses, churches, the new merchant stores built at the river-side, nor a steamer. It is against the law after the king is crowned to see the river, lest he should see a boat or canoe which resembles a coffin, in the planks of which he is to be buried after death, and thus hasten his death. This is the character and position of the king with whom we have to do in this place, he being ignorant of the real state of public affairs, unless he has a faithful servant or representative to look round for him. The people take advantage of his seclusion to make him the dupe of their mischievous designs on those whom they wish to injure, and he easily believes any thing which any one may choose to say to him, unless timely information be given to the slandered to defend himself and expose the evil intended. It was in this way the persecution of 1868 was originated; but a change has since taken place in favour of Christianity. It was noticed at that time that three females of rank were amongst the converts whose baptism was much objected to by our opponents, two of these women being, one a daughter of the king, the other a daughter-in-law, the third a daughter of a chief of the first rank at this place. The evil-disposed argued then, that if these persons were allowed to join the Church, their influence among others would be extensive; but these converts abode by their conviction of the truth of Christianity at all hazards. They have all been baptized. The results of the influence of the king's daughter with her aged father is, that since the 6th of June the king has applied to the pastors at Onitsha to preach one sermon to him every Lord's-day at his palace, which application was most eagerly responded to by them, since which time they and the catechist have regularly taken it by turns to preach to him every Lord's-day afternoon, to which he has attentively listened. The king's brother, an old man, a very mischievous character, is a regular attendant at service every Lord's-day as well as one of

the king's confidential messengers. Thus the Gospel leaven has spread to the palace: who knows what use God may make of one Christian to influence others to seek the one thing needful. Satan saw this and trembled. The out-station service at Obori is at present transferred to the palace till another suitable spot can be selected.

Services at the king's house.

Oct. 9—I preached in the morning at Iyawo out-station, where Rev. F. Langley is stationed, to a congregation of fifty persons. The congregation which he was collecting before the persecution has been scattered; but a new one is being gathered, which I hope may continue till they actually learn to know the blessing of the Gospel of Christ which bringeth salvation to all men. The average attendance at this out-station is thirty-six. In the afternoon I went with Mr. Langley for service at the king's palace; the routine was simply singing and a prayer, and a long address, in which our aim was to store the mind of his majesty with Bible truths, till we perceived him getting weary. I took the opportunity to-day to dwell upon the only-sufficient sacrifice which God has accepted; Jesus Christ the Lamb of God, which taketh away the sin of the world. I impressed on the king's mind the uselessness of other sacrifices besides this, but in particular the evil of human sacrifice, as an abomination in God's sight, which I told him he was bound in duty and obedience to God to abolish in his country. A small congregation of twenty-five was present; Rachel, the king's daughter, who is thus influencing her father, being one of them. I returned to the Mission house thankful for the opportunity of pointing out to the poor ignorant king the evil of this abominable practice, from God's holy word, to which we always appeal as our credentials.

Oct. 15—Accompanied by Mr. Langley I paid another visit to the king. Because all the superstitious practices which prevailed in this country could not be brought before him at once, I arranged at this visit to point out the barbarous practice of destroying twins by throwing them alive into graves kept for that purpose: this practice prevails throughout the Ibo country: it was the sole subject of religious conversation to-day. I requested him to make it a matter of serious consideration between him and his leading chiefs as a national evil which must be corrected. This is a deeply-rooted superstition throughout the Ibo country down to Bonny. Though I

do not expect its immediate removal—for it will be a work of time—yet by repeatedly showing God's disapprobation of it as an evil, a beginning is made in faith in Him with whom no change in the mind of His creatures is impossible. The soul of the Rev. J. C. Taylor, who had laboured here for years, was grieved from time to time when he was obliged to witness or hear of the continuance of this heart-rending practice, as well as of the human sacrifices which prevailed, against which he frequently preached, but which were beyond his power to put a stop to; yet he never ceased to tell them of the evil of so doing. They must remember it: the same text must be preached again and again; the same evil must be testified against, as faithful preachers of the same Gospel and messengers of the same God, whose word changeth not, though His servants may change their posts. Though heaven and earth may pass away, His word shall not pass away.

Opening of the new church.

Oct. 16: Lord's-day—The new church was opened to-day, though yet incomplete; but as a temporary bamboo-mat roof was put on, and the mud-floor beaten tight and dry, it was available for service; the store-room which has been used as such is by far too small and not sufficiently airy, not being built for that purpose. Through the exertions of the Rev. W. Romaine and Mr. Phillips, Mission agents, and those of Messrs. J. T. George and J. P. Romaine, agents of trading establishments at this place—all being mechanics, bricklayers and carpenters—with the aid of the young men of the Industrial Institution, the church was so far forwarded, that we opened it to-day for public service.

A short description of the fittings of the interior of it will give some idea of its simplicity. A wooden rail separates the chancel from the body of the church. Two side pews have been constructed in the north and south corners of the chancel, railed up partly with slips of board and bamboo poles, which were touched with a slight coat of white paint to give them a decent appearance; the seats in the pews were made from gun-cases kindly given by J. H. Hemingway, Esq., agent for Holland, Jaques and Co. In the body and sides of the church were built rows of low mud walls which serve for seats; and for candlesticks, as an evening service by candle-light was arranged for, Dandeson and party arranged iron cask-hoops in such a way that

when rubbed with a thin coat of green paint, they would have deceived a civilized visitor into taking them for imported ones from a civilized country. To complete the furniture, the wives of all the agents have been busy employing their fingers in making cushions for the communion-rail, the desk and pews: thus the church was prepared for the opening. The day threatened to be wet in the morning, but by nine it cleared up; at ten the first bell rang to give the people notice to prepare. The service commenced at eleven o'clock with the hymn, "Arm of the Lord, awake, awake," translated into the native tongue by the Rev. J. C. Taylor some years ago. The Revs. F. Langley, W. Romaine and D. C. Crowther took part with me in the services. The 24th and 132nd Psalms were read for the day; 66th Isaiah and a part of the 21st Matthew for the lessons. There were two baptisms of adults and four of children, after which I confirmed fifteen candidates, and preached from Isaiah lvi. 7, "For mine house shall be called an house of prayer for all people." The Rev. W. Romaine interpreted for me with great fluency, clearness, and, I trust, with great effect. There were 177 present, chiefs, people and children. After the sermon a collection was made in coins, cowries and trade goods. The administration of the sacrament of the Lord's Supper, at which fifty-five communicated, wound up the morning service. As the resident Sierra-Leone merchant-agents requested the privilege of an English service, of which they have been long deprived, the Rev. D. C. Crowther arranged for one for them by candle-light in the evening, which was novel at Onitsha. The whole proceedings were impressive. A collection of 4*l.* 10*s.* 4*d.* was realized at the services. We had expected that both the "Victoria" and "Myrtle" would have arrived, as some of the ships' company would have been glad to join us on this occasion; but none of the steamers arrived till Monday, the next morning, to their great regret, when a subscription-list was opened, appealing for further aid for the completion of the church.

This appeal being circulated among the resident agents at the trading establishments, and on board the steam-ships "Myrtle" and "Victoria," together with the 4*l.* 10*s.* 4*d.* collected at the opening, the amount of 53*l.* 19*s.* 4*d.* was contributed on the spot in answer to it, and a church-bell promised by a gentleman. I hope it will be as liberally responded to in the colonies, and by Chris-

tian friends in general, to enable us to complete the church and pay the loan.

Human sacrifice.

It is astonishing to think how deeply rooted in the heart of man idolatrous superstition is, even to the committal of most cruel and barbarous acts on humanity with a deaf ear and utter disregard to most glaring truths, brought clearly before the mind and understanding, and readily assented to. It was scarcely a fortnight after I had, in a long address, spoken to the king of Onitsha on the superstition of offering human sacrifice as an abomination in the sight of God, and the barbarous custom of destroying twin-born infants, when the former of these evils was again repeated. On Friday, the 21st October, a little girl, about eight years of age, was offered as an annual sin-offering, to atone for the sin of the nation. Had the poor innocent victim been at once put to death it would have been less painful to the feelings, though bad enough; but the unfortunate being had to be dragged alive the distance of two miles, from the king's house down to the waterside, by these fiend-like men in deeds of cruelty; during which progress down to the river-side every one, through whose streets the victim was dragged, might pray that his sin might be carried away by this sacrifice, supposing thereby they are free from punishment for all their offences.

Conflicting rumours had been afloat a few days back whether or not the king would break through this horrid custom, after so much had been told him of the evil of so doing. About two o'clock P.M. I was positively told that it was to take place that afternoon, and that it would be dragged as usual past our gate, which is on the public road to the river side. I waited for hours to witness this barbarous practice with my own eyes, that I might be able to testify more against it from personal observation, but they did not come. Towards the evening a rumour spread that they were coming. Mr. Romaine and myself went out and stationed ourselves at the gate of the new church which was just opened, that we might have a full view of this superstitious, cruel act, and by the expression of our countenances show our grief, and disapprobation of this barbarous practice. We waited till after sunset, but they did not make their appearance: so as it was getting dark we returned to the house. It was not till it was dark, between seven and eight o'clock,

that they hastily passed our gate. Dandeson, who was returning to the Mission house from the water-side, by lantern light, met them half-way with drawn sword in their hand. When they saw the light they stood across the road and hid the victim behind them: on seeing one of the king's servants, who was accompanying him to the Mission house, they gave way, when Dandeson had a full look at the poor mangled body lying motionless in the path. He supposed that it had already died from exhaustion, but when it was dragged down to the water-side, and left there awhile before it was cast into the river, the officers of the steamship "Victoria," who landed to witness the fact, saw the poor little sufferer show signs of life by the moving of the hands and head in the last struggle for life. I was afterwards told that the king was afraid lest I should witness the deed and spread a bad report of him; that he changed the time, which was usually daylight, into the dark hours of the night. I hope the time is not far distant when the fear of man, who is only a servant, will be changed to the fear of Him who has employed man to proclaim from His word that God Jehovah alone is to be feared, and to be had in reverence of all His reasonable creatures.

There are two classes of influential men in the country—chiefs of the first and second rank. The next morning some of these men came to the Mission house to take leave of me, as I was about to embark for the coast in the evening. I seized the opportunity, and very seriously brought the subjects of these horrible practices before them, appealing to their feelings, that it was their duty as leaders of the public to appeal to the king at once for the abolition of these cruel and barbarous practices from their country; that God had given them sufficient light and warning to turn and repent, and put the evil away from among them. One and all agreed with me in the truth of what I had told them, but said that the matter entirely rested with the king, whom they dared not correct; that if I had not been about to embark to-day they would have asked me to summon a meeting of them before the king, and introduce the subject, when they would unanimously support me, and urge the king to abolish these objectionable practices. Though nothing more could be done for the present, yet, as a beginning has been so unanimously made, I left the matter to their mature consideration till my return next year.

INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF
THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.

A PLEA IN BEHALF OF THE DISABLED MISSIONARY, THE WIDOW, AND
THE ORPHAN.*

THE doctrine of the resurrection, established by the actual resurrection and ascension of the Lord Jesus Christ, was the burden of apostolic preaching. The influence of this doctrine upon Christian character is evidenced by the new light in which death is regarded; and yet the measure of its realization is, except in a few illustrious instances, very feeble. To heathen in ancient times, as now, the tombs were monuments of defeat and humiliation. Men were struggling, as they imagined, against a resistless fate, which, sooner or later, brought them to one inevitable and hopeless issue. There is a touching import in the world-wide custom of sacrificing wife, or slave, or horse at the bier of the dead. There was a consciousness of utter loneliness in that last dreary passage, and these were to be his companions, that he might not have to travel a solitary journey in an unknown land. They knew of no Friend gone before to prepare mansions for them, nor of a resurrection-day, when death should lose its sting, and the grave its victory. In lovely contrast are those memorials of the deaths of the earlier Christians in the catacombs at Rome. There, death is still a sleep, as when the Saviour said, "Our friend Lazarus sleepeth." Bright hope, unclouded by heathen dread, plays around those sepulchres.

But when paganism, vanquished, rose again, and intruded itself into the Church, it penetrated with doleful sentiments the hearts of the bereaved; and introduced purgatory, masses for the dead, and that faltering cry, "*May he rest in peace.*" We are scarcely free from those influences yet. "God's acre" was the Saxon name for the churchyard, but if we wander through a cemetery of to-day, heathenism faces us on every hand. Those broken columns, those funereal urns, those inverted torches, and those cold sisters sculptured in the stone to perform an endless weeping, are essentially pagan. How different all these from the spirit of him who wrote, "To me to live is Christ, and to die is gain?"

There is scarcely a book which exhibits more clearly the Christian's triumph over the fear of death than the "*Finished Course*"† does. It has embalmed memories of those who led the van in Western Africa, and nobly fell with forehead to the foe. In those first days men died within a few weeks or a few months after their landing, and Missionary, wife and child were swiftly hurried to the grave; yet their dying words were full of thankfulness and faith, without one syllable of murmuring or regret. As fast as they fell, others were ready to occupy their places, since the post of danger has always fascination for the worthiest minds. They have small knowledge of human nature who fancy they can allure men by prospect of dignity and ease. If a man's soul is burning with love for his Saviour, it is the difficulty, the peril, the trial and the need, which will constitute his strongest motive for action. At this distance it is hard to realize the grandeur of the saintly heroism of those pioneer

* The following paper forms the substance of a Sermon preached a short time since, on behalf of the Fund for Disabled Missionaries, &c., before the members of one of the oldest and largest of the Society's Associations; and a wish having been expressed by many who heard it, that the Sermon might be made more widely useful, the Writer has, at our request, kindly revised it and adapted it for our pages. We trust his stirring appeal in behalf of those who have so strong a claim on our sympathies and prayers may lead to a heartier support of this most useful Fund, and thus relieve the General Fund of the Society of a burden that ought not to devolve upon it.—*Ed. C. M. I.*

† "*The Finished Course*;" with an Introduction by REV. C. F. CHILDE. Seeleys.

Missionaries. They had to contend against the deadliest of climates. They had to live in a country not yet brought under cultivation, and where the necessary local medical information had not been gained. They had anxious heart-rending tasks to fulfil; the more anxious because it was new work on untried soil, and without previous experience to suggest and guide. But there was another element of danger that cannot be exaggerated, and that does not seem to have been noticed.

In the narratives of the sieges of Metz and Paris we were horrified by descriptions of appalling forms of fever which had been superinduced by suffering, sorrow, and unnatural conditions of life. So, too, was it in Western Africa when our Missionaries landed there in 1816. Cargoes of human beings were brought to Sierra Leone who had undergone every extremity of agony. Badly fed, with little drink in a tropical summer, cooped up in close unventilated holds of ships, dragged away from home and friends, on a voyage they knew not whither, with a future before them of uncertainty and despair, they were exactly the subjects for any malady, however fierce; and if it be possible to produce fresh forms of disease more virulent and terrible than any known, these were precisely the conditions for doing so. Into this hotbed of disease and infection the Missionaries had to go, and among these most pitiable objects they had to move. Can we not realize somewhat of the love of souls which must have prompted, animated, and sustained them? It was an awful campaign of good against evil, and no wonder at the havoc before the victory could be won.

One would like to visit the churchyards of Freetown and Kissy Road, to stand by the graves of Bishops Vidal and Bowen, of Garnon the chaplain, and of Peyton, Milward, Murphy and White, the Missionaries, in Freetown; and by the graves of Nylander and Haastrup, and the resting-place of "our dear and blessed" Conrad Clemens in Kissy Road. There, as we stood, we should muse upon the text of Bishop Bowen's last sermon, "Set your affections on things above." That sermon he preached on the 22nd May, 1859, and the following Sunday they passed to church by his grave.

There is another deadly spot in our Mission fields. On Wednesday, June 14, 1863, the remains of a young Missionary were conveyed on a gun-carriage to the cemetery at Peshawur, and there they buried him, and in the new church a tablet was to be placed, with this inscription—"Erected by the officers of Peshawur, to show the respect faithful Missionaries secure from those who witness their devoted lives." From Harrow to Cambridge, from Cambridge to India, from India to Heaven, Roger Clark had passed before he was eight-and-twenty.

To the same graveyard, in the fatal month of June, and on another Wednesday not a year ago, another Missionary, older in years though not in service, was borne upon a gun-carriage, followed by most of the officers, and over 500 men of the 5th and 38th Regiments. Eight soldiers from his Bible class lowered down the body of John William Knott, in the forty-ninth year of his age, in the eighteenth month of his Missionary career, and within six short months after he had entered Peshawur. On Sunday, June 25, he conducted the English services for the troops. On Monday he drove out with a Christian friend; on Tuesday he died; and at five o'clock on Wednesday morning they laid him in his grave. We had not looked for this when, eighteen months before, we bade him farewell in the Committee room at Salisbury Square, but who shall say his task was unfinished? He had preached several times in Hindustanee at the Mission chapel. He has left his magnificent library to the new Divinity School at Lahore, which is now opened, and has eight students; and he has left a wealthier legacy far in the impression made upon both the Anglo-Indian and the native mind. His name will live in the history of that Native Church, for whose good he went to India; and of him it will be emphatically true, that "he being dead, yet speaketh."

Mention of him leads our thoughts to another of like spirit and intention. Robert Noble died seven years ago at Masulipatam, after four-and-twenty years of unbroken toil. His body was carried to the grave by six bearers of different races and castes. "At the left foot was an Englishman, at the right, a Mussulman; the centre was upborne on the right by a Pariah, on the left by a Sudra; while a Brahmin bore the right shoulder, and a Vellalan the left. The service was read by a Sudra and a Brahmin deacon, the first-fruits of Mr. Noble's ministry, and by an Eurasian and an Englishman." Four years afterwards Paul David, his first convert, died, and his last wish was to be buried by the side of his old instructor. It might have been aptly said, as of another grave,

"That grave
Which has to-day its sunny side."

There is one other Missionary funeral to which we will advert. Last year the Rev. John Thomas died in harness, having completed thirty-three years of Missionary labour at Megnanapuram, in the district of Tinnevely. When first he went thither there were a few wretched hovels scattered in irregular confusion over a waste of loose sand, with a few palmyras, castor-oil shrubs, and thorns. When the landwind rushed from the mountains, parching the country, and sweeping before it the falling leaves, the village was involved in continual clouds of dust. He first dug wells, and taking advantage of a storm in 1845, which hurled down the houses, he had them re-built in regular streets, along which were planted colonnades of cocoa-nuts. Showers of precious rain from heaven also ere long turned the spiritual wilderness into a garden of the Lord. On Mr. Pettitt's departure from Tinnevely, he took charge of the Asirvadhapuram district in addition to his own; and again, when Mr. Stephen Hobbs left, the Saththankullam. In these districts he had at the time he made his last report, in 1867, over 11,000 Native Christians, and more than 2,000 children in the schools; whilst over these were fifteen native pastors, of whom he might say, "In Christ Jesus I have begotten you through the Gospel." Amidst a crowd of mourners, twelve native pastors carried his remains across the garden, where he himself had planted English rose and jasmine, to the magnificent Gothic stone church, built in early English style, from plans given by an English architect, and capable of holding 2000 native worshippers. There, where the exquisitely light clustered stone shafts of the pillars rise above the tessellated floor, they paused whilst the Rev. D. Viravagu, another native clergyman, read the first part of our beautiful burial service. Thence again they slowly bore him to a deep grave in the loose sand, at the north end of the chancel, and there the senior surviving Missionary, Mr. Sargent, concluded that solemn service, in which our Church commits her members, "earth to earth, ashes to ashes, and dust to dust, in sure and certain hope of a glorious resurrection." One, who knew the man, the place and the people intimately, has written, speaking of the view from that magnificent church, with its lofty tower and spire—"If you want his monument, look around you (*si monumentum quæris, circumspice*); see the white prayer-houses, discernible here and there in the palmyra forest at your feet, the altered appearance of the whole village beneath you, and the improved aspect and intelligence of the people walking about in it. All these were, under God, the fruit of the labour of that good man and his colleagues."

We have exhibited something of the work, and something of the spirit of the workmen, in order to evoke sympathy with our Missionaries themselves, with their trials, dangers and necessities. Gallantly have many of them fallen on the far-off fields of their campaign; and, as in olden time the victor claimed from the vanquished earth and water, the symbols of his conquest, so they with dying hands have clasped the

lands for which they sacrificed themselves, and, like Abraham, have claimed their land of promise by leaving in it their sepulchres. It is peculiar to this Society's operations that they must be prosecuted in adverse climates and countries. The name "for Africa and the East" sufficiently indicates this. A rough calculation yields the following results. About 670 Europeans, clerical and lay, have gone forth in the sixty-seven years past, besides a devoted band of women. Of these 670 European clergy and laity, 145, or more than one-fifth, have died abroad. But if we deduct those still alive, some abroad, some at home, some now in other spheres of service, we may fairly conclude that one-third of those already dead died abroad. Of these, Africa has swept off fifty-four, and India forty-four. Thirteen have died upon the high seas, either returning to recruit their health or venturing out again too soon. Two more were lost at sea, and no tidings heard of their end. Eleven have been drowned in other ways. One has been murdered, and three others have had violent deaths from untoward accidents. Death has been very busy, not only thus abroad but also at home, where many have first broken down, from overstrained exertions, and then succumbed entirely. There have, in consequence, been put into our hands sacred charges. When the prophet's widow with her two sons, pursued by a merciless creditor, appealed to Elisha, he was enabled by a miracle to assist her, since it is not the Lord's will that the righteous should be forsaken, or his seed begging their bread. A heavy list of casualties in the first year soon devolved upon our Committee serious responsibilities. In the Report for the year 1829-30 the expenditure for the support of disabled Missionaries, and for the widows and orphans of Missionaries, amounted for that year to 3,036*l.* 0*s.* 11*d.* It has been an accepted principle that our Missionaries should labour not for life, but for love. They cannot, therefore, lay by for their own declining years, or for their families, because their stipends are adjusted to a scale which is intended only to supply current needs. Yet the Committee, whilst fully recognizing their own obligation in the matter, were unwilling to draw largely from the income contributed for direct Missionary enterprise. It was felt that this comparatively small demand, if distributed over all the Associations, would fall lightly upon each, and might fairly ask a special effort. A Minute was therefore prepared on September 14, 1829, which appears as Appendix I. to the Report for 1829-30, embodying the considerations stated above, and acknowledging their responsibility to provide for disabled Missionaries, and for widows of Missionaries, unless otherwise provided for, and for the education of Missionaries' children until they should be fifteen years of age. For this purpose a special fund was to be formed, and the Committee laid the foundation of it by a grant of 500*l.* from the general funds. In several places there is an annual sermon for this object as part of the Missionary Anniversary, and contributions have been from year to year collected; but the whole of the contributions last year amounted to no more than 167*l.* 16*s.* 1*d.* A capital of 43,782*l.* 0*s.* 9*d.* has been accumulated, the interest of which is annually employed in the same way; but these two sources of income do not yet meet the necessities of the case, and the general fund has had to be taxed to the annual amount of nearly 2,000*l.* If only the country were to subscribe 2,500*l.* annually instead of its 167*l.*, we believe the needs of the case would be adequately met without trenching upon the Society's main income. This 2,500*l.* would be very little if spread over the hundreds of Associations in England, Wales, and Ireland. We would point out ways in which our friends might appropriately help. There are in many families anniversary days of marriage or of births. On these a trifle might be put into a separate box, labelled, "For the Missionaries." Again, on recovery from sickness there might be a similar thank-offering; and chiefly when a loved one is "not lost, but gone before," might there be a remembrance of the widow and the

orphan of the Lord's prophets. There was one who said, "Whosoever shall give to drink to one of these little ones a cup of cold water, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." And further, "Inasmuch as ye did it unto one of the least of these MY BRETHREN, ye did it unto ME."

W. J. S.

REMINISCENCES OF THE LATE REV. J. W. KNOTT.

THERE was so much interest attaching to the brief Mission-life of the late Rev. J. W. Knott, so much that was peculiar and striking in his character and circumstances, that we need no apology for laying before our readers some additional particulars concerning him, especially as these have come to us, in the form of a very remarkable paper in the "Calcutta Christian Intelligencer," by his colleague, Rev. T. V. French. This paper we shall reprint without abridgment, introducing it by a very few remarks.

Mr. French dwells at length on the change of religious views through which his friend passed; on the simplicity and versatility of his character, and the depth and earnestness of his piety. How true the sketch is the writer can testify. It was impossible to know and not to love him, so genial was he, so pure and unselfish. He exemplified more than any man we have ever met with, what it is to be in the world and not of it, full of interest in all the events that were taking place, and yet with his heart given wholly to that which with him was paramount, Christ and His Kingdom. His appearance was somewhat that of an ascetic, and no doubt in the early days of his ministry he really followed in this direction the practices of the school to which he then belonged, but there was no ascetism about him, as we knew him; the reality, of which this is a poor human imitation, had full possession of him, and was manifested in a self control and self-abnegation for Christ's sake, which was very noteworthy.

We call to mind how, in the midst of conversation, he would, from time to time, be apparently lost in abstraction, when, with eyes closed, he withdrew from all around him and held communion with the unseen. We have witnessed several times his zeal for that which he felt to be true and right. We have heard him, when his heart was stirred, speak in public with a vehement eloquence of which many would have thought a man so quiet incapable. Once, at a meeting for the Bible Society, something had been said which touched, as he thought, on the fulness of the Inspiration of Scripture, and the position which the word of God is entitled to occupy, and he arose and spoke with a fire which astonished and stirred all who heard him. On another occasion, when a meeting was held to consider proposed changes in the constitution of a well-known Public School, he uttered in burning language his deep convictions of the sacredness of all trusts, and declared that there was, in the matter under consideration, "a duty which we owed to the founder, whom we should meet at the bar of God at the Judgment-day."

But pleasant as it is to dwell on these reminiscences of one whom we have loved and lost, we must not allow ourselves to add more, and we will not keep our readers from the able, discriminating, and heart-searching remarks of one who probably knew him better than any other friend, from the close intimacy into which he was brought with him.

I feel it laid upon me as a kind of duty to add a few words to the touching, loving, truthful sketch which appeared of our brother Knott's life in a former number of this periodical. What he was many of us know. What his actions, course of conduct,

and outward character were, is known to most. His life and walk in secret, and as before God, it shall be my object to touch upon delicately and sacredly, and as our brother (if still living) would have it touched upon—not to praise *him*, or enhance the singular esteem and reputation he gained for a type of piety which some think bygone and extinct—but to *His* glory, who is the “Father of Lights,” and from whom proceeds “every good and perfect gift.” As I must write hastily, I have hesitated long before writing this, but my conscience will not release me from making the attempt at least. His friends will forgive my failures, I trust. As a whole, I can answer for the reality of the sketch.

Mr. Knott was not apt to dwell on his early life. Of his school days I know nothing more than that he always spoke with much respect of the great scholar under whom he was trained at Birmingham School (in which he must have risen high in the head form), the late Bishop of Manchester, Dr. Prince Lee. Beyond all others, he always regarded with affectionate veneration the memory of his father, a highly respectable printer and publisher in Birmingham, whose name deserves always to be held in honour in the Church of England for the unwearied, disinterested, and successful efforts he made in reference to church-rates, by collecting information, by mastering the whole subject, and pressing it on the heads of Church and State with such dignified courtesy, but with such energy and determined perseverance, that he may be said to have contributed very materially to the final equitable settlement of the question, and to have earned an honourable place in our Church’s annals. I mention this, because there was always such a marked reverence in the way in which Mr. Knott referred to his father. Perhaps, though he never spoke explicitly about it, there was a secret feeling that the distinguished part he took in stirring the national heart on the subject never received the recognition it merited.

I must pass over Mr. Knott’s early Oxford career also, as I have never met with more than one or two of his old college friends. What seems to have struck men about him at that time was the independence of mind which led him to espouse, with all the strength and almost vehemence of his natural character, the extreme views which he afterwards eschewed. Men sauntering into chapel in heedless unconcern could not escape, however, from the effect of the deeply solemn demeanour and devotional spirit with which he joined in the daily prayers, quite lost to all about him, and strangely in contrast with the formal and too often irreverent “chapel-keeping” of most around him. The impression thus made had not been lost on my informant after more than twenty-five years. And no one could fail to be struck with the same deeply devotional demeanour to the very close of his life, when his views of Christian worship became more clear and spiritual; and when he would speak with much self-humbling—addressing words of warning to others at the same time—of the errors into which he believed himself to have been betrayed. To adopt a course by halves was impossible to him; and he threw himself into the tenets of the extreme High Church (though not Romanizing) party, fully; ardently persuaded that they would be powerful to draw men out of sin, and bring them to God; and that a mediating priesthood on earth was a supplement, or, at least, a wholesome auxiliary to the mediatorial priesthood of the God-man, Christ Jesus. Never, perhaps, were views more sincerely adopted with the desire to glorify God in the salvation of souls; never, perhaps, were they more self-sacrificingly laid aside, at the risk of the loss of bosom friendships,—a keen, heart-piercing loss to a loving soul like his—or with a franker, manlier confession, that the opinions with which all his antecedents, sympathies, interests, convictions, had been bound up, on which he had staked his credit as a minister of the Gospel, and framed his life and teaching,

were after all, in practice, proved inadequate to the stress he had laid upon them, ineffectual to win souls; above all, which a deeper study of God's word, of his own heart, of the wants of men, had disproved, shown him not to be true. Then, if not true, no man would with more unflinching, unfaltering voice speak out all the truth as God had taught it him; or be readier to bear the reproach of admitting in later years that much had to be pulled down which he had laboured zealously to build up; that much was, in fact, wood, hay, stubble, which he had believed to be gold, silver, precious stones.* It was very touching to hear the unaffected simplicity, the almost heartbrokenness with which he would state this, not in circles of men who rejoiced or even gloried in his change of views, but before those whom the change might be expected to alienate, who had ranked him once amongst stanchest allies and adherents; as, for instance, in a large Oxford gathering of old and new friends, who were invited to take leave of him before he started for India. I have not seen so large an assembly of a private character in Oxford: many were there to whom perhaps another man that had acted as he did might seem a renegade; but in him the unimpeachable honesty, the frank manliness, the strength of conviction in the man, the self-condemnation before God blent with so much boldness, yet meekness, of wisdom before men, must have disarmed prejudice and to a great extent taken the sting out of all bitterness of feeling.

As Mr. Knott practised no reserve or concealment as to what his views had been, and the change they had undergone, I do not think we need conceal them, especially as by so doing the biography becomes maimed, and some of the most valuable lessons it teaches are sacrificed. It is the character taken as a whole, which, in his case, unites with the strongest individuality the most marked stamp of the workings of God's grace and God's Spirit. Of the ministry at St. Saviour's, Leeds, during which much of the experience was gathered which shaped and moulded his after course, and which led him to a re-consideration and to a revolution, rather than modification, of his principles, I only caught from his conversation some few stray glimpses, which, however, were fruitfully suggestive. More than one of the former curates having joined the Church of Rome, it was deemed important to secure a safe man who would strictly identify with the Church-of-England worship and practice in Leeds, principles

* [We introduce here a deeply interesting statement from his own pen of this great change in his religious views, preserved in the following copy found amongst his papers of a letter addressed by him to one of high position in the University.—ED. C. I.]

Kenilworth, March 1st, 1860.

MY DEAR ———, To have met my old friends gathered round yourself, the dearest of them, would have been to me naturally most pleasant. But it would not have been honest of me to take part with you on such an occasion. My mind has been altogether changed on the most important subjects since I was working with you at S——. I believe now that the Sacerdotal, Sacramental system, which is commonly called Tractarianism, is both untrue and wrong in its practical issues; that it dishonours both the Son and the Holy Spirit, obscuring their work, offices and persons, and hindering the real conversion of sinners, and even those who have been converted, from filial access to the Father through the Son and by the Holy Spirit; and so from true holiness. I speak of tendencies even where the Holy Spirit does not apply truth, and counteract in some measure errors which are of the flesh. But my going back to this system I should feel for myself to be sinful. I can love brethren who are mistaken, but in love I cannot conceal that I believe them to be wrong.

Looking at the world and the visible Church, the truth of the Gospel and the souls of men are all that is worth caring for. I do hope and believe that my brethren at L—— and H—— sincerely desire to be on the right side in the conflict of the day,—the side, that is, of the truth as it is in Jesus,—but I cannot act as if our lights were the same. I have already lost much by not having been faithful as I ought to Him and to souls for whom He died; and I dare not go again into a position in which, as I judge, personal affection might endanger my fidelity still more.

I am very sorry for Dr. Pusey. He is naturally wounded about St. Saviour's. But my position there has been a very trying one. Differing from him so widely, it was an altogether false position for me to be in. My health was somewhat shaken when I left, but I am now gathering strength. With every good wish for you and yours, I remain,

My very dear ———,

In sincere affection, ever yours,
JOHN W. KNOTT.

which had, naturally and appropriately, folded others in the bosom of the apostate Church, on whom the great scholar and divine, whose premature removal we all mourn, Dean Alford, and the present Bishop of Lincoln, have fixed the brand of the Apocalyptic harlot with such clear insight and irrefragable argument in their well-known writings. Mr. Knott was selected, and for a time he fulfilled his commission, doubtless to the entire satisfaction of the heads of his party, to whom St. Saviour's, Leeds, was a kind of northern fortress and commanding watch-tower. There was the monastic, or all but monastic establishment for the vicar and his curates, where asceticism and austerity were practised far beyond that sound and wholesome mean which the Church of England inculcates. There was the frequent confessional, to which some of the young men of Leeds, and many more of the young women from the great manufactories, resorted; on some of whom considerable pressure had to be exercised, and much ministerial authority exerted to prevent their being received into Rome. There was, at the same time, an awakening and alarming style of preaching, highly sacramental and sacerdotal, with much, too, as far as I can gather, of simple evangelical preaching of the cross of Christ, and of the absolute necessity of heart-conversion and the new life. This I know on evidence too direct to admit of doubt. But by degrees painful experience falsified the expectations formed of the results of such a ministry, and our dear brother was not one to be so blinded by foregone conclusions and heated resolves as to make his heart steel-proof to the solid and sterling teachings of that experience: while some handed their souls over fast bound to the directions and corrections of the Father-Confessor, others were found to practise in secret the grossest immoralities, under shelter of the levities and more pardonable errors they confessed. A time of agonizing struggle and indescribably deep heart-searching followed, over which a biographer, especially the writer of a brief sketch such as this, must draw the veil, for they belong to the mysteries of human existence: truest of true facts belonging to the human soul's inner and most sacred converse with Him, that most worthy Judge Eternal, the Maker, Preserver and Saviour of our souls. The result, however, was the determination to resign St. Saviour's at all hazards, contrary, as I believe, to the earnest solicitations of the famous party-leader, among whose followers he was till now enlisted. Suffice it to say that this reached its crisis in a short period, some three or four days, of such wrestling and conflict as none can know but those into whose spiritual experience it has entered; into whose soul God's iron has entered; who have drunk His cup of bitterness and trembling; over whom the dark shadow of His chastening wrath has passed, as though it were some feeble resemblance of the agony in Gethsemane; and the heart can only find vent for its anguish in such words as those of David, "Save me, O God, for the waters are come in, even to my soul;" or in the deeply expressive language of such Psalms as cxlii., cxliii., and especially the cxvith Psalm, embodied by St. Paul into the whole of 2 Cor. iv., and portrayed, almost as by an inspired penman, in that remarkable hymn of Wesley, "Come, O thou traveller unknown," which is really an enlargement of that exposition of Jacob's night of wrestling, which we find in Hosea xii. 3—5. It would be impossible, however one might desire it, to refrain from all reference to this period of Mr. Knott's life, because himself, in reverting to his past history, put his finger very decisively on that point of it, as the turning-point of his whole life—as a period of "horror of great darkness,"—"heaviness through manifold temptations,"—pangs as of death itself—from which he was brought up again to light and liberty and life, to rest and peace, and joy in God unspeakable; to singleness of purpose and aim, and entireness of self-consecration; a fulness, freshness, clearness of knowledge of God's truth, and of a different *kind* altogether to the second-hand know-

ledge which most possess ; a power and freedom in enunciating it which I have never seen surpassed, witnessing to the personal anointing of the Comforter, to close heart-dealings and communings, not with abstract truth, but Him who is THE LIVING TRUTH, and who had touched his lips with a live coal, so that a radiance and bright glow of love and power diffused itself around him, not in the pulpit, or the closet, or the pastoral visit alone, but in the business working-hours of life ; and the genial sparkle of which seemed to make the most ordinary intercourse with him refreshing, gladdening, and edifying.

It needs "an old disciple" in the school of Christ to handle these themes aright. We see these crises exemplified in the histories of St. Paul, Augustine, Tauler, Luther, and most others whom God has been pleased to call to the fore-front to render very eminent services to His Church. They are thus baptized with Christ's baptism ; they know not only "*the fellowship of His sufferings*," but are "made conformable to His death." As a great English preacher says, "they have every stick of their nest broken." In this sense it was one of Luther's favourite prayers, "*Vivat Christus moriatur Martinus*." In such men we find a very thorough break with the world, and deadness to it ; a daily and hourly living under "*the power of the world to come* ;" great indifference to man's judgment ; very single-eyed and simple reference to God's glory : a strong grasp, vivid apprehensions, and, as the result, forcible, clear, full delineations of Divine truth and eternal realities like the descriptions of an eye-witness ; or of one whose faith is more than sight. The crisis may vary in intensity, clearly as the force and depth of the natural character varies ; or as the circumstances which gave it occasion have been more or less overpowering ; or as "*the grace of our God has been more exceeding abundant* ;" the waves stormier, the depths of humiliation darker, through which the soul has been brought forth to the light. But making allowance for those differences, it was our friend's strong feeling that stern, hard, teachings of this sort are infinite blessings, as the prophet Isaiah describes it—"The Lord spoke to me with a strong hand that I should not walk in the way of this people." And he seemed to wish it for all his friends that they should know this "casting down," after which the "lifting up" comes—this death out of which springs life. And so far from shrinking from it, and quailing at the possible severity of it, he would have them rather hope and wait, and even pray for it, as believing that it was in this way of heart-brokenness that God was most pleased to school and discipline His people for more unreserved obedience, and to do battle more resolutely and courageously against error and corruption, whether in the world or the Church. The writer remembers his dwelling, on one occasion, with much feeling on an instance of this, afforded by the life and character of an Indian chaplain, whose ministry was greatly blessed of God to the conversion of souls, especially among British soldiers ; and more by his hospital visits, perhaps, and example of faithful love, than by his sermons. This remarkable but most unobtrusive man said one day to Mr. Knott, "I came out to India, being what most men would call a religious man, wishing to do my duty, setting forth sound doctrine, but as hollow as hollow could be. I was doing no good, winning no souls to God. So I determined to give myself no rest till I had, by fervent persevering prayer, sought for myself and my ministry a large measure of God's Holy Spirit, and greater conformity to the image of Christ, and deeper insight into God's truth." Whatever success afterwards attended his ministry, (and none could well have more self-abasing views than he had of his want of success and ministerial shortcomings,) he traced back to this season, when, with all the fervour and wrestling for which God's grace had empowered him, he took hold of God's strength, employed that force by which the "violent" take possession of God's kingdom, had more of God's glory revealed to him in

the face of Jesus Christ, and attained to that true standing-point and vantage-ground of the Christian minister, when he can say, "*My little children, of whom I travail in birth again until Christ be formed in you.*"

Let it not be thought that this is a digression from the course of the biography. It is in fact a clue to the right understanding of Mr. Knott's later history, and underlies it all, as the secret of its unity and power, its holiness and vital energy. Being associated with him in close intimacy for many months, one could not but feel impressed with this feature of the character which made it so separate, stamped with the dignity, simplicity, and sacredness which belongs to a divine creation. At the same time he would speak of others to whose teaching he was more or less indebted, though there was *no man* whom he called "master (kathegētes) on earth," regarding one only as his Teacher and Master, one who is *in Heaven*, for "*God accepteth no man's person.*" One of these he made very frequent reference to, a distinguished and influential clergyman in Cornwall, known for the rare fruitfulness of his ministry, for the many souls of whom he is the spiritual father,—"*begotten by him in the Gospel*;"—of whom he used to speak as a man who emptied his Church of several successive congregations in this very unusual way, that whole bands of them, under the influence of their fresh conversion to God, would set forth to South America or other distant settlements, and form little Christian colonies to be centres of light amid surrounding heathenism, or the twilight of Popish superstition. While acknowledging to the full the deep groundwork of truth upon which that ministry and teaching was built, it was a sorrow to him that, in some important particulars of the building-up process, there was, as he believed, a swerving from the simple truth of God as it is in Jesus, in the undue prominence assigned to the sacramental system; which, in this exaggerated form, might tend erroneously to interpose between the soul and its Saviour, diverting and distracting it from Him in a subtle way, rather than helping to lead to Him, and so tending to "*build up again the things which had once been destroyed.*"

There were pious Christian merchants at Leeds, too, to whom he was bound by ties of close friendship and sympathy, not to be severed while life lasted. I cannot refrain (he will forgive me, I trust, if it ever meet his eye) from quoting words from a letter of one of these, which came to Mr. Knott's great comfort and support at a time when he felt harassed by urgent dissuasions from the Mission work in India that might well have shaken a resolve more deep-rooted than his; words which he forwarded to me, as likely to be helpful and encouraging: "One word from your letter gives me a little sympathetic pain—pain I trust to be almost instantly removed. I think you say it is a privilege to be used of God in any 'ministry' however 'low.' Now I consider your allotted department of service to be a very high one. Remember you have (*the eye being single*) the entire power of God overhead *everywhere* to draw from. So that supposing you are teaching twenty or thirty youths—say, severally from Affghanistan, Bokhara, Beloochistan, Nepaul, &c. &c.—and the inward, intense desire of the soul possesses you with God that *this youth may now* receive the words of life everlasting, and become wrought of God as a chosen vessel to his countrymen, a minister of salvation, you will occupy a vantage ground, I suppose, unsurpassed in the world! I should be pleased to hear from you as soon as you enter your quarters, I suppose at Lahore; and I think you will write to me as if you were talking to me across an elongated room, separated by an impassable gulf as to actual bodies, but every thing else close in contact. I hear your voice, I see your face, distance is nothing. You must tell me all about the youths, and the glorious prospect before you."

I am not sure where to place Mr. Knott's Oxford residence as Proctor. It probably followed shortly after his disconnection with St. Saviour's, Leeds. It must remain a

gap in this sketch. It seems to have been the time when he became acquainted with many of the great party leaders in Oxford; and studied very closely, deeply, thoughtfully, not merely the popular differences which separated them, but the more characteristic and fundamental distinctions. Of this subtle analysis, by which the roots and grounds of things were reached, and very complicated skeins of thought disentangled, he was singularly capable. His utter absence of superciliousness, and of all that was contemptuous and overbearing in argument; the way in which he tried to put himself in his opponent's position, and to realize his difficulties; the winning simplicity, genial pleasantry, gentleness, yet solemn earnestness with which he pleaded for God's truth as it was taught him of God's Spirit, lent great weight to his conversation, for which indeed he had very rare natural gifts. In conversation one might almost call him brilliant. One of the Essayists and Reviewers, in whom he felt a great interest, and of whom he had great assurance that the warp and twist his opinions had received were wearing off, said of Mr. Knott, after a long and animated discussion on some of the points in which they differed, "I like Mr. Knott, for I know plenty of men in Oxford who will controvert with me, but only one with whom I can *confer*." One needed to know Mr. Knott to understand of what an attractive and quietly forcible kind this "*conferring*" was.

From this time, or even before, an irrepressible conviction that he was a debtor to India, and that sooner or later God had work for him to do there, took possession of his soul. But partly because his withdrawal from England at that precise time might be set down to a shrinking from the Cross which for the present he was called to bear, and partly because the pillar of the cloud, in the shape of clear providential indications, did not seem to be so lifted as to remove the scruples which were always strong in him about running before he was sent, he occupied at least three successive English charges. The first as Curate to the late Rev. Mr. Hayne, of Sydenham; and the two last independent charges, at Roxeth, Harrow, and East Ham, Essex. Of the first of these, I learnt one or two significant traits from a young officer who had been prepared by him for confirmation, and whom I met for some days accidentally on board a steamer. The very sound of Mr. Knott's name seemed to act as a charm upon him. He described the evenings his friends and himself had spent at Mr. Knott's rooms; how thoroughly he made himself one with them, and became young again for them, as if he knew their heart, and suited his method of teaching to them; and after he had conversed and prayed with them, how they chatted with him over a pipe. "We would all have died for him," he said with a most chivalrous ardour. And on receiving the first tidings of his death, the same young officer wrote to me begging that his name might be included in any list of contributors which might be formed to raise a tablet or other monument to his memory. "Mr. Knott was a man," he wrote, "that could make even a careless fellow like myself think deeply." It was one of the most unaffected and touching tributes I can remember to have received from a dashing young soldier to genuine worth and piety. Another young officer who had known him when a boy at school as Chaplain at Hurstpierpoint, seemed to have something of the same kind of romantic attachment to him. His beaming face, and the evident delight and interest he felt in them, could not but charm the young and lead them to hang upon his lips. I remember well the pleasure he took in trying to make plain to the soldiers' children at the Lawrence Asylum, Murree, the intricacies of the Eustachian tubes and the wonders of the human ear! So again, in looking over at my house a great work of St. Hilary on the Trinity, his eye, as if guided by a happy instinct, discovered in another part of the book for my children a letter of that Church Father to his little daughter Abra, containing an allegory of much truth and tenderness, and

which might have served as a model of those allegories for children of which Christian literature has been so fruitful of late.

But this was only a part of the remarkable versatility of his character and its still more remarkable simplicity. So many have remarked since his death, in almost precisely the same terms, "I never knew a man of such transparent, childlike simplicity." True, there may have been something of *Euphuia* in this, as the Greeks would have called it, a loveliness of natural character; but in how many is this early blossom spoilt by the withering influences of calculating selfishness in later life? With our brother it was the "simplicity which is in Christ" preserved by maintaining *always a conscience void of offence both towards God and towards man*; by looking constantly and unselfishly, not at his own things, but the things of others; by the undistracted singleness of eye which has one aim and purpose, the glory of God; and by the paramount sway which truth held over his whole being; so that few men perhaps could so honestly adopt for their motto what Aristotle said about Plato—"Plato and the truth being *both* my friends, I count it a sacred duty to honour the truth first and foremost." Those who knew him must have felt that simplicity was a *Christian* grace in him; having that elevation and full realization which every natural grace has when it grows and ripens on a branch which is rooted and grounded in Christ, as when St. John, speaking of Christian love, says, "*which thing is true in Him and in you*;" no shadow or mere name and pretence, no sham, but *true in Him*, and in you *as His*; true, because its end is attained, because it is a solid substance. Hence it was that everybody in describing him fastened upon this as the "bond of perfectness" in him; as the calix, so to speak, out of which sprang all those graces of the Spirit that bloomed in his character and made it so fruitful. For of *the Spirit*, indeed, and *spiritual* in the scriptural sense they were; and to one brought into near contact with him it seemed as though the various channels and outgoings of soul and of intellect were filled full with those living, gushing streams which have their spring in the Spirit of grace, from that "river of water, clear as crystal, which proceeds from the throne of God and of the Lamb."

In any sketch of his character it seemed essential to lay stress upon this point, even at the risk of being too lengthy.

Of Mr. Knott's work at Harrow and East Ham we shall hear more from one who is preparing a notice of his life in England. It was a great source of regret to our common friend, the late Mr. Jay, and myself, that he did not feel it right to accept the large and important living of Poplar, which fell to him in right of his senior fellowship at Brasenose, Oxford. But his self-distrust and mean opinion of his own powers did not suffer him to accept this, as I gathered from what he once told me.

The Harrow Ministry must have been much blessed, to judge from what Mr. Jay used to say of its very distinct and unique character; so bold and independent, so searching and humbling, so "*mighty through God to the pulling down of strongholds*." My only occasion of witnessing its effects was a farewell gathering at the anniversary Missionary meeting towards the close of 1868, nearly two years after Mr. Knott had left Harrow. It seemed as if he had greatly knit the hearts of the people to the truths of which he had been witness to them, and their attachment to himself, and regrets at losing thenceforth the advantage they derived from occasional visits he paid them as remembrancers of the old ministry, were very touching to see. As usual, he was most anxious that this season should be turned to account. He gave a very affecting, but self-condemning address to the assembled friends of the Society and his own friends, and preached in both churches. He urged me, though the call came at the last moment,

to plead the cause with the Harrow boys in their chapel. We had some interesting and enlivening conversation with Dr. Butler, the well-known Principal, and the *then* second master, Mr. Westcott, now Professor of Divinity at Cambridge. Seldom have I witnessed scenes which might more vividly remind one of St. Paul's parting words at Ephesus, "*I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.*" I believe it is only within the Church of Christ, and in its history, that such scenes are witnessed.*

I saw something more of his work at East Ham, though there was very much I could not see, but which, from stray notices I collected of it, must have been of the same rare and unusual kind which struck one in the rest of his work. At the meetings of the "Christian Eclectic," he took, I believe, a prominent part at times. But one of his most important works was his presence at, if not guidance of, gatherings for prayer of Christian laymen in London; men of business, merchants, lawyers, and other professional men; hard-headed thinkers, some of them deeply versed in their Bibles, and who found calm and refreshment of spirit in leaving the bar, the desk, the counter, and the many harassing, absorbing, bewildering scenes which men go through in that great business-mart and hive of labour, and in assembling themselves to slake their thirst of soul from the pure fresh streams of God's holy word.

There were few scenes so congenial to our brother's mind as these; he was very much at home in them, and was very welcome. His broad and accurate theological knowledge was very valuable in such assemblies, where very crude and ingenious novelties were sometimes started by men of warm imaginations and fervent zeal, but whose doctrinal system might be confused and irregular. Occasionally, where he believed some foundation at stake, he rebuked the erring brother with an impassioned power of eloquence; all the difference between St. John the aged talking with little children, and the same in his Boanerges character resisting Cerinthus. There was that in his character which greatly endeared him to men of business, as well as to officers in the army, which led them often to confide to him their special trials and difficulties, family and personal, and would have marked him out in another Church for a most popular Father Confessor. His sympathies were so deep and true; his counsels so appropriate, so thoughtful, so gently, lovingly, unassumingly given, drawn from his natural insight and widely accumulated experience of human nature. Classes which are comparatively seldom reached by clergymen, and too apt to regard each other with a kind of mutual repulsion, seemed specially to attract him and be drawn to him; and among these perhaps the largest amount of his ministerial fruits will appear in the day "which will try every man's work." It was the value of the work he was doing in London which led me (perhaps I should be ashamed to confess it) to dissuade him in the first instance from leaving all for India, though I rejoiced greatly for India's sake, and all the more so, when I was satisfied of what old standing and how deep-rooted to resolve to become a Missionary was. I have known preachers equally, or even more striking, to my own mind, but for personal, individual, dealings

* The inscription on the memorial tablet placed in Roxeth Church will be read with interest:—

Sacred to the memory of

JOHN WILLIAM KNOTT, M.A.,

Fellow of Brasenose College, Oxford, the first Incumbent of this parish, and afterwards Vicar of East Ham.

A man of extensive learning, and greatly honoured and loved by many friends: glorying in nothing save the Cross of our Lord Jesus Christ, and constrained by love, he went to India as a Missionary of the Church Missionary Society, and, after a brief service of eighteen months, died of fever at Peshawur on the 28th June, 1870, aged 48.

This tablet is erected to preserve his memory in this place where he so faithfully laboured, and as a testimony of the respect and affection with which he was regarded.

"Except a corn of wheat fall into the ground and die it abideth alone; but, if it die, it bringeth forth much fruit."

with men's souls, more especially those whom most men fail to touch and reach, would scarcely attempt to reach, it would be hard, indeed, to find Mr. Knott's equal. And I felt that, as a minister of Christ, one learnt from him this great lesson, *to despair of none*; and this other, that gentle, sympathetic, dealing and opportunities not violently or presumingly seized, but quietly, prayerfully waited for, and, when found, embraced with thoroughness and perseverance, may, under God, in cases of much difficulty, yield greater result than one could ever have anticipated; and that we have, most of us, great cause to say, each in this matter, as God's ministers, "I am verily guilty concerning my brother." It seemed to be Mr. Knott's object to discover the common points, the points of agreement, the better points, the least obliterated part (if one may so speak) of God's image in each one with whom he was brought into close contact; and to take his starting-point from thence; to rally about it the better feelings, convictions, aspirations, and to bring the rest more and more into harmony with this. This seems simple and natural enough: only the artless, yet, painstaking way in which our brother pursued this course, struck me as something very instructive and remarkable, worthy of being recorded to God's glory.

It must not be supposed that men of thought and learning and position engaged Mr. Knott's efforts to the exclusion of the poor. His Saturday night prayer-meeting for poor pious men of his congregation, was a great means of grace in his parish. I took it on one occasion for him during his absence. Those few he took under his more special training to be the salt of his flock, that he might work through them on others. One of these is, if I mistake not, labouring now in Ispahan with our beloved brother Bruce, who for some months became Mr. Knott's curate at East Ham. A more general prayer-meeting in his schoolroom on Wednesday evening drew much larger numbers together, and brought out the heart of those who were seeking God among his people in a happy way. Once a month it took the shape of a Missionary prayer-meeting. Thank God, the Church of England is becoming alive to the very serious loss which not itself alone, but Christ's whole Church in our land, has suffered from the absence of this more social form of Christian worship; and the Bishop of Ely (Bishop Harold Browne), among others, has called the attention of his clergy, I am told, to this grievous desideratum. On these occasions he was quite ready and thankful to employ lay ministries, in case such ministry had, by remarkable successes, God's stamp of approval set upon it, as that of Lord Radstock, for instance, and gladly hailed any of his brother clergy, as Mr. H., a well-known Norfolk clergyman, whose words have been eminently blessed of God to the converting and building up of souls. A most instructive and never to be forgotten example he was of those words of the Apostle, "We watch for your souls as those that must give account; so then death worketh in us, but life in you." Among poor and rich there were some notable seals to his ministry in that place, to whom his so speedy departure was almost a heart-breaking sorrow. And perhaps himself had not at all an adequate idea of the real effect his ministry was exercising. Meantime he was commencing Hindustanee with Mr. Bruce, but amidst constant interruptions. More important was his close investigation at this time of the Mohammedan system; its principles, with their workings and results, and historical development. On these points he saw farther, clearer, deeper, than most Missionaries. Soofeeism, especially, had much occupied his attention—collecting information about it from all available sources, as De Tassy, Tholuck, Henry Martyn, &c., with a variety of French and English translations from original poets and philosophers of the Soofee school. I doubt whether any man ever came to India so thoroughly equipped and armed at all points, such a finished master on the special subjects which belonged to his vocation, with such varied collateral

information besides. Even on Indian history and antiquities, old Indians were astonished at the information he could produce out of the curious and often quaint stores of his varied learning. He had been for many years a great student of law, especially of those grounds of law which are common to all codes; and delighted in tracing the natural principles of law to their founts and sources by analysis, and then, by the opposite process, discovering the points at which divergencies arose through local and national characteristics. He would, I believe, have idolized law, but for his strong faith and deep reverence for Him of whose nature law is but one of the prints and expressions. Hooker's great words about law at the beginning of his "Ecclesiastical Polity" might well represent the sense he had of its divine inviolable sacredness; and which he embodied in one or two papers in former numbers of this Magazine on "Sin and Lawlessness."

Such was he. It would indeed be a great boon to the Church of Christ if we could have a full memoir of him, drawn up, as Mr. French says it ought to be, by "an old disciple," one deeply versed in the things of the Spirit of God. To such a memoir this paper may be a contribution. He was indeed a man of rare gifts and rarer piety. He had as much or more than any man whom we have known, that which we believe to be the secret of all real power—a heart full of the love of Christ, and this maintained by deep intercourse with Him, and manifested by full consecration of all he had and was for His service and glory.

K.

BUDDHISTS AND BUDDHISM.

A LECTURE DELIVERED AT YORK, DEC. 9, 1870, BY THE REV. W. H. COLLINS,
MISSIONARY TO PEKING.

BUDDHISM occupies the most prominent place amongst false religious systems, both from the comparative excellence of its moral code, so much lauded by some, and on account of the vast multitudes it has held in thralldom, having reigned triumphantly for the last two thousand years over a third part of the human race; not, be it remembered, in unquestioned sway over savage darkness, but a contested empire over those regions of the earth in which the mind of man, at an early period in the world's history, reached a high state of development.

Originating in a small kingdom on the southern slopes of the Himalayas, Buddhism rapidly overspread the Indian peninsula, threatening to supplant Brahmanism, and only yielding after a gigantic struggle, which involved that populous region in one of the deadliest civil wars on record. Driven out of India—with the exception of its southern dependency, Ceylon—Buddhism found a home in the midst of the ancient civilization and all but innumerable population of China. Its entrance here was not unopposed. The Confucianists, despising the gross idolatry of Buddhism, at first resisted its encroachments and persecuted its adherents; but finally consented to allow Buddha to share the devotions which they had hitherto claimed for Confucius, and now Buddhism flourishes in every corner of that vast empire.

The followers of Buddha are more than a third of the human race, and a recent writer has stated them at 450 millions. This result has been obtained by halving the population of China, and adding that number to the sum of the inhabitants of other Buddhist countries. There is an error in this calculation. It is true that two other

forms of religion have each a large number of adherents in China, but amongst the Confucianists and Taouists there is hardly a man who does not acknowledge Buddha as an object of worship; so that, with the exception of the Mohammedans, who, though numerous in the north-west, form but an insignificant portion of the whole population, the mass of the inhabitants of China are Buddhist. To these 400,000,000 add the people of Japan, Corea, Cochin China, Assam, Siam, Burmah, and Ceylon; and we shall have a grand total of little less than 600,000,000.*

Well may the Christian regard this religion with interest, and wonder what charms it can possess to keep bound under its sceptre so many peoples, and nations, and tongues.

We will take a brief glance at the history of Buddha before we consider the system which he promulgated. The very existence of such an individual as Buddha has been questioned, even by those well versed in Sanskrit lore; his life and teachings have been considered to be an allegory. It has been a very difficult task to discover truth in the midst of so much of the marvellous and absurd with which the disciples have embellished the life of their Master. This task has, however, been accomplished by M. Barthélemy St. Hilaire, who seems to have made out clearly that Buddha was born about B.C. 600. He was the son of the king of Kapilavastu, a small kingdom at the foot of the Nepalese mountains, to the north of the modern kingdom of Oudh. The young prince, instead of following the pursuits pertaining to his rank, preferred to wander away and spend his time in quiet meditations. His father tried in vain to wean him from a course which could not fit him for the position he was expected to occupy. On four different occasions, when, in obedience to his father's command, he was leaving the city in search of pleasure, he was turned back by the sight of extreme cases of misery arising from old age, disease, hunger, and imminent death. He asked what had one to do with pleasure who was capable of becoming such an object as one of those he had witnessed. Longing to find some way of obviating this terrible necessity, Buddha determined to relinquish his rank, and become a mendicant. On the occasion of the festivities in honour of the birth of his child, he eluded the vigilance of the guards set by his father to frustrate his purpose, and quitted the Court for ever. He tried, one after another, the systems of several celebrated Brahmins, but found them unable to supply the craving which he felt for higher good. At length, after a prolonged course of austerities, he imagined that he had found the object of his search. He announced to the world that, as "sorrow is produced by the affections, these must be destroyed in order that the root of sorrow may be removed." By austerities, affections, passions, desires, all could be obliterated, and thus the negative happiness which consists in the absence of sorrow secured.

It does not appear that Buddha entered upon the metaphysical speculations which, according to the views of some, have formed so large a part of his system. Much has been written on this feature of Buddhism; but as very few of the Buddhists in China have any knowledge of these metaphysical works, we need not take them into our calculation in considering the development of this religion in China and among the Chinese.

The moral part of Buddhism has been much lauded. This is apparently its redeeming feature, if such a term can be used in connexion with such gross idolatry. I say apparently, because, if we look beneath the surface, Buddhism is, even in theory,

* Taking in the densely-peopled regions of Central Africa, recently discovered by Dr. Livingstone, and not hitherto included in any census, and the hordes inhabiting the almost unknown regions of Central Asia, the Buddhists, according to this calculation, will still be not more than one-third of the human race.

as much wanting in morality as any other system of man's devising. We find a counterpart of the second table of the law, and all the vices are even more explicitly interdicted. The practice of virtue is not, however, encouraged because consonant with the moral principle implanted in man by a higher Power, nor because of its intrinsic excellence; but only for the effect which such practice will have upon the individual with reference to the end set before him. Abstinence from vice is only enjoined because vice naturally interferes with the destruction of the affections, which is supposed to be the object of desire to every devout Buddhist. Abstinence from stimulating food and drinks, as well as from thought of all kinds, which is enjoined by Buddha, has no doubt some effect in causing physical and mental apathy, inducing deadness of all desires, evil as well as good; but that Buddhism, as a moral agent, has failed to influence its votaries to any appreciable extent is evident to those who have witnessed the utter want of morality, in thought, word, and deed, and the absence of even outward decency, so painfully manifest in China.

The most remarkable feature in Buddhism is the position occupied by its founder. It is essentially an atheistic system, having no place assigned to a Creator, nor any reference to a power higher than man; but in spite of its gorgeous ritual and ceremonial observances, it has proved utterly unable to supply the craving of humanity for something outside of itself upon which to lean; and hence it is that the followers of Buddha have elevated him, though confessedly only man, into the place of that God whom he dethroned, and have made him an object of worship, though, while living, he claimed no supernatural powers, and exacted no reverence from his followers. In this fact we find an illustration of the statement of Scripture with reference to the heathen contained in the first chapter of the Epistle to the Romans: "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man."

It is to this feature in Buddhism, viz., that it offers a deity as an object of worship, that, as I believe, its rapid spread in China is chiefly owing. That the Chinese worshippers of Buddha once had the knowledge of God can be proved from their own classics. We need not, however, to grope amid the dim records of the past to ascertain this. Those who have lived among the Chinese know that, while they worship Buddha and a large number of inferior deities, there is yet a consciousness of a Power superior to them all. A Chinaman does not generally appeal to Buddha to attest his truthfulness, but to Heaven; while he bears witness to the unworthy ideas which he has of God, by invoking Heaven as a witness to the truth of what he and every one around know to be mischievous falsehood. They often speak of a heavenly Father without any adequate idea of His attributes. Three years ago, on a summer evening in Peking, the heavens assumed the fearfully lurid aspect portending a sand-storm. A Chinaman, gazing at the unusual appearance, said, "Oh dear, the heavenly Father is in difficulties!" showing by this exclamation that they have some knowledge of God, though sadly deteriorated under the withering influence of idolatry.

Confucius was not an idolater, and his followers disclaimed all sympathy with the worship of idols, yet his system prepared the way for the entrance of Buddhism. There is much of good in the teachings of Confucius, and Christian Missionaries are not slow to admit this, and to avail themselves of it in their appeals to the people; but he discouraged the inquiries of his disciples with reference to a future life and the worship of a supernatural power; he practically dethroned God, traces of whose worship he found among the records of the past, of which he called himself a transmitter;

and he gave to his disciples an atheistic religion, thus leaving the way open for the entrance of a gross idolatry like Buddhism.

The other religious system of China was anterior to Buddhism. Lau-kiuen, the founder of TAOISM, a contemporary of Confucius, did not promulgate an idolatrous system, but in the hands of his followers it has become more grossly idolatrous even than Buddhism. Taoist mythology embraces all the popular deities of China, such as the god of war, wealth, fire, medicine, and various kinds of diseases ; it has therefore many temples, and numerous worshippers in some parts of China. Taoism has, however, no supreme deity, such as the worshippers of Buddha suppose him to be ; nor does it profess to supply the need of the spiritual part of man, so that it can offer no antagonism to Buddhism, and all its followers may be regarded as Buddhists.

The friendly footing on which these three forms of religion in China are, is illustrated by a very common scene. Buddhist and Taoist priests may often be seen seated together chanting prayers for the departed soul at the funeral obsequies of a Confucianist, and sharing together the profits of the farce.

Buddhism entered China about the year 60 A.D. The Emperor Ming-te, in obedience, as he supposed, to a message from heaven conveyed in a dream, sent an ambassador to India to seek for a god. They returned bringing with them an image of Buddha, and priests soon followed bringing relics of the supposed God. They were well received by the emperor, who built pagodas over the relics, and monasteries for the priests. Alternately patronized and persecuted by succeeding emperors, this new religion made rapid way through the country. It is probable that the favour with which it was universally received by the people may have compelled the ruling powers to regard it with complaisance.

It seems strange indeed that a religion, the tenets of which militate against the indulgence of those sensual pleasures to which mankind is so generally addicted, became the professed religion of more than a third of the human race. Buddhism was able to threaten the existence of Brahmanism, which had so long reigned supreme in India, and to establish itself in China in the face of a dominant and hostile system.

I have incidentally noticed one reason for its extraordinary success in China, viz., that it offers a God as an object of worship, and shall now proceed to give some others. In India it became popular, because its founder rudely burst asunder the iron network of caste with which the Brahmans had overspread the land, exalting themselves on the subjection and degradation of their fellow-men. Caste was especially obnoxious to royalty, and when the son of a king promulgated a system by which caste was abolished, he was readily supported by all the exalted and powerful in the land.

It is quite as easy to account for the spread of Buddhism from India to China, and its establishment in the latter country. Driven out of India by its successful rival, the priests must have been very desirous to recover their lost ascendancy in another sphere. Their zeal, which was one cause of the success of their system, had been begotten by the fierce strife which they were obliged to maintain with Brahmanism, at first for supremacy, and afterwards for existence. Thousands of these men swarmed into China, where they laboured to establish Buddhism with much earnestness. Their zeal was contagious, and communicated itself to the Chinese. At the commencement of the Christian era several Chinese scholars made pilgrimages to India, in order to study their religion in the place of its birth. One of the pilgrims, named Hiuen-tsang, has left a very full account of his travels, such as leads us to suppose that love of literature and science may have had some effect in impelling him to undertake so perilous a journey. Forbidden to leave his native land, he with difficulty escaped ; traversed

the thirsty deserts of Central Asia, and crossed the snow-capped Himalayas, losing several of his travelling companions from the intense cold. Reaching India, he lived there for six years, mastered Sanskrit, and defended Buddhism in public disputations with the Brahmins. On his return to China, whence he had escaped as a fugitive, he was received with royal honours, but he preferred to spend the remainder of his days in a Buddhist monastery, translating the Sanskrit literature of Buddhism into Chinese. The account of Hiuen-tsang's travels is no doubt founded on fact, but such zeal seems almost incredible to those who know the intense apathy of the Chinese national character, fostered and encouraged by the tenets of Buddhism.

Another and more obvious reason for the rapid spread of Buddhism in China is the striking character of its objective worship; its comparatively gorgeous ritual carried on in magnificent temples. The Confucian temples are no doubt some of the noblest buildings in China; but they are only to be found in large cities, and worship is carried on in them only by a privileged class at stated seasons. To the thoughtful observer it may be a deeply interesting though melancholy sight to witness the official adoration of the great sage of China, as I have done, in the magnificent city of Fuh-chau. In the early dawn of a summer's morning the great provincial officers of state pass in their official robes through the still sleeping city to the spacious courts of the Confucian temple, where, in solemn silence, they prostrate themselves and bow their heads on the ground nine times in honour of the sage. Such worship has, however, no attraction for the multitude; and except at such times as the vernal and autumnal sacrifices, and when the *literati* gather together, the halls of Confucius re-echo only the solitary footstep of the attendant, or the cawing of the rooks which have found a home amid the academic groves.

Buddhist temples are also to be found in the cities in every variety of size, from the wayside shrine, without any priest in charge, to the massive pile of buildings vieing with, or even surpassing, the Confucian temple in size and splendour. The large temples are, however, more frequently outside the cities, located amid all the advantages of natural scenery with which China abounds. Sometimes a temple stands in solitary grandeur at the head of a valley, or as a city set on a hill, crowning some lofty peak, where the monks are supposed to live in the calm seclusion which their religion enjoins. Or vast temples may be found clustered together on the sunny side of one of the picturesque ranges of hills by which the surface of China is diversified. Difficult of access though these temples often are, yet they are sometimes crowded with throngs of worshippers.

The approaches to these shrines are carefully laid out in the most attractive manner. A paved road, affording the firm footing so needful in some parts of China, but only to be found near the towns, extends several miles from the monastery gate. Here and there ornamental roofs are thrown across the road, with seats which invite the wayworn pilgrims—generally the small-footed women of the country—to pause in their upward progress and rest in the cool shade. Nearer to the monastery, perhaps an avenue of noble trees mingling their branches overhead affords the pilgrim shelter from the burning sun; while the sound of running water falls gratefully on the ear. Occasional mottoes painted on the rock, or cut into it, as well as little images of the god peeping from the nooks of hollow trees, remind the pilgrim of the supposed sanctity of the place. Drawing nearer, the temple gradually discloses itself, lying in a sheltered spot amid the well-wooded hills. Entering the portals you must first cross the bridge spanning the pool in which the sacred fish lie basking in the sunshine: to maintain these, as well as the broken-down animals brought by their owners and consigned to the care of the monastery, is part of the duties of the monks. This kind-

ness is not prompted by the principle of mercy, but by the absurd fables of metempsychosis hereafter to be noticed.

The buildings of the temple are arranged in quadrangles. The larger houses facing the south are appropriated to the images of Buddha, where the three precious ones of Buddhism appear in the dim light of the temple, and resplendent with gilding, grander and more vast than they really are. To the right and left are the abodes of inferior deities, the dwelling-places of the monks, and the reception-room for visitors. Some of these temples are inhabited by hundreds of monks, and derive a portion or the whole of their revenues from tracts of land, cultivated by the junior priests, or rented to neighbouring villagers.

Perched on the summit of hills, or clustered in the mountainous regions, the amount of money and labour expended on the erection of these temples of Buddha must have been enormous, and in their new-built splendour they could not fail to have had a very imposing effect upon the inhabitants of the plains; and grand they are still, even in the midst of the ruin which is creeping upon them; for, except in the comparatively richly-endowed monasteries, and those which are still the favourite resort of the multitude, decay is making steady progress. This is not indeed a token that Buddhism is losing its hold upon the people, but rather that it partakes in that general decrepitude which it has been one of the most efficient means of bringing upon China.

There are now no royal progresses, as in the days gone by, when emperors made the temples their resting-places, leaving in the morning some motto written in vermilion. To this day these adorn the halls of many of the monasteries, though overlaid with the dust of a century: the enamelled yellow tiles, still glittering as gold in the sunshine, bearing witness to the imperial favour which they once enjoyed. There are now no royal gifts such as those which the Ming emperors, and even those of the present dynasty, sometimes delighted to lavish on the devotees of Buddhism. Much however of the possessions of the past remains, and there is still enough for the swarms of monks who inhabit the monasteries, and for the mendicant priests, who can always claim a night's rest and a meal. Many of the bells which adorned the eaves of the pagodas and the projecting corners of the temple roofs are lost; but enough remain to sound wildly in the winter blast, or to tinkle sweetly in the summer breeze, which, having murmured amid the pines, rushes playfully from its leafy hiding-place through the courts and quadrangles of the temple. A pleasant dreamy sensation sometimes creeps over one while listening to these sounds under the stillness of the night, which seems only deepened by the distant hum of human voices, as the monks chant their midnight prayers, or by the subdued clang of the great bell, which proclaims to all within hearing that the ministers of religion are keeping nocturnal vigils. Under such circumstances it is not difficult to enter into the feelings of Tau-hau, a Confucian poet of the early part of the Christian era. After dwelling upon the beauties of the approaches to the temple in which he was resting, he relates how, while listening to such sounds, the chain of cares which had wound itself around him was broken, and his mind felt free to wander in the realms of imagination. It is not often possible, however, even for a moment, to forget the terrible realities around. The sounds connected with heathen worship generally fall with a leaden weight upon the heart, recalling to mind as they do the gross darkness which covers the people, and has found its abode amongst the fairest scenes of God's creation. At any rate, morning dispels such illusions, when the priests, many of whom are opium-smokers steeped in vice, may be seen crawling about the courtyard, making feeble efforts to sweep them; evidencing, by their degraded bearing and vacant countenances, the power which the

religion of Buddha has to produce in its votaries the utter vacuity of mind which he has represented as being the summit of human happiness.

The ritual of Buddhism carried on in these temples bears a strong resemblance to that of Romanism. This is not the statement only of some Protestant writer; it is to be found also in one of the works of the Abbé Huc, whose book was in consequence placed on the "Index Expurgatorius." In both religions there is the celibacy of religious orders, both male and female; and the gathering into fraternities and sisterhoods, producing in China the inevitable result, a vicious mode of life. So glaring has the licentiousness been in some of the nunneries, that they have been summarily broken up by imperial authority, and the inmates banished. In both systems the priesthood shave the head, practice austere modes of living, and abstain from meat, wholly or partially. Both Buddhists and Romanists believe in a purgatory, in which sin is eliminated by suffering; and, as a natural consequence, both maintain the efficacy of prayers for the dead, whereby the souls of the departed are benefited, and the pockets of the priests replenished.

Both forms of worship are accompanied by tinkling of bells, as well as the burning of incense and candles. In both, prayers are chanted in an unknown tongue, with this difference—that the Buddhist does not himself understand what he is muttering. His prayers consisting only of Sanskrit words, transferred, as nearly as they can be, into Chinese, are necessarily unintelligible to him who reads them. Rosaries are necessary to both, on which may be counted the prayers and invocations which have been uttered as charms.

Kwan-yin, the goddess of mercy, holds among the Buddhists a position analogous to that assigned by the Romanists to the Virgin Mary.

Other points of similarity might be noticed, but these may suffice to show why the Romish Missionary should imagine that Buddhism was invented by the devil to cast contempt upon the true religion. We cannot but feel that both systems spring from the same author; nor can we wonder that he should endeavour to graft upon Christianity in the West one which had answered his purpose so effectually in the East.

Another cause of the acceptability of Buddhism to the Chinese is to be found in its revelation of the mysteries of a future state. Confucius expressly ignored any future existence, and Taoism mystified it; while Buddhism, in the miserable fables of metempsychosis, gave something at least intelligible to the multitude. A representation of the future state is to be seen in the large Buddhist temples. On one side is set forth, moulded in plaster, the state of those who have passed through the different stages of transmigration; on the other, forcibly depicted in coloured figures, is a representation of those who have recently passed into purgatory. At the top sits Yen-lo-wang, the Minos or Rhadamanthus of Buddhist mythology, who decrees the amount of suffering to be meted out to each. Beneath, in the eighteen stories of the Buddhist purgatory, are the unhappy criminals in the hands of demons, who are inflicting upon them the behests of the judge. It is easy to imagine that you are looking upon a rude representation of the Romish Inquisition. At the top sits Torquemada, or some other worthy; around and below are the familiars, visiting upon the supposed heretics the tender mercies of the apostate church. Purgatory over, a portal must be passed through, issuing from which are seen those who were men, women and children appearing as cows, dogs, birds, toads, &c. When the animal into which a spirit has passed dies, it enters into another, and so struggles on through weary ages back into the human form, going backwards and forwards through an almost endless succession of cycles. The end to be reached through all the dreary changes of metempsychosis, is, according to the original theory of Buddha, the state of Nirvana. By

some this condition is called absorption into the Buddha; by others, annihilation. It is unnecessary to follow the Buddhist metaphysicians through all their hair-splitting definitions, for all are practically agreed that he who attains to Nirvana ceases to exist. Towards this end all devout Buddhists are struggling, but it is far beyond the reach of ordinary mortals, and, even if attainable, does not possess sufficient attractions for the unsophisticated masses; hence it has been needful to invent for them the western heaven, which, though not so sensual as the Mohammedan paradise, yet contains delights such as the natural man can appreciate.

There is, no doubt, in China a popular belief in these fables of Buddhism; but, while the veil hiding the future from the present is thus professedly drawn aside, the horror which man naturally has of entering upon the future is not removed by Buddhism. Three years ago, I saw a priest ninety years old dying in a temple on the western hills near Peking. This old man had probably been engaged for eighty years in chanting the prayers which were to give relief to the souls of those supposed to be enduring the horrors of purgatory. Yet the thought that such prayers would be offered for him brought no comfort to the aged man: he was groaning in bitterness of spirit, and, in reply to the consolations offered by a younger priest, he only groaned again, saying, "It's hard to bear." The other priest replied, "Is it not hard for us all to bear?" Some eight years ago I stood by the bedside of a dying servant, urging him to accept the finished salvation of which he had heard in our daily prayers. A sister of his, standing by, took up the exhortation, and said, "Believe in Jesus, and, when born into the world again, you will be born as man."

The vegetarian diet of the priests and of strict Buddhists is an evidence of their belief in metempsychosis. They do not eat animal food, because, as the spirits of the departed inhabit animals, to kill these is the same sin as murder. Again, it is common for any one deeply afflicted to say, "O what a sinner I must have been in the former life," thus avoiding the odium which the idea commonly entertained, that suffering is the necessary effect of sin, would bring upon him.

Buddhism is firmly fixed in China, even though the mass of the people cannot be regarded as devout Buddhists. We have seen how this religion has stamped itself upon the natural features of the country, sitting, as it does, upon the high places, and brooding as a spirit of darkness over the land. Its impress is no less clear upon the *national* and *social* life of China.

Confucianism is indeed the state-religion of China, and the emperor must be a Confucianist; but, as we have already noticed, Buddhism came to China at the invitation of an emperor, and flourished under his patronage. Moreover, the emperor, as head of the state, is sometimes a suppliant in Buddhist temples. In times of calamity, such as the drought which frequently afflicts the northern provinces, imperial edicts are issued sending delegations to the most famous shrines. If the rain is still withheld, the emperor will try to propitiate the favour of the god by personal prostrations. Another means to the same end is an edict prohibiting the slaughter of animals for a certain number of days, thus compelling the whole population of the empire to become vegetarians. Such edicts are doubtless regarded by the literary classes merely as concessions to the common people; but they are an evidence of the power which this system exercises upon the nation at large.

Buddhism has also both proved and secured its power in China, by closely intertwining itself with the social life of the people. An image of the god in miniature generally adorns the cap of the son whose life is so precious in China; and the same is often carried about the person as a talisman. The garments of the priesthood, temporarily assumed, are regarded as a protection against impending calamity. The

services of the priests are required on many occasions in all families that can afford to pay the very moderate compensation required: even the poorest will, if possible, obtain priests to chant prayers for the dead at the funeral. In wealthy families very large sums are expended in this way. The Chinese character Fo, supposed to represent the Sanskrit Buddha, in gilt or red paper, pasted on the door at the new year, intimates that the exclusion of pale death from the homestead during the year is a favour enjoyed under the protection of Buddha Fo-yé. "Father Buddha" is a phrase very often upon the lips of the people. To burn incense is one of the duties of the pious, and the temples may be visited for this purpose at any time, and the afflicted often endeavour thus to obtain relief; but the special season of devotion is the first half of the fourth moon, when, in the north of China, and probably over the whole country, there is a general exodus from the cities to the temples far and near. The majority of these pilgrims are ladies, who simply regard this annual holiday as a pleasant escape from the dull atmosphere of their secluded homes; but there is generally an appearance of devotion, and, with many, a painful effort to attest its reality. Men will measure with their bodies the whole distance to some favourite shrine, perhaps twenty miles away; and small-footed women will travel on foot, with scarcely less toil, traversing steep ranges of hills, in order to make a prescribed round of offerings. It is, however, evident, from the demeanour of such, that there is an utter absence of all heart in this show of devotion: toil is undertaken to obtain relief from suffering; the pilgrim is sustained by the admiration of his fellow-men, and by the thought that he is accumulating merit which will be carried to his account in the next life.

Buddhism cannot be regarded, by those who know it in its effects upon its followers, as being in any way a preparation for Christianity. The Missionary is apt to regard the devotee as an earnest man, to whom the offer of a better way must needs be acceptable, but he finds himself sadly disappointed. Several years since, inside the North Gate of Shanghai, on the road by which the various Missionaries usually went to their work in the city, sat a man who, day by day for many years, had continually uttered the name of his god, numbering his utterances on the rosary in his hand. Each Missionary, on his arrival, regarded this man with compassion, and desired to teach him, but found him wrapped up in pride and self-conceit, regarding with utmost scorn any effort to induce him to part with the load of merit which he imagined he had accumulated. This is also the case with those priests who have made a vow of silence for several years, or for life. The Rev. J. Edkins, in his excellent work on "The Religious Condition of the Chinese," mentions a visit to a temple where was a priest who had vowed never to speak again. He was utterly unapproachable, merely turning his eyes for a moment on his visitor, and was regarded as superior in sanctity to all around him. The priests of Buddha are not, however, at present among the active opponents of Christianity in China. Their religion is itself an importation from India, and has not the vantage ground so often used by the indigenous Confucianism in its opposition to a creed of foreign introduction. The spirit of Buddhism is opposed to active interference with any other form of religion, and its founder expressly prohibited such interference. When travelling to fulfil the object of his mission, or when seeking rest and change in the hilly regions, the Missionary is often gladly welcomed by the occupants of the temples. The priests say that his object and theirs is the same, and that Christianity is only the western form of Buddhism. The small progress of Christian Missions has not yet disturbed the natural courtesy of the priests, nor roused them from the apathy engendered by the system they have followed; but the prosperous career which the experience of the past, as well as the promise of our

Master, leads us confidently to expect for His blessed cause, will no doubt speedily awaken the slumbering enmity of the priests of Buddha.

The complacency with which Buddhism regards the other two religions in China, reciprocating the friendliness shown towards itself, doubtless leads the mass of the people to regard what they call the intrusion of Christianity with comparative indifference, but such a feeling is not favourable to our cause. The people generally are persuaded that the *form* of religion is a matter of individual choice, and this being so, they much prefer the religion of their forefathers. The undefined nature of the Buddhist creed certainly renders its votaries indisposed to listen to the dogmas of Christianity, and the readiness with which he assimilates it to other systems makes *the strait gate and the narrow way* appear to him as ideas springing from bigotry and intolerance.

Seven thousand converts, the present result of Protestant Missions, are indeed but a small handful in the midst of 400,000,000 of Buddhists; but they are a proof that Christ's promised presence has been with the Missionary in his work. No nobler band of Christians than these converts can be found in heathen lands. Among them is a number of devoted labourers for Christ, both men and women; and in what these Christians have been able to do and to suffer for His name's sake, we have the strongest assurance that the work is of God; and while acknowledging that it is still the day of small things, and not underrating the difficulties in our way, we cannot but thank Him and take courage.

MISSIONARY EFFORTS AMONG THE MOHAMMEDANS ON THE SHORES OF THE MEDITERRANEAN.

If, in looking back to the efforts made by the Crusaders, some eight centuries ago, to wrest the Holy Land from the Mohammedans, we have to regret that the Christians of that day had not a zeal according to knowledge, we cannot repress the wish that the enthusiasm which then inspired thousands and hundreds of thousands of Christians to take part in an enterprise which they regarded as sacred might animate the Church of Christ in these days to take part in the modern crusade against Mohammedanism and heathenism. We may rightly sit in judgment upon the Crusaders, because they failed to understand that the weapons of the Christian warfare are not carnal; and because they failed to see the import of our Lord's words, when He declared, "My kingdom is not of this world;" still it must be admitted that the sacrifices they so willingly made put to shame our own lukewarmness.

With thoughts such as these we would invite the attention of our readers to the efforts that have been made in our days for the conversion of Mohammedans and others on the shores of the Mediterranean, and point out at the same time some of the special difficulties under which the work has been carried on.

The Mediterranean Mission of the Church Missionary Society was commenced at a memorable time in the history of Europe, the first Missionary receiving his parting instructions on the 24th of August, 1815, some two months after the battle of Waterloo. The Society then entered upon a memorable period of its existence, for the same year witnessed the departure of the first English clergymen sent out as Missionaries to India; and Christmas-day of the previous year (1814) was signalized by Marsden first proclaiming to the New Zealanders in the Bay of Islands the Gospel message, "Behold, I bring you good tidings of great joy." Just as Europe,

after years of strife and warfare, was entering upon a period of peace and quiet, this Society was entering upon a campaign in new and unsubdued territory, for the purpose of rescuing immortal souls from the thralldom of Satan, and bringing them into the kingdom of our Lord and Saviour Jesus Christ; and with the understanding that there should be neither peace nor armistice with the powers of darkness, but that the war should go on until the kingdoms of this world had become the kingdoms of our Lord and His Christ.

One of the English clergymen referred to above, who went to India in 1815, found his steps directed to Travancore, a native state on the western coast of Southern India; and as the work in Travancore has some features in common with the work on the shores of the Mediterranean, it may throw some light upon the latter if we recall first those common features of resemblance which led to both Missions being undertaken at the same time, and then refer to those marked differences which have so materially affected their progress and subsequent history.

Both the Missions, in Travancore and the Mediterranean, were undertaken at the instance of Dr. Claudius Buchanan. In 1805 he had visited Travancore, and the neighbouring state of Cochin. To this part of India the Roman Catholics always triumphantly refer as the field in which Xavier obtained, in 1544, his most signal success, of which the following account was given in one of his own letters:—"In this kingdom of Travancore, in which I now am, God has brought many to the faith of His Son Jesus Christ. In the space of a single month I have made more than 10,000 Christians." But long before this visit of Xavier (the recorded results of which there is too much reason to doubt) a numerous Native Christian community existed in Travancore in connexion with the ancient Syrian Church, whose spiritual head is the patriarch of Antioch. From 1544 till 1663, when the expulsion of the Portuguese from Cochin by the Dutch gave the Syrian Christians rest, they were subjected to continual persecutions by the Jesuits and other emissaries of Rome, who sought, by the terrors of the Inquisition, and by other unworthy means, to force them to acknowledge the supremacy of the Pope. Although many gave way, a considerable number remained unshaken in their allegiance to their own communion; so that, at the time of Dr. Buchanan's visit, the Roman Catholics in Travancore and Cochin were estimated at two hundred thousand. The Syrian Christians were more than half that number, and although on many points they clung with great tenacity to unscriptural superstitions, still they were happily free from some of Rome's worst errors. Under these circumstances, it was felt that if among these professing Christians the spirit of true and vital religion could be revived, their influence in evangelizing the heathen around them would naturally be much greater than would be exercised by any number of Missionaries the Church of Christ in our own land could spare for this field of labour. Following up the same train of reflection, Dr. Buchanan urged, on his return to England after visiting Travancore, that similar efforts might be made with advantage to reform and quicken all the oriental Christian Churches, and that thus, in the most effectual way, the Greek, the Armenian, the Coptic and the Abyssinian Churches might be secured as allies with the Church of Christ in our own land, for conducting a spiritual crusade against Mohammedanism and heathenism on the shores of the Mediterranean and in other parts of the world.

¶ With so much in common, the circumstances of the two Missions were, in other respects, essentially different. The revision of the charter in 1813 had thrown open the doors of India to European Missionaries, and the principles of religious toleration being thus fully recognized, the messengers of the Gospel were enabled to carry on their labours without interruption in Travancore; and although the expectations once

formed of a reform in the Syrian Church were not immediately realized, the native congregations connected with the Society in Cochin and Travancore now number more than 12,000, of whom about half have come over from the Syrian Church ; while there are indications at the present day of a strong desire for reform in the Syrian Church itself. It was very different in the fields of labour into which the Society entered in connexion with the Mediterranean Mission. They were here brought into countries where Mohammedanism was supreme, and where every attempt to establish a Protestant Mission was met, not only by the bigotry of the Mohammedans, with whom intolerance is a religious duty, but also by the determined opposition of an unenlightened hierarchy, who, while they professed to be Christians, were too often strangers to the doctrine and spirit of Christ. This was notably the case in Abyssinia, nominally a Christian country, but where the ordinary difficulties of Missionary work were greatly aggravated by the civil wars which frequently agitated one province and another. Thus it was, our readers will remember, that the Abyssinian Mission, first established by this Society in 1829, had to be abandoned in 1838, when our Missionaries were expelled the country ; and that, in spite of persevering efforts in subsequent years, made by earnest self-denying Missionaries to re-occupy the field, they were obliged to withdraw a second time from Abyssinia in 1843, since which time the direct connexion of this Society with Abyssinia has ceased ; although, indirectly, its influence was felt in the subsequent efforts made to purify the Abyssinian Church under the auspices of Samuel Gobat, the Society's Missionary to Abyssinia, and now the honoured Bishop of Jerusalem.

If we pass from Abyssinia to Syria and Smyrna, where the Christians are mostly members of the Greek Church, and where the Society established stations about the same time that Abyssinia was occupied, we shall find, that so far from the rulers of the Greek Church desiring reform, their object has been rather to stifle inquiry ; and with this view, in 1833, they denounced as uncanonical the translation of the Septuagint in modern Greek, and enjoined in public worship and in schools the use of the word of God in a dead language altogether unknown to the masses of the people. In the same spirit they obliged the Protestant Missionary at Smyrna to close some schools he had established for the scriptural instruction of children, several hundreds of whom were in attendance, and would have continued to attend, but for the influence brought to bear upon the parents by the priests of the Greek Church. In spite, however, of the opposition shown in high places, the word of God in the language of the people has been widely circulated. In Syra three schools have been maintained for forty years, in which more than 6,000 children have received scriptural instruction ; in our other Mission stations some few have been enlightened to receive in simplicity the truth as it is in Christ, unalloyed by man's devices and inventions ; and by God's blessing upon the labours of our American brethren, some 16,000 have separated from the ancient but corrupt Armenian Church, and formed themselves into Evangelical Churches. The solitary pioneer sent forth by this Society in 1815 to explore the shores of the Mediterranean, has been followed by a numerous band of devoted labourers from other Societies and from other countries ; and that so many should now be engaged in striving to win back for Christ the hallowed lands of the Bible, is in itself no unimportant result of the Society's Mediterranean Mission. Bearing in mind, moreover, how very gradually the reformation of our own churches was effected, and that it was not accomplished for nearly two centuries after *Wickliff's* testimony for the truth, we need not despair of the future reformation of the Oriental Churches, even though the labours of half a century have been followed by no very marked visible results.

In comparing these results with those attained in Travancore and other fields, it must be kept in mind that the work of the Mediterranean Mission has been mainly carried on in the Ottoman Empire, where the hostility of the Turkish Government and the fanaticism of its Mohammedan subjects have constantly imperilled the very existence of the Mission. Formerly, indeed, when, in 1752 A.D., the Moravians (ever foremost in all work for Christ) established a Mission in Egypt, in the hope of pushing on to Abyssinia, there was little security for foreigners; and from the account now before us of one of the Moravian Missionaries (who laboured at Cairo between 1770 and 1781) we find that, at that time "Europeans could hardly pass through the streets of Cairo without insults, or even blows;" and he further relates how he himself on one occasion was seized by one of the Mohammedan chiefs, then cast into a dungeon, heavily chained, and afterwards so cruelly beaten on the soles of his feet, that he was confined to his bed for about six weeks before he could walk on crutches. Again, it will be remembered how, in 1821, the Greek war of Independence excited the fanaticism of the Turks, and how, on Easter-day, the aged and venerable Gregorius (Patriarch of the Greek Church) was ignominiously hanged before the church at Constantinople, in which he had been officiating, and how his body was delivered to the Jews to be dragged through the streets. We need not refer to thousands of other victims of Turkish fanaticism who suffered about the same time, some of whom were killed, while others were sold into slavery, because this persecution resulted in some measure from the war then raging between the Turks and Greeks. But to pass on to more recent times: our readers will call to mind that in 1843 sentence of death was deliberately passed by the Turkish authorities, and carried out at Constantinople, upon a young Armenian youth of eighteen or twenty years. He had been brought up in the Christian faith, but, under fear of punishment, had declared himself a Mohammedan; then, repenting of this almost immediately, he avowed himself a Christian. On being denounced to the Turkish authorities for having apostatized from Mohammedanism, he was subjected to the most cruel punishment to compel him to abandon a second time his Christian profession, and was even paraded through the streets, with his hands tied behind his back as if for execution. The Armenian youth, however, undaunted by torture or the prospect of death, and unmoved by the execrations of the Turks, who spat upon him as he passed, proclaimed aloud his firm belief in Christianity, and sealed his confession by his death. This execution was followed, a few months afterwards, by another in the neighbourhood of Broussa, where a Greek was hanged under very similar circumstances, although in the interval an energetic protest had been made against the first execution by the Prussian, French, and British Governments. Happily for the cause of humanity and religious liberty in Turkey, Lord Stratford de Redcliffe was then our ambassador at Constantinople, and, mainly by his exertions and firmness, the Turkish authorities engaged in 1844 "to take effectual measures to prevent, henceforward, the execution and putting to death of the Christian who is an apostate." Subsequent to this, in 1856, further concessions were made in the Hutti Shareef, under which the Sultan guaranteed that none of his subjects should be hindered in the exercise of the religion he professed, or be molested in the exercise of it. Thus Turkey virtually conceded that principle of complete religious liberty for which Lord Stratford de Redcliffe had contended in his note dated January 25, 1855, in the following terms—"They (England and France) are entitled to demand, and the British Government distinctly demands, that the Mohammedan who turns Christian shall be as free from every kind of punishment on that account as the Christian who embraces the Mohammedan faith. It stands to reason in all such cases, the human conscience being left free,

the temporal arm must abstain from interfering to coerce its spiritual convictions."

We purposely recapitulate these details, although they are familiar to many of our readers, because the Turkish authorities have again and again sought to narrow these important concessions; as in 1864, when, in order to check a movement in favour of Christianity; which had manifested itself among the Mohammedans, the rooms of our Missionaries and other religious Societies were suddenly invaded by the police, without previous note or warning; and when not only the native converts present, but other persons who had merely visited these rooms, were seized, imprisoned, and threatened with deportation to distant places from their homes. We also wish to draw marked attention to these matters, because recent correspondence received from Constantinople and Persia shows, that, if not in Turkey, at any rate in Persia, renewed efforts will have to be made to relieve Mohammedan subjects of Persia who may embrace Christianity from the capital sentence to which they are subject by the laws of the Korân, and by the traditions of the Mohammedan faith, which, to the disgrace of humanity, are still enforced in Persia, as they formerly were in Turkey.

There have always been those—and their numbers are unhappily increasing in our days—who seem to think that it matters little what religion a man professes so that he be diligent to frame his life according to that religion and the light of Nature. By some of these there has been a good deal of special pleading on behalf of Mohammed and the Korân. To such we would commend an attentive perusal of the arguments advanced by the Turkish authorities when they were first urged to place in abeyance the sentence of death against proselytes to Christianity from the Mohammedan faith. On this occasion the Grand Vizier at Constantinople communicated to the British Ambassador a message, from which the following is an extract—

"The laws of the Korân compel no man to become a Mussulman; but they are inexorable both as respects a Mussulman who embraces another religion; and as respects a person not a Mussulman, who after having of his own accord publicly embraced Islamism, is convicted of having renounced that faith, no consideration can produce a commutation of the capital punishment to which the law condemns him without mercy. The only mode of escaping death is for the accused to declare that he has again become a Mussulman." Again, at a later stage of the negotiations, it was urged "that a law prescribed by God Himself was not to be set aside by any human power, and that the Sultan, in attempting it, might be exposed to a heavy, perhaps even to a dangerous, responsibility."

But the correspondence from Constantinople to which we have referred, tells us that four Mohammedans have placed themselves under a course of instruction, with the professed object of becoming Christians, and that three of these are natives of Persia. Our Missionary, Dr. Koelle, gives the following account of them—

One of them held a position under Government in Ooroomiah for fourteen years, and came here with the intention of proceeding still farther, to Paris and London, to have his doubts solved and to learn the root of Christianity. When I first saw him he appeared to be a most independent and noisy disputant; but the Lord soon threw him down by an illness, after which he visited me again, much softened, and applied for instruction in Christianity. We sow upon hope.

The two remaining Persians are natives of Ispahan. The younger of them has been for four years Catib to one of the Shah's sons; and the elder is a tradesman, who, on account of his learning, was by his countryman called Molla. The latter had frequent conversations with Christians about religion, with the intent of silencing their objections, and converting them to Mohammedanism. But instead of convincing them, he gradually became convinced himself by what they said in defence

of Christianity. He then influenced his friend and relative, the Catib, and both were introduced to a French Jesuit of Teheran, through whose mediation they were sent here, recommended to the Armeno-Catholic Patriarch, who was to have expedited them to the College of the Propaganda in Rome. But as he happened to be absent at the late Roman Council, they were to have stayed in a Jesuit convent till his return. There they became scandalized by witnessing only picture-worship, and not receiving any instruction in the truths of the Gospel. They therefore found me out, and, after some intercourse, expressed themselves convinced that the truth of Christianity is with us and not with the Papists. They sometimes said, "How is it that the Catholics, if they are also Christians, did not tell us these things?" (referring to what Christ is to us). They have now been under instruction for the greater part of the year; but I have not yet given them baptism, for which they both ask, because I am anxious first to secure some kind of protection for them against per-

secution from their Government, which still regards conversion to Christianity as a capital crime. These men have left friends in their homes, who are likewise well disposed towards Christianity, and they say that in several families of their acquaintance the Bible is being read.

Among the Persians, also, who are resident in Constantinople for the purpose of trade, we have found this year more disposition for religious inquiry than among the Turks. Several have procured the Holy Scriptures; and it is only a few days ago I heard of a party of five or six who meet in the evening to read the Bible and our controversial books. It is true they read them only to know what we Christians have to say for ourselves, or even with the intention of refuting us; but we welcome any inquiry into our holy religion, even if at first hostile, and think it preferable to the religious apathy and irreligious materialism, or proud self-sufficiency, which so extensively prevail among the Turks.

Subsequently it was suggested that these Persian inquirers who wished for baptism might become Turkish subjects, and thus exercise the religious liberty denied to them in their own country; but while negotiations to this end were in progress, the following communications were received from Dr. Koelle—

Constantinople, Jan. 5, 1871.

I hope I shall soon hear from you in reply to my proposal respecting Molla Ali. He still presses for baptism. Yesterday, on occasion of the new year, I had a prayer-meeting expressly for the Mohammedan converts, in which he was present. So was the book-binder who, two years ago, was seized by the police for coming to us, and who has ever since kept aloof, till, quite lately, he has not only re-appeared, but even applied for baptism. He has now to be watched and proved, to see whether he is in earnest.

P.S.—I have opened this letter again, which is to be posted to-morrow, to inform you that this evening Mirza A—K— came to me to say that he had been sent for by his Consul. On arriving he found Molla Ali and Mirza A— (the two other inquirers) already in the waiting-room of the Consulate, who had been brought by a cavass before him. He was invited to the Consul's room, where the Secretary, who knows him, politely asked him to sit by his side. When the Consul came in he exclaimed, "Ah, this is an old Protestant: I have been told that you have become a Protestant, and that you have also led Molla Ali to become a Protestant." The

Mirza replied, "If to become a Protestant means to be baptized, I have not become one, for I am not baptized; but I have intercourse with Protestants, inquire into their religion, and have worshipped with them. As for Molla Ali, he is a wise man, older than myself, who does not need being led by me; but it is true that we have both visited the Protestants." The Consul then rebuked him, and thought it was a shame that a man in the Mirza's position, and the member of a respectable Persian family, should inquire into Protestantism, and forbade him to have any more intercourse with us. The Mirza tried to defend himself, and said he could not see that it was a crime to have intercourse with Protestants, or to inquire into the religion of the true prophet, Jesus. But the Consul said, "If you do not give up your connexion with them I shall have to give you trouble." The Mirza thinks the Consul to be not a fanatical but a liberal man. Before leaving, the Consul also said to him, "Now I can understand why you wish to become a Turkish subject."

On asking the Mirza how he thought the incident would affect his plan of becoming a Turkish subject, he said he believed that if he had the requisite money he might induce

the Consul to do it at once, for it would have to be done without delay, before fanatical Persians here might bring a pressure upon him which he might find it difficult to resist. Under these circumstances, I thought I could not do otherwise than make myself responsible for the money, and advise him to seek to effect his Turkish naturalization without a moment's loss of time.

I intend to call on the English Ambassador

The issue proved that Dr. Koelle's anticipations were far from groundless, and ten days later (Jan. 15) he wrote again as follows—

The news I had to append to my letter at the beginning of this month, has no doubt prepared the Committee for the account of the actual outbreak of the storm, which I have now to give you. There were indeed hopeful signs of an inquiry springing up amongst the Persians in Constantinople and some parts of Persia concerning the way of salvation by Christ, to which our enemy has now given a rude shock, and time only can show how far it will be allowed to prove a real check, or how it will be overruled for the furtherance of the work.

On the 5th instant our three Persian inquirers, and another Persian who has been baptized years ago, were summoned to the Persian Legation, and peremptorily prohibited from inquiring into Christianity, or having any more intercourse with Protestants, on the threat of being seized and sent back to Persia. They were told that a (Persian) cavass would

to-morrow, to inform him of what has happened, and to see whether he cannot do something to induce the Persian Consul not to remain behind the Turks in regard to religious liberty, or to facilitate the Turkish naturalization of inquiring Persians. Wherever God begins a work, we must be prepared for the enemy's opposition. Pray that all may issue for the furtherance of the Gospel and kingdom of Christ.

be stationed near our Mission house to watch any one who might visit us again. After being thus threatened and frightened they were allowed again to depart. I at once informed the English Ambassador, begging him to protect them. His Excellency could not give me a promise, but said he would think about it.

Last Wednesday, the 11th, a messenger from Mirza A—K—, one of the three inquirers, who has not been further molested, informed me that Molla Ali and Mirza A— had just been cast into prison, and would be sent back to Persia next Monday, where, as every one knows, they could only choose between recantation or death. I therefore again called on the Ambassador to let him know what turn things had taken, and to implore his interference. His Excellency said he would not give me a promise, but I might write to him on the subject.

Dr. Koelle accordingly wrote to him, detailing the circumstances which had led to the imprisonment of these Persian inquirers, and asking him to use his influence to procure their release. Dr. Koelle also took the opportunity of drawing the attention of the English ambassador to the efforts made by his predecessors in office to secure the recognition by the Turkish Government of the principle of religious liberty, and at the same time reminded His Excellency of the important declaration made by Lord Aberdeen, in his despatch dated Foreign Office, January 16, 1844. This declaration is so important in its bearing upon this subject that it cannot be too prominently noticed. It is to the following effect—

"Her Majesty's Government feel that they have an especial right to be listened to by the Porte on a matter of this nature, for they can appeal to the justice and to the favour with which the vast body of Mohammedans subject to the British rule are treated in India. They (i. e., the Christian powers) will not endure that the Porte should insult and trample on their faith, by treating as a criminal any person who embraces it. Her Majesty's Government require the Porte to abandon, once for all, so revolting a principle."

The inalienable rights of religious freedom then demanded on behalf of Christian subjects of the Porte in Turkey, ought, Dr. Koelle argued, to be pressed upon the Persian authorities now.

"By therefore intreating your Excellency to induce the Persian Legation of Constantinople

to desist from acting upon what has been justly called 'so revolting a principle,' I feel that

I am invoking your Excellency's help in behalf of a cause which has been already officially recognized as deserving the highest interest; and that I am soliciting efforts, the success of

which, as regards Turkey, has already brought honour on all concerned. Praying that your Excellency may favourably receive this application, I have the honour to remain, &c."

After despatching this letter, Dr. Koelle received information which rendered further action necessary, as explained by himself in the following account—

On Friday, the 13th, I was told in our Mission house by some one who has connexion with the Persian Legation, that an old Persian, with his son, who had only once come to our service, and visited us once or twice, had likewise been seized and imprisoned, and that it had been decided to send them all off the very next day by a Russian steamer. The first part of this information was not quite correct, as I learnt to-day: the old man and his son were not actually imprisoned, but only

seized, and, on denying any connexion with us, set at liberty again. But the plan of sending them off on Saturday instead of after Sunday was startling, and I felt the importance of preventing it by any means in my power; for its frustration would not only give more time to the English Ambassador for interference, but, should his efforts prove abortive, it would also enable us to make an attempt at obtaining a joint step on the part of all the Christian embassies together.

Dr. Koelle accordingly lost no time in writing again to the English Ambassador, and also put himself in communication with the Russian Ambassador, soliciting him to use his influence so far as to prevent a Russian vessel being used in carrying out the intolerant and unjustifiable policy of the Persian authorities. The sequel may be described in Dr. Koelle's own words—

I may mention, as a rather interesting circumstance, that when I came to our Mission room on that same Friday there was waiting for me an Indian prince, of the family of the late King of Delhi, who was only about fifteen years old at the time of the Indian mutiny, in consequence of which he fled the country, and is now a prisoner of the Porte. Molla Ali had frequently visited him and conversed with him on the subject of religion, wherefore his imprisonment so roused the Prince that he came to offer to do any thing to obtain his liberation. He was ready to call on the English or the German Ambassador, or on Ali Pasha. He remained for more than an hour, and I thanked him most cordially for the kind interest he showed.

This morning, before divine service, Molla Ali unexpectedly came to my house and told me the following about their release. Yesterday morning one of his Persian friends came to him in the prison and said, "We have been for you at the Legation, and ascertained that by paying 18*l.* we can get you delivered. I have meanwhile furnished the money (the Mohammedan friend said), but was told that, if it becomes known that the money has been received, we shall be killed." After a while another aged Persian came to the two prisoners and said, "I am your friend, and I promise to deliver you; but when you are brought up to the Legation, where I shall be present, you must assent to all I say about you." Soon

after, on their being summoned before the minister (or rather his *locum tenens*, the minister himself being just then in Persia), one from amongst the assembly, the above-named old man, rose and said something to this effect—"It is really too bad how we are treated by our authorities: none of us will henceforth be secure from being imprisoned and sent back to Persia. Here are these men, whom I have long known as true Mussulmans, and yet they are accused of having become Protestants, whilst I know that they believe in the Prophet, and have never had any connexion with Christians: is it not so my friends?" Mirza A— was taken in the trap by affirming all that was put into his mouth. But Molla Ali replied, "Have I not often openly confessed that I read the Gospel and converse with Christians about their religion? why should I now say the contrary?" The Minister then addressed the old man, saying, "Do you hear now, from his own mouth, that my charge against him is well founded? I myself hitherto doubted whether he could be guilty of so wicked a thing; but now I can no longer doubt: we have all heard it from his own mouth." He then scolded Molla Ali for wishing to become a Turkish subject, adding, "If you do the Persians will kill you, and I shall not interfere." After a while he brought some paper, and said to the two prisoners, "Here, you write down that you believe in the Pro-

phet, and are true Mussulmans, who have nothing to do with the Christians or the Gospel." Mirza A— signed; but Molla Ali, addressing the Minister, said, "What do you wish me to sign, the truth or a lie?" The Minister answered, "The truth." "Then I cannot write what you wish. Is it a crime to seek after truth, and examine the religion of Jesus?" Some of those present said, "A man who speaks thus is a believer and not a criminal." After some more abuse, the Minister told him to be off, and to take care to have nothing more to do with the Protestants, else he would again be seized and severely punished. Molla Ali then said to the Minister, "Here is something at which I wonder: you said, hitherto you were in doubt whether I really went to the Christians or not, but that now you were sure of it; and yet whilst you were doubtful you cast me into prison; and now, since you are sure, you send me away."

Jan. 16.

In going to town this afternoon I inquired at the Lodge of the English Embassy whether there was a letter for me, when I found Sir Henry Elliot's kind reply to the following effect, dated Jan. 14th—

"I have much pleasure in informing you that I have procured the release of the two Persians, Molla Ali and Mirza A—, and that I am assured that no further proceedings will be taken against them. I should be glad to be furnished with the names of the father and son mentioned in your yesterday's letter, in order to secure their liberation also.

So long as I had nothing from the Ambassador except his assurance, "I will think about

it; I cannot promise you any thing," I thought it right to advise Molla Ali after his liberation to remain in the house of our first catechist, a Russian subject, and to keep away from our Mission room; but now, after the manifestation of his Excellency's interest, and on the strength of the promise given him that "no farther proceedings will be taken against them," I encourage them again to visit us in our Mission rooms, and to attend our service as openly as before. I also feel inclined, after this promise (though it is nothing but a real form), no longer to refuse to Molla Ali the baptism for which he asks.

What the Ambassador has now gained for us is something for which we must be thankful. Yet I feel that our position with regard to work among the Persians is not yet satisfactory, and that it is desirable the friends of the Society should seek to move the Home Government, as soon as they find a moment sufficiently favourable, to take their stand on the Earl of Aberdeen's letter, from which I have already quoted, and to say to the Government of Teheran something to this effect—"We will not endure that you should insult and trample under foot our faith by treating as a criminal whoever embraces it: we demand you to give up, once for all, so revolting a principle. If you refuse our demand, we will not therefore go to war with you, but we shall ourselves protect, wherever we can, all those Persians who (through the instrumentality of any British Missionary Society) embrace our faith." Such a declaration, especially with the bracketed restriction, would not lay a greater onus on the English Government than they could easily bear.

By a more recent letter from Dr. Koelle we learn that Molla Ali has been baptized, and that he is now employed as an evangelist among his own countrymen. He is the second Persian whom Dr. Koelle has baptized within the last two years, while at the same time there are Persian inquirers at other places. From these few isolated cases it would be premature to infer that the time has come for a Mission in Persia; at the same time we shall do well to watch prayerfully all providential indications, calling upon the Church of Christ to take up again the work commenced in faith by Henry Martyn more than half-a-century ago.

For obvious reasons we cannot at present refer, except in general terms, to the openings for work among the Mohammedans in Persia itself, of which we receive encouraging reports from the Rev. Robert Bruce, who is labouring there; and although we rejoice to hear that men are found willing to embrace Christianity at the risk of death itself, still, in justice to them, in compassion to others who may not have the same fortitude, and on the score of humanity, Christian England should demand that, as in Turkey so in Persia, the barbarous law should be for ever in abeyance under which a man abjuring Mohammedanism forfeits his life.

THE SEVENTY-SECOND ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THROUGH the blessing of God, in answer to many prayers offered during the financial year which has just closed, the clouds which, at its commencement, seemed to hang over the affairs of the Society have passed away, and given place to encouragement and hope. The Anniversary Proceedings held last month were in every respect of the most cheering character, and if not marked as in some previous years by any features of commanding interest, they were nevertheless such as to call forth feelings of devout gratitude in every heart which loves and values the cause and work of the Church Missionary Society. It was remarked to us by not a few of those who, for many years past have taken part in these annual gatherings, that they could scarcely remember any previous Anniversary of which the prevailing tone had been more thoroughly satisfactory, or the interest better sustained throughout.

The Anniversary Sermon, by the Rev. Canon Hoare of Tunbridge Wells, and the Address at the breakfast by the Rev. J. W. Reeve, Minister of Portman Chapel, two of the Society's oldest and heartiest friends, formed a fitting introduction to the rest of the proceedings. The former took for his text Matt. xxiv. 14—the preaching of the Gospel for a witness to all nations; and his sermon went to show that the second coming of the Lord, that “blessed hope” of the believer, must be preceded and heralded by a faithful discharge on the part of His Church of His last command to make known His Gospel to all nations, despite the active opposition of the world, the seductive influences of false teachers, and the lukewarmness and indifference of professed disciples, all of which our Lord warns us will mark the delivery of the testimony in the latter days. The main purport of Mr. Reeve's valuable and heart-stirring address was to point out how the true secret of all ministerial usefulness and Missionary success lies in our identification with Christ, with His purpose, with His mind, and with His work; and he concluded by urging on his younger brethren in the ministry the duty of identifying themselves more heartily and practically with the Society's work, by personally advocating its claims, and especially by *preaching their own Missionary Sermons*. In this way, as well as by securing pulpits in their immediate neighbourhoods, the funds of the Society would, as he truly said, be very materially increased, while the working expenses would be proportionately diminished. No one is better able than Mr. Reeve to bear testimony on such a subject, inasmuch as it has been his practice for nearly thirty years past to hold quarterly Missionary Meetings for the members of his congregation, conducted almost entirely by himself. His plan at these meetings has been to go regularly through all the different Missions, tracing the history of each from its first commencement, by the aid of the Annual Reports and the Society's monthly publications. So far from finding it difficult to keep up an interest in such meetings, or thinking, as some do, that it is almost useless to hold a meeting unless some attraction be held out in the shape of a “live Missionary” or well-known speaker, Mr. Reeve said he had never found the least difficulty in securing a numerous and attentive audience, either in London or in Ipswich, where his ministry first commenced. We have little doubt that the same plan would prove equally successful if tried elsewhere, the chief requisite for an interesting meeting being that a speaker should have some definite information to impart, and have thoroughly mastered his subject.

The meeting which followed was pervaded by the same earnest and practical tone which characterized both the Sermon and the Address. Three of the speakers came

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from the Mission field itself—the Bishops of Madras and Colombo, and the Rev. Charles E. Storrs from the Punjab; while the home friends of the Society were ably represented by the Rev. C. Marson, formerly Metropolitan Secretary, and P. F. O'Malley, Esq., Q.C.; and the colonies by the Bishop of Sydney.

Not a few there were who awaited the announcement of the Balance-Sheet with some anxiety, for though a vigorous attempt had been made in the earlier part of the year to wipe out last year's deficit (12,116*l.* 13*s.* 11*d.*) by a special fund, the year had been in every respect so exceptional, and the demands made by the Franco-Prussian war on the benevolence of the English public had been so largely responded to, that grave fears were naturally entertained as to the effect which these war funds would have on the contributions raised for the Society.

These fears were still further increased, when it was found in December last that more than 100,000*l.* had still to be made up, in order that existing liabilities might be fully met. It was, therefore, with feelings of deep thankfulness that the friends of the Society heard the cheering announcement, not only that the deficit of last year had been made up, but that the ordinary income from the Associations was considerably higher than it had ever been before.

While, however, gratefully acknowledging the help so graciously vouchsafed in answer to prayer, the Report contained a gentle reminder to the Society's friends and supporters throughout the country, to whose generous exertions the happy result was so largely due, entreating them not to relax their efforts, but rather, if possible, to make a further step in advance, so as to guard against similar embarrassment for the future;* and stating, also, that the present satisfactory condition of the Balance-Sheet has only been obtained by a considerable reduction of expenditure on the Mission-field itself, involving, in too many instances, the dismissal of native preachers and teachers, or the closing of some open door.

* Since the above was put into type, the following well-timed note of warning has appeared in the "Record," newspaper from the pen of one of the Society's oldest friends, the Rev. G. T. Fox, of Durham. If only our friends will but remember his caution and follow his advice, we need have no fears for the future.

"To the Editor of the Record."

"Sir,—The Report just laid before the friends of the Church Missionary Society cannot be otherwise than highly gratifying, and is cause for much thankfulness to our heavenly Father.

"Notwithstanding, I feel rather jealous lest it should mislead and cause a reaction by inducing the friends of the Society to fancy that because we are out of debt therefore we are out of danger.

"I would remind them, therefore, that the present satisfactory condition of our funds is owing to a spasmodic effort, and cannot be relied on for the coming year. Special appeals are only justified by special emergencies; if repeated too frequently they lose their force, and become a source of weakness instead of strength. Now, satisfactory as it may be to have paid off the debt in which the Society was involved last year, and the more so since many kindred Societies have greatly suffered owing to the inconsiderate transfer of customary contributions to France, yet I would venture to call the attention of friends of our Society to the fact, that, deducting 14,500*l.* from last year's income, as derived from special contributions, the expenditure was some 2,800*l.* more than the income. Unless, therefore, the ordinary income exceeds that of the year just closed, we shall find ourselves in debt again next May; and this whilst keeping the expenditure down to the lowest mark. Whereas, the fundamental principle, the vital breath of Missionary enterprise, is expansion. How this is to be accomplished, how new fields are to be entered upon, and Mission stations already occupied are to be strengthened, as they ought to be, as the work increases, and the ingathering of converts makes it a necessity, it is hard to say, so long as the funds do not steadily increase year by year, as our population and wealth at home are increasing.

It is manifest, therefore, that so far from settling on our lees, so far from pluming ourselves on the great success of last year, so far from resting on our oars after the spasmodic effort which we have recently made, if we would preserve the Society from getting into debt again, and, still more, if we would keep pace with the progress of the work abroad, we must relax no effort, but rather throw fresh energy into the work.

The great question now to be solved is, how to raise the Society's ordinary income to a higher standard, so as always to be somewhat in advance of its expenditure, and thus enable the Committee to avail itself of fresh openings as they occur. I shall not discuss so large a question in your crowded columns at this time, and shall content myself with expressing my conviction, that many of the friends of the Society must abandon that hereditary superstition, the stereotyped one guinea annual subscription, and change it into two, five, or ten, &c., according to the length of their purse-strings.

I remain, your obedient servant,

Durham, May 4, 1871.

G. T. Fox.

Two suggestions were added, by which the funds might be still further increased; first, by the occupation of new parishes; and secondly, by the more systematic canvassing of all classes of the population in those parishes where Associations already exist.

It appears that at present, out of 12,502 separate congregations in England and Wales, the number reached by the Society is only 4,502, and in by far the larger number of these the entire amount of the annual contributions is represented by the proceeds of a single sermon or collection.

As an illustration of what may be done by a single parish, when energetically worked and canvassed with the Incumbent at the head, the Report referred in terms of well-deserved commendation to the case of St. Thomas', York, which, though containing a population of only 3,700, and very few of these above the position of the lower-middle class, contributed no less than 206*l.* last year to the funds of the Society, the greater part of which was obtained by house-to-house collections and Missionary Boxes. If only other friends throughout the country would adopt a similar course, the additional twenty per cent. needed to place the Society on a sound financial footing would soon be forthcoming.

Another fact mentioned in the Report as a subject for special thankfulness, was the recent offer of five members of the University of Cambridge for Missionary work.

In reference both to this and the encouraging state of the Society's funds, we quote the concluding words of the Report—

At the commencement of the year just concluded, there were two points on which the Committee and the members of the Society generally had to humble themselves before God, and to offer an affectionate and earnest appeal to that portion of the Christian Church from which they had a right to expect support and co-operation. They had to deplore a deficiency in funds and a deficiency in candidates. They had to speak of fields ready for the sower if not for the reaper; of heathens in almost every part of the world, scarcely indeed thirsting for the Gospel, yet willing to hear it, and giving a friendly welcome to the Christian preacher; and they had at the same time to lament crippled resources, native evangelists kept back from the work because the means were not at hand for sending them forth, and a scanty supply of fresh recruits, whether to occupy the enlarging fields, or to take the place of those veteran labourers whom God was removing from the work. In reference to both these difficulties the Committee can now call upon the members of the Society to thank God for His gracious interposition and succour.

In all humility, the Committee cannot but connect this result with the history of the past year, and with the Society's continued adherence to the principles on which it was founded. The Committee have stood firm to the principle of selecting for the Mission field, so far as human judgment enables them, none

of whose Missionary spirit they do not feel fully assured, none whom they do not believe to have personally experienced that salvation which they are to make known to others, none that have not clear and decided views of the Divine authority of Holy Scripture, of propitiation through faith in Christ's blood, and of the new birth and the new life as formed and maintained by the power of the Holy Ghost using the Word as His instrument. Not for a moment would they claim absolute freedom from error in selection; but if error must be made, they would rather occasionally lose the services of an efficient workman, than send forth an agent of whose spiritual qualifications they feel a doubt. The recent offers of five Cambridge men, made independently one of another, seem to show that the Society's conduct in this respect commends itself to the judgment of friends at that University, and afford encouragement to continue in the same course.

Another great principle to which the Committee would refer is that of friendly co-operation with other Protestant Societies, and of non-intrusion into fields which such bodies have pre-occupied. It is the desire of the Church Missionary Society that its own feeble and unworthy efforts may be graciously used as instruments whereby the Redeemer may "*see of the travail of His soul and be satisfied.*" The Society's great and primary and ultimate object is therefore not the extension of any

particular Church, however desirable that may be, but the glory of God in the propagation of the Gospel and the salvation of souls. To this principle, interpreted indeed by their own fallible judgment, but with earnest prayer for Divine guidance, the Committee have steadfastly adhered, notwithstanding strong opposition and pressure. And when at this juncture He whose are the silver and

the gold, and who has all hearts at His disposal, has poured out on His people the spirit of liberality, and has, in His loving goodness, raised the Society's funds to a height never before attained, the Committee would humbly trust they may regard this as betokening His gracious approval of the principles on which the Society has always acted.

We would not indeed go so far as to look upon the outward prosperity of the Society as a necessary and invariable token of the Divine approval: we cannot forget that the winter frosts no less than the spring showers and summer suns are needed to bring the plant to its full maturity; and God's work may be as truly, and even more surely, progressing in times of apparent adversity as in the brightest sunshine of prosperity: yet remembering who has said, "Them that honour me I will honour," we cannot err in regarding the acceptance which He has given the Society in the eyes of Christians at home as a gracious token of His favour and blessing.

It is not the first time in the history of the Society that great and important principles have been at stake, and, much as its responsible advisers and directors may deplore to adopt a course of action at variance with the views of some with whom they would desire to see eye to eye, they cannot hesitate to go straight forward in what appears to them to be the clear path of duty, be the risks what they may. Some remarks fell from Mr. O'Malley on this subject, which we gladly reproduce here, enunciating as they do so clearly and forcibly the great principles on which the Committee has always sought to act.

Long as this Society has been before the public, and often as its principles have been discussed, it seems to me that there are occasions when it is very right to look attentively at what those principles are, and to give some exposition of them. I rejoice, therefore, that in the eloquent conclusion to the Report which you have heard read to-day, the principles of this Society have been so well expressed and so strongly enforced. It is well to bestow a few minutes' time upon this point, and as I feel that every thing which can be said upon the subject of Missionary work abroad—every thing, I mean, which can be said in the way of information with respect to the fruits of Missionary work and the mode of operation pursued in it—has been already said, I propose, in the time allotted to me, just to speak a few words on points which seem to me, and to those who are connected with me in this work, to be very important in reference to the principles on which we are acting. We are to bear in mind that this is a day in which very peculiar difficulties beset the Church at home and abroad. We see on one side a body of men laying claim to a higher intelligence who are rising in rebellion against their Maker, and, though incapable of solving the problem of their own existence, are yet arraigning the

Omnipotent at the bar of human reason, and determining what is or is not truth according to their own blind views of what God ought or ought not to do. We see on the other side a growing tendency to rear again the fabric of ecclesiastical religion which was broken down at the Reformation, and to bury God's truth beneath that load of superstition, ritual, and ceremonial, under which it lay oppressed and almost stifled for a thousand years. . . . We who believe that the Bible is the inspired word of God are assured, whatever new notions may be abroad on the subject, that the wrath of God is denounced against all ungodliness, and that the power of language is exhausted to bring home to the heart and conscience some conception of the tremendous nature and consequences of that wrath. We are assured that in God's inscrutable justice all the world is brought in guilty before Him, and that there is but one way of escape through belief in the Lord Jesus, and acceptance of the salvation which He has provided. Upon every individual amongst us rests the responsibility of doing what he can to rescue perishing souls from impending ruin, and lead them to the way of escape laid open for them. That is the ground on which the Church Missionary Society has

been established. It is for the purpose of fulfilling this paramount duty, which is incumbent upon all, and giving to every individual in the Church an opportunity of co-operating according to his means in the furtherance of this great work. Let it, then, be borne in mind by every supporter of this Society that our primary object is, not to extend the limits of a nominal or external Church, but really and truly to bring souls to Christ. We had rather bring one soul to the faith of the cross, and save one sinner, than win the nominal adhesion of a thousand members to any external Church in the world; and therefore, though we give all honour to the Church, the dear old Church of the Reformation, which has stood in the forefront of Protestantism for three hundred years; though we believe it to be the best calculated to preserve the truth and to gather together, edify and protect those who have embraced it, we dare not present that Church to the poor ignorant heathen as the goal to which we would lead them, and we do not act on the assumption that an ecclesiastical establishment is an essential element in the outset of Missionary enterprise. There are two principles of action, though both have been occasionally cavilled at by timid friends, fearful lest we should be opposing too steadfast a face to the growing spirit of the age. The one is that which we have already heard strongly and beautifully impressed upon us, that we send forth no men as Missionaries whom we do not believe to have been ordained by the Spirit of God for that especial work. We despise not in any respect, as every one knows who knows the history of this Society, the ordinances of the Church, but we know that these ordinances have sent thousands and thousands of men into her pulpits at home who have never had even a distant view of the truth as it is in Jesus. We will not trust those ordinances alone for the qualifications of Missionaries, but we require that they shall give all the evidence that any man can give to his brother that they have been really filled by the Spirit of God, that they have been prompted by the Spirit of Truth, and that when they go forth as Missionaries they go forth to teach,

not what they have thought or read themselves, but what they have been taught by the teaching of the Holy Ghost. Another principle is, that whilst we believe the doctrines and accept the ministrations of our own Church, we do not feel called upon to believe or say that she is faultless. We do not refuse to recognise, in the history of other Churches, their right to claim the fulfilment of God's promises to those who go forth to carry the message of salvation to others. In the history of their Missions we read the evidence that God's blessing is upon their work. When we look, for instance, at Southern Africa, we do not close our eyes to the great work of the London Missionary Society there; we do not refuse to acknowledge God's blessing on the great warfare from which the veteran Moffat has returned after years of labour. We acknowledge the work of the Wesleyans in the Southern Pacific Islands, and there is scarcely a Missionary whose correspondence comes to us from abroad who does not recognise with gratitude and praise the brotherly assistance of the American Missionaries associated with them. Upon this ground we have ever refused, and shall refuse, to interfere with the work of another Protestant Church which is carrying on Missionary enterprise. We will not seek to vex young converts with questions of mere ecclesiastical curiosity; we will not present Christianity to them in its divisions, its perplexities and factions; but we will endeavour to present it to them in its unity and brotherly love. And, therefore, highly as we value our Episcopal Church, much as we may desire that that Church should prevail throughout the world, we shall never thrust it in between the efforts of humble, hard-working Missionaries abroad, and the feeble converts whom they are desiring to build up in the faith. These are the principles we have acted upon, which we desire always to act upon, and upon which we believe God will bestow his blessing. For it would be ungrateful in any one connected with this Society to stand before this meeting to-day and not acknowledge the blessings which God has bestowed upon us.

Passing to the field abroad, there was one feature of the Report which was very noticeable—the spirit of inquiry manifest in all parts of the heathen world on the subject of Christianity, and the marked unloosening of old national ties and customs. The speech of the Bishop of Colombo contained some important testimony in reference to this subject. He said—

There are many satisfactory indications of the gradual spread of Christianity in Ceylon.

When I first went there, if I was going to preach in any of the churches of the large city

of Colombo on Sunday, I could not go through the more crowded streets, but was obliged to avoid them because of the great amount of heathen traffic carried on there; but now I can take the most direct route, because, although that traffic has not altogether disappeared, it has been manifestly lessened. I cannot say that the heathen who lived there have become Christians, for their great idol temples are still standing there; but such is the feeling that has been aroused among them that the heathen find it does not pay to keep up the whole of their traffic on Sunday. I cannot detain you much longer; but before sitting down I must give you what, according to my judgment, is the real encouragement you may derive, not only from what you have heard in the Report, but from what is of necessity very imperfectly shown in the Report. It forms, indeed, the second part of the Resolution before the Meeting, namely, that much of the great work of good now going on is work of which you see very little indeed, and which forms but a very small part of what the Society can do.* Even the operations of this great Society, with its encouraging liberality, form but a very small part of the great work that is going on in India—a work, not of man, but, as we hope and believe, of God Himself. Let us suppose for a moment that the results were very small, and we were to say, “It is hopeless and useless to go on with the work; these very small results are not worthy of a great amount of labour and expenditure; we will withdraw

from these places, and leave it to God to bring about His will in His own way.” This would be a most faithless exposition of God’s word, and a grave departure from His command, “Go ye into all the world, and preach the Gospel to every creature.” But supposing we had withdrawn, there is a manifest feeling growing up among the great mass of the people out there against heathenism, and the great idol temples are beginning to totter to their foundations, and all the men of intellect and mark are beginning to express their dissatisfaction with the old religions. And what are these old religions? They are not mere superstitions, although there are gross superstitions engrafted on them, but old philosophies as deep as any with which we have to deal here in Europe—philosophies that have taken the place of religion, rather than that the people have no religion at all. The work of moving that once inert mass is beginning; the surface is beginning to upheave with the life and leaven underneath; and if, as yet, there is no Christianity among the bulk of them—still if there are not a few Christian Bibles among them, and Christian men who have been turned from heathenism—why should we withdraw? I think you will say that God is with you, and that you will feel encouraged by what has been done; but even if I am mistaken, and am too sanguine, depend upon it the time will come when we shall realize the result for which we are labouring; the harvest will be reaped; God will carry out His own work.

No one indeed, who looks below the surface of things, or takes a large and comprehensive view of the results of Missionary labours in such strongholds of heathen idolatry as India and China, can hesitate in adopting the sentiments expressed by Bishop Claughton. It is not, as he truly said, by merely numerical statistics that the progress of Christ’s kingdom is to be measured, and the friends and advocates of Missionary effort act wisely when they ground their appeals for increased support, not merely on individual cases of success, however encouraging these may be, but on the manifest tokens of progress seen “in the deep radical change of views and life which is slowly but steadily coming over all classes of native society, in relation both to the old religions they profess, and the new religion they are invited to receive.” So wrote Dr. Mullens ten years ago, in his last decennial review of the results of Missionary labour in India, and the years which have followed have only tended to confirm the views then so clearly and ably expressed. We will quote another sentence, as it bears so immediately on the subject before us.

“This change,” he goes on to say, “is of such vital importance; it has so close yet so powerful a bearing upon the immediate future, still more on the future yet distant,

* The Resolution which the Bishop moved was as follows—“That this Meeting thankfully acknowledges the increase of native converts in the Society’s various Missions, and the progress which has been made in the organisation of Native Churches; but they rest their chief hope of final success upon the sure promises of God, and upon the evident tokens that He is awakening a new spirit of inquiry after the truth in men of leading mind among Pagans and Mohammedans in the different Protestant Missions throughout the world.”

that if we had had no direct success, had founded no Churches, and won no converts hitherto, this change by itself would be sufficient to redeem Missionary labours in India from all reproach of failure. The words of Christ to His Apostles may well cheer the heart of every Indian Missionary, who, in the influence he is exercising on his own portion of the field, can appreciate their hidden depths of meaning: '*Other men laboured, and ye have entered into their labours. Herein is that saying true, One soweth and another reapeth.*' The successes of the Apostolic age sprang from the special outpouring of the Spirit on fields that had been prepared by centuries of culture on the part of men, prophets, and teachers, and holy men, whose names are almost unknown. So will it probably be in India."

Similar testimony to this gradual process of disintegration which is going on in India was borne by the Rev. C. E. Storrs, who was for some three years Principal of the Society's Collegiate School at Umritsur. His remarks have an especial value, as showing the influence exerted on the more influential and educated classes by our Missionary schools and colleges, not merely in breaking down caste prejudices, and disarming opposition, which is also done to some extent by the Government schools, but also as directly evangelistic agencies.

Mission work has been compared, and not inaptly, to a great strategical operation—the invasion of an enemy's country with forces in every respect disproportionate to the stupendous undertaking. Now you know that in any arduous or extensive campaign it is necessary that the several army-corps should be provided, not only with the regular line of infantry, with cavalry, and with batteries of artillery, but also they need well-trained engineers, sappers and miners, who will go before the advancing army, will undermine the enemy's fortifications, cut away the forests and jungle, and make level the roads, in order that the advancing host may more easily penetrate into the heart of the enemy's country. Now educational work in connexion with Missions holds, I think, a position somewhat analogous to this; for to those engaged in such work is entrusted the arduous, and, perhaps, to the minds of some, it may seem the less honourable work of undermining and breaking down the strongholds of idolatry and superstition, preparing the minds of a people long steeped in ignorance and degra-

dation, and rolling away the stone, as it were, from the sepulchre of those "dead in trespasses and sins;" so that when the voice of the preacher proclaims "Come forth!" that voice may the sooner penetrate the dark recesses of the tomb of those spiritually dead, and that they may more readily and completely come forth from the horrible charnel-house of corruption and idolatry.

I need not tell such an audience as this that the preaching of the Lord Jesus Christ is *not the chief, but the only work* of the Missionary. All other, if it fails in this, and does not further the uplifting of the cross, is labour in vain, and not worthy of the grand Missionary enterprise. But I do maintain that educational work, *properly* conducted—that is, prayerfully, zealously, and in a Missionary spirit—may be, nay is, the preaching of the Gospel; for the Christian teacher has not only the opportunity of dealing with young people at the most susceptible and impressible age, but he has before him a congregation to to whom he can daily make known the great message of reconciliation with God.

That such was the case at Umritsur appears from the very interesting account which follows of Mr. Storrs' work and labours there.

In Umritsur I and my Christian teachers were brought in constant contact with from 1,000 to 1,200 young men and boys, some of them the sons of influential merchants and well-to-do shopkeepers in the city and neighbourhood; and what was imparted to them in the schools was carried almost daily to a thousand homes; so that our Mission school

was the means, under God, of making known Christ among the heathen of that city.

But I should like to bring before you some of the *direct results* of our efforts in this educational work in connexion with the Umritsur Mission. First, *a spirit of inquiry and interest* has, I am sure, been aroused by means of our educational work in that part of the Punjab. In

the first two or three classes of our school, consisting of upwards of thirty boys, there were not more than four or five youths who were not more or less interested in the subject of religion, and more than willing to be instructed in the truths of Christianity; and there were many who seemed, so far as human judgment could pronounce, to be sincerely anxious to see their way to come forward and embrace Christianity and make a manly confession of Christ. Those who knew Umritsur and the Punjab ten years ago (and I believe there are many such present here this morning), if they should now revisit that part of India, could not help being sensible of a very great change, a most decided progress, which change and progress are to be mainly ascribed to the influence of the Mission schools, and of the *native Christian agents* engaged in them.

To show you what advance has been made, when I left India there were in the main school at Umritsur a number of teachers and scholars who used to meet together regularly for the reading of God's holy word, and for the purpose of uniting in prayer to Almighty God: they even went so far as to approach the unseen and unknown God through the name of Christ; they went still further, for many of them have broken off their corrupt habits, and very few have any respect for their old heathen customs; moreover, they even formed a sort of debating club, meeting publicly in one of the class-rooms of the school, for mutual edification, and to answer objections against Christianity. They seemed to be standing, as it were, at the door of the kingdom of heaven,—standing at the very threshold, not daring to go away, and not quite willing to enter. To those who knew the Punjab ten years ago it would seem a very strange thing for twenty young men—high-caste Hindus, Mohammedans, and Sikhs,—uniting together to invite myself and my Native Christian helpers to join them in a pic-nic; and I need not say we heartily accepted their invitation. Having repaired together to a garden a little way from the city, we were most sumptuously entertained there; and, all reclining on the same carpet, we ate food together from the same dishes,—food which had been prepared by both Mohammedans and Hindus; and when the repast was concluded we all joined together in friendly and pleasant intercourse, quite regardless of the differences of caste and creed. And when the civilities were returned by the Missionary (as they were a few months back by my

brother), what a marvellous sight it would have appeared to those acquainted with the power of caste, to see twenty or thirty young men sitting in the European Missionary's house, eating food prepared by his servants, and joining in the reading of God's holy word, and in prayer to Him through Jesus Christ. But if we have *only* broken down the prejudices of these young people, if we have only attached them to our persons, and made them entertain some sincere regard or respect towards ourselves, surely *very little indeed is accomplished*. But *more than this has been done*, through the instrumentality of our Mission schools; for since I left Umritsur four young men have had courage to be baptized and to take upon themselves the reproach of Christ. This may appear to be but small results in a year, but nowhere in the whole of the Mission field do we see large numbers coming forward to enlist under the banner of the Cross, except in Tinnevely, in South India, where such extraordinary success has been vouchsafed to our Missionaries; or among the Santhals in North India, where a glorious work, has been accomplished through the power of God's grace; so that, after the labour of a few short years, the converts there may now be counted, not by tens, but by hundreds, and these converts are, with very few exceptions, living as consistent followers of Christ.

But let me relate to you one instance which lately occurred in Umritsur, proving that souls are brought to God by means of our educational work. One young man in whom my fellow-Missionaries and I had been much interested, after studying the subject of Christianity for some years, appeared to be on the verge of becoming a Christian, but remained in this half-way, hesitating state for a long time, at one time seeming as if he would perhaps take refuge from Christianity in the Brahmo Somaj; at another time trying to salve his conscience by holding and arguing baptism to be an unnecessary ceremony, and that he could be a good Christian in God's sight without making any public profession; and at another time he would endeavour to fortify his mind against the Christian religion by reading infidel writings, and all the books of a doubtful and sceptical tendency that he could lay hands upon. This young man, I recently heard, has had at last courage to confess Christ, has been publicly baptized by my brother, and is exercising a good influence, both in the school and in the city of Umritsur. I might tell you of other instances, for there

have been four such cases in the last few months.

Now you may naturally ask, If there is such a spirit of earnest inquiry among the youths of Umritsur—if things seem to be in such a transition state—how is it that many more do not come forward and enlist under the banner of the cross? Partly, no doubt, it is owing to the natural timidity of the native character; partly, too, on account of the shallowness of their religious convictions and impressions, but chiefly is it to be accounted for by the terrible obstacles which lie in their way when they desire to become Christians. It is not only the entreaties and opposition of friends and relatives—not only that they have to break through the mighty and mysterious power of caste—not only must they often lose money, friends, rank, home, every thing, and even incur sometimes danger to life itself; but also there are many other difficulties which we, with our English notions and feelings, cannot appreciate, and can scarcely understand.

Let me give you just one example. A youth in my school, about seventeen or eighteen years of age, came for some time to my house to receive instruction in the Christian religion. He came to me in the evening, and we read God's word together with prayer. But when the object of his visits was found out he was strictly forbidden ever to put foot in my house again. After a while he found his way to the house of my head master, who also gave him regular Christian instruction; but as soon as this was discovered, forcible means were used to prevent his becoming a Christian. He was hurried off to some out-of-the-way village, one hundred miles from Umritsur, allured into all kinds of excess and dissipation, and every means was used to eradicate the mischief which it was supposed by his friends we had done to him. After nearly a year he returned to Umritsur, and it was easy to see that he was still under pressure from his friends. I have lately heard that this young man is now his own master again, has put himself under instruction, and that hopes are entertained that he may shortly be baptized.

But there are other results of our educational work which I should like to have brought to your notice, if time had allowed me. I should like, for instance, to tell of the attachment and confidence the heathen show to us. We had a remarkable example of it in Umritsur the year before last. It was then my privilege to be present at the Mission educational durbar, in honour of the Bishop

of Calcutta's visit to the Punjab. I invited all the European residents, both military and civil, to honour us with their presence, and all the native chiefs and gentry came in their splendid costumes, and took their seats according to their rank on the right hand of the Bishop. It was quite a gala day in Umritsur, for all the people turned out to watch the grand procession formed by our various schools, marching through the streets of the city with flags flying, and accompanied by bands of native music. When this long procession of nearly 1,200 boys reached the durbar tents, pitched in my compound, they ranged themselves in order in front of the Bishop to hear speeches from both native and English gentry; some of congratulations, some of counsel, but all expressing hearty good will and sympathy with our work. Then the Bishop, having addressed them most kindly in English and Hindostanee, distributed prizes amounting in value to some 8*l.*, and these prizes were contributed not only by European residents, but by native gentlemen. One native merchant has for the last three years given a handsome prize of money to the best Arabic scholar in our school, whilst another has offered a still larger sum to be awarded to the student in either Mission or Government schools, who shall prove himself to be most proficient in holy Scripture. Surely all this shows something like confidence in the Missionary, and interest in his work.

But there are many other indications that a bright day will ere long commence in the Punjab: the streaks of dawn are just visible on the dark horizon, and I doubt not, after faithful prayer and earnest toil, we shall, in God's good time, behold a glorious day arise upon the benighted Punjab.

Men of influential families in the city of Umritsur have come to the Missionary's house, regard him as their friend, and are anxious for religious instruction. Then again, of late there have been some remarkable conversions, among which, perhaps, the most interesting was the baptism of the whole family of Moulvie Imad-ud-deen by Mr. Clark, and the baptism by Mr. French of one of the leading members of the Brahmo Somaj, in Lahore.

I do believe that the outworks, as it were, of Hinduism and Mohammedanism are very gradually, perhaps almost imperceptibly, falling into our hands. We must go forward with a strong heart, with earnest determination, and firm reliance upon God, and endeavour in His name to take possession of the citadel.

We have spoken hitherto of the results of evangelistic effort, but there is one more feature in the Report which calls for special notice, especially as it was so largely dwelt on and illustrated by the Bishop of Madras: we refer to the growth and consolidation of the Native Church. The Bishop said, indeed, that he desired to regard himself as the representative of that Church in South India, and in their name he thanked the Society for all the work it had done in sending the Gospel to them. The agents and Christians connected with the Church Missionary Society formed, he said, nearly one-half of the whole body of Christians connected with the Church of England in his diocese. The total number of the clergy was about 190, and the number connected with the Society was about 90. So, too, while the European and Native Churches together numbered about 90,000, there were about 44,000 connected with the Church Missionary Society. During the fifty years which had elapsed since the Society first planted a Mission in South India, the number of Native Christians in connexion with the Church of England had increased from 10,000 to 66,000; and if the results of the labours of other Protestant Missionary Societies, American, German, English and Scotch, were taken into account, the entire number of Native Christians in the Presidency could not be less than 130,000. The Bishop then proceeded to speak of the character of the Native Christians, and his estimate is the more valuable from the evident calmness and impartiality with which it has been formed.

People very naturally ask what is the character of those Christians who have been baptized; for the number that I have mentioned represents those who have been actually admitted into the Church of Christ by baptism. Now English Christians should always bear in mind what is the character of the mass of Christian people in their own country. It is not fair to judge Christians in India by some imaginary standard; on the contrary, we ought to expect more of Christians at home than of Christians in India. For centuries we have as a nation had the Gospel preached to us, and every child has learnt something about the Lord Jesus Christ from its earliest years; every child is the object of some tender Christian regard from some pastor, or from some lay agent, male or female, with certain exceptions in our large towns and cities. It makes a great difference whether the Gospel has been long in a country or not. A person who has had great experience in female instruction in South India has given her testimony in a Report which she has sent home, that she could see a difference between girls whose parents had in childhood received a Christian education, and those whose parents, though now Christians, had not been under Christian instruction in their early years. There are certain prejudices and faults ingrained in the Hindu mind which are utterly inconsistent with Christianity, and although in some striking individual cases they have been laid aside altogether, so that man cannot detect any remnant, yet, as a general rule, they do cleave to those who were formerly

heathen, or whose parents have been heathen, and it takes a long time entirely to eradicate these ingrained faults. Nevertheless, the Missionaries bear testimony that their people do in various ways walk worthily of their Christian calling, that they are more regular in their attendance on divine worship, and that a larger proportion of them have family prayer than seems to be the case in England. And not only the Missionaries, but every one who visits the Churches in South India, testify how attentive, as a rule, the congregations are while the service is going on, and how heartily they join in the various parts of it. And what is the number of *communicants*? It is one-fifth of the whole number of Christian men, women and children. What clergyman of a parish in England is not most thankful if 100 of every 500 of his people are communicants? Then look at another class of these Native Christians—the *catechists*. It is a rule of this Society that no Missionary shall be allowed to employ a catechist unless he can testify that he believes him to know the grace of God himself, and to be capable of imparting spiritual instruction to others. I forget the exact terms of the certificate, but there is a form, and I can answer for it, as I always attend when in Madras the Meetings of the Committee of this Society, that whenever a Missionary writes to say that he wishes to appoint a catechist, and asks for the needful funds to pay him, it is made a special point by the Committee that he shall have distinctly stated his belief regarding the suitability of that catechist, and if the application be not

accompanied by a statement equivalent to the certificate which I have mentioned, a letter is sent to him inquiring whether he can give the required testimony. Now there are between 300 and 350 catechists connected with this Society, and supposing that the Missionaries are deceived about some of them, they are not deceived about all, or even about the majority. We may assuredly believe that the majority of those catechists—I trust by far the larger number of them—are such men as you, who have given your contributions, and who have offered your prayers to God that He would bless the work of the Missionaries of this Society, and of other Societies of the same kind, desire them to be. I now come to another class—our *native pastors*. There are now seventy-eight of these in the diocese, of whom fifty are connected with this Society. These are men who have been selected out of that body of catechists after long training and watching. The Missionaries have seen them, the neighbouring Christians have seen them, their brother-agents have seen them, they are well known and well tried; and it is not till after this long trial and process that the Missionary brings them forward and presents them to the Bishop as candidates for ordination, and the Bishop, after having received satisfactory testimony as to their character, examines them to see whether their knowledge, their theological and other attainments, are sufficient. Supposing we had only these fifty native clergymen to point to as the spiritual results of all the expenditure of this Society upon South India, ought we not to be thankful, most thankful to Almighty God? And remember that these men are not merely living for their own salvation, they have given themselves up to the preaching of the Gospel to others. Each one of them is a shining light, giving light to many

in the dark world around him. And this testimony has been borne respecting them, especially in the case of those who have ended their labours and gone to their rest. Let me allude to one whose name may not be generally familiar to this generation, but must be well known to some of the older friends of this Society—I mean the Rev. John Devasagayam. I saw him in my first visit to Tinnevely. He was so old and feeble that he could not regularly go to church; but when he went, he would speak a few words of exhortation to the people, recalling the picture of what is related respecting the old age of the apostle John. In conversing with that man it was delightful to see his countenance beaming with delight, and to hear him speak of departing and being with Christ, and seeing Him face to face. I never saw any one, and have never heard of any one, who had more joy in the prospect of going to see his Saviour than that old man, John Devasagayam. Other native clergymen have also passed to their final account. More recent than the case to which I have alluded were those of George Matthan and Jacob Chandy in Travancore. Both of them died leaving a good report behind them, and testified on their deathbeds to the reality of the Gospel which they had been preaching during their lifetime. Mr. Baker, who was with George Matthan at the time of his death, was greatly cheered by what he witnessed, and rejoiced that the Native Christians should have received such testimony. He says that George Matthan, when lying on his death-bed, rose up, and, as he did so, entreated him to urge the Church Missionary Society not to forsake the Native Church too rapidly, but to continue to nurture it with funds and with Missionaries until it was strong enough to labour alone.

So far all is encouragement. Yet, as if to remind us that Satan is still active, and that our sole refuge and safeguard lie in close and constant dependence on the ever-present arm of an unseen God, there is one dark cloud in the Missionary horizon which already furnishes grounds for much anxiety, and may be fraught with the most serious calamity to our Missionary brethren and the infant Native Church in China. On the 28th of April, the following telegram appeared in the "Times" newspaper:—

"*Shanghai, April 12.*—An important despatch of the Chinese Government to the foreign Ministers has been published, in which the former demands the abolition of female schools; that teaching against Confucius and the Chinese doctrine shall be forbidden; and that Missionaries, except at treaty ports, shall be considered as Chinese subjects. The despatch declares that the attendance of women at religious services will not be allowed; and that in case of the occurrence of another massacre, compensation will not be granted, and actual murder only be punishable. No replies have as yet been published."

From the replies given by the Ministry to the questions addressed to them in both Houses in regard to this telegram, on the night of the 1st ult., it would seem that they are disposed to regard it as having no substantial foundation; yet, to say the least, it is ominous, and it behoves the friends of Missions to be on the alert, to obtain from the Emperor of China, if need arises, a prompt and full recognition of those treaty rights by which ample protection for life and property has been guaranteed, both to the European Missionaries and their native converts. There are too many symptoms of a growing disposition on the part of our Government to recede from this position, and adopt a less straightforward and manly policy than that which has hitherto been avowed in all our political relations with China. Mr. O'Malley's reference to this subject was well-timed, and if the intelligence should be confirmed, as we fear is likely to be the case, we trust no time will be lost in urging the view he so ably expressed upon those who direct the councils of the State.

In the present position of affairs we cannot be blind to the fact that there is a dark cloud rising in China which may overshadow one of our most important Missions, and calls for the exertion both of wisdom in council and promptitude in action on behalf of all the great Societies which have chosen that field for their operations. We supposed that our Missionaries in China were protected by every security which treaty obligations could provide for them, and might carry the Gospel into every corner of China, none making them afraid. When an inquiry took place a few years ago it was declared by Sir Rutherford Alcock that the treaty constituted a perfect guarantee for their safety in every part of China. Nay, the Chinese Viceroy himself, in the circular he issued to his subordinates throughout the empire, called their particular attention to the fact that the free propagation of religious opinions was secured to all foreigners throughout its territory. Yet we hear, as the latest intelligence, that not only is the Chinese Government seeking to escape from the stipulations of that treaty, but the representatives of the English Government there are preparing for a patient submission to the violence of the Chinese. A circular is sent to our Missionaries to warn them that the treaty right extends only to the treaty ports, and that if they go beyond these, it will be at their own personal risk. Such an interpretation would impose such restrictions upon their freedom of action as would at once stop the progress of the Gospel in one of the

most interesting fields of Missionary operations in the world, and one which promises as large a harvest of success in blessed results as any which has ever been cultivated. We have there now numbers of converts; many zealous men who are in preparation to be ordained for the ministry; and we are negotiating for a Missionary Bishop who can speak the language; one who, though not a native of the country, may be said to be of the same character as those of old in my own native land, who were described as *ipsis Hibernis Hiberniores*, one more Chinese than the Chinese themselves in his desire for their welfare, and his anxiety to spread the Gospel amongst them. We are seeking to have such a Bishop there, not to exercise jurisdiction over Englishmen, but over native ministers and native Churches. And this is the moment at which the Chinese, reckoning, perhaps, upon the ease with which treaties are torn up in these times, are infringing the stipulations which were framed for the protection of our Missionaries; whilst the English authorities, who are bound to see that those Missionaries are protected in the exercise of their rights, are preparing to pay submission to their behests. I trust that every one connected with this Society will use his most earnest care and attention to keep these facts before the Government, to influence them in the course they propose to take in dealing with them, and to strengthen their hands if they should propose to take a bold and manly course of action.

A BENGALÉE ALBUM.*

Nor unnaturally men are ready to measure the progress of the Gospel by its influence on the more educated classes of society. It is granted that the Bible itself claims a supernatural power: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The undismayed challenge of the Apostle is not forgotten: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence;" but yet it is still felt, that when the "mighty are called," the Gospel receives, in the eyes of the world, both a more evident testimony to its power and a greater promise of extended usefulness. And this feeling is justified, not only by frequent experience, but by the profound fact of the Incarnation—"the Word was made flesh." Sometimes it seems as if the gracious Creator, who once gazed with complacency on His handiwork and pronounced it worthy of His praise, still rejoiced in His own creatures; and, when it might be without risk of provoking that fatal and most treasonable glorying in the flesh, made generous use of natural gifts and natural capabilities. All that birth and education could bestow on St. Paul—his splendid intellect, his affectionate heart, his consummate tact, his noble eloquence, his indomitable perseverance, were heaped upon the altar of His service. Every power he possessed was used to the full in his case, who "laboured more abundantly than they all:" albeit he must still add, "Yet not I, but the grace of God which was in me." Nor is this great Apostle by any means the only instance where God has rejoiced to inform with the energy of His Spirit the natural capacities beforehand fitted and prepared.

It need not be, then, in any treason against the prerogative of the Holy Ghost that the question is often asked as regards our Missions, What progress has the Gospel made among the more intellectual classes of society? Is the "Native Christian" a mere dependant of the Mission in things mental, if not in things material? or, under that so much despised name, can any, even a few, be found "noble," or "wise," or "mighty," able to appreciate the real problems of spiritual life as they meet, and, alas! often baffle, thoughtful men at home? We gladly acknowledge that such men are found, and perhaps in quite as large a proportion to the whole number of converts as might have been anticipated. From North India recently we have had visitors in this country, who, in point of intellectual power and literary ability, commanded—not to say extorted—respect from the entire nation; men who have won high places in the Indian Civil Service examinations; and at least one who has attracted admiring crowds to his lectures and sermons. In the province thus represented among us, the whole body of Native Christians is not very large; but yet we shall find among them perhaps the two ablest living writers on Hindu philosophy, and the author of the most powerful book on the Mohammedan controversy, a subject which has occupied many learned pens. We shall find the writer also of, we suppose, the best mathematical treatise which has issued from the native press. We shall find at least one physician in the very foremost rank of his profession. We shall find several editors of approved merit and literary prowess. And we shall find the

* "The Dutt Family Album."—Longman, Green & Co., London, 1870.

authors of the interesting volume whose title stands at the head of this notice. Of these last more than one had gained their spurs by various notable efforts long before the appearance of this book on the tables of our booksellers. They contributed articles to magazines well known in India, and produced smaller works of local interest which deserved and received public commendation.

The book before us is a collection of short poems, of various shape and metre, by four members of the Dutt family, whose conversion to Christianity a few years ago created considerable interest and no small excitement in Calcutta. These gentlemen, possessed of some means, heads of families, well known and of good report, sought, one after the other, Christian baptism, to the consternation of their relatives, and to their own great suffering for a time. In God's gracious dealing with them they were joined, sooner or later, by their families, and, being in an independent position, were able to retain their homes and their social standing. What claim they have to be considered equally independent in a mental point of view, and capable of forming, in the face of modern western culture, a firm opinion upon theological questions, this collection of their verses will enable us in some measure to judge.

The first feeling with which we peruse these pages is one of surprise and wonder at the daring which has attempted some of the most difficult forms of English poetry, and at the facility displayed in the use of words and idioms generally supposed less accessible to foreigners. The sonnet, the lyric, and the ballad are to be found here. Charades, which recklessly pun with all the effrontery of a born citizen, are scattered freely through the book, and genuine homely fun, as in page 188. Moreover, translations from French and German authors are even numerous. The skill displayed in all this familiar dealing with our English tongue and English thought and life fairly justifies the courage which ventured upon so difficult a task, and is itself the evident fruit of much careful study of extensive ranges of our literature.

After the surprise which this discovery occasions has somewhat subsided, the reader will have next to admire much beautiful thought, presented in seemly language, which is often melodious. And then at last, becoming critical, he will begin to notice the defects and the peculiar excellencies of his authors. It is not our purpose to enter on this interesting task. Literary criticism, however useful, is hardly within the intention of this periodical. We have only two remarks in the way of suggestion to make before we proceed to present our readers with one or two specimens of the more serious poems in the book. It may be very unreasonable to expect that foreign gentlemen, who, for their amusement and instruction, attempt to write English poetry, should rule their selection of subjects by a regard to any thing but their own taste; nevertheless we confess to a feeling of disappointment at the absence in this volume of native Indian thought. We could not help seeking, perhaps most unreasonably, for interpretations here of Indian feeling, for translations of many of those gems of poetry, which we are assured lie hid in the spacious mines of oriental literature, specimens of which, presented by Heber and others, have awakened large expectations. The thoroughly English tone of this book might indeed possibly be the result of a deliberate effort of the writers to assume, as much as in them lay, a manner foreign to them; but our conviction is, that we have in this peculiarity only one more illustration of the facile nature of the people of North India. Call it power, or call it weakness, there is among the people of Bengal a wonderful faculty of adaptation, which enables them rapidly to assume a foreign disguise. No one can read the lectures of Babu Keshub Chunder Sen without amazement at the precision with which he reflects the philosophy of Emerson and Parker, even in its more subtle intricacies. This is a faculty which the Christian Church in Bengal would do wisely to consider with care. It is a large

subject, and we cannot do more now than merely recognize what we believe to be a fresh indication of this national characteristic in the remarkable volume before us.

The other observation we desired to make may also be judged somewhat unreasonable; but we think it, nevertheless, worth while to venture upon it. We have noticed among these poems a spirit of retirement and lonely Christianity, which affects the hermit's cell rather than the manful strife against the sin and misery of heathendom. Early Christianity lost both beauty and power when she resigned the martyr's confession and witness for the easier profession of a religious life among Syrian solitudes. Better amidst the worldly Church at home than among the few sheep in the heathen wilderness might faith plead—

And let the Life of Life in me and mine,
When clouds and darkness o'er the pathway brood,
Unnoticed burn, as burns at eve's decline
The hermit's taper in a pathless wood.—(p. 20.)

The risk of "vain aims" and "ambitious hopes" is surely worth encountering for the sake of others, and for His sake who is "able to keep us."

In trying to select from the many passages we have marked, a few specimens for our readers, we accept willingly the necessity we are under of quoting the "Mission Station." If these lines illustrate at all our remarks upon the English tone of thought which possesses this book, they will equally justify what we have said of the success of this disguise, by the beauty, both of conception and language, which they exhibit.

Blest be the hands that reared with patient skill
This seemly chapel by the brooklet's fall,
These trim-kept orchards, barns, and homesteads small,
And devious gravel walks o'er slope and hill;
That girdled with smooth stepping stones the rill,
And fenced the pastures with a leafy wall
Of closely-planted palms and poplars tall,
Where timid herds securely range at will.
For God works surely with the meek, the true,
Who, spite of weak beginnings, lack not power
To hope and pray; who in the swart seed view
The glorious hues that flush the dainty flower:
Whose living faith in heathen men descry
White-vested kings, and priests that never die.—(p. 55.)

These last lines contain a true secret of Missionary power, expressed, despite a slight and very unnecessary blemish, in a form worthy of it.

Here is a sonnet embodying a personal faith not less profound and well instructed:—

'God seeth all', the Hebrew psalmist taught.
How dreadful that the Just and Holy One
Scans every moment what our hands have done,
Our hearts have nursed, our wayward feet have sought!
Yet to the precious few who have been bought
With the dear blood of His eternal Son,
Who the white robe of righteousness have won,
Oh, heart-assuring and consoling thought!
Whate'er their guilt, whate'er their deeds have been,
Firm rests their faith on Him, nor fears to fall,
Though oft the accuser comes, unwatched, unseen,
To prompt a doubt; they feel God seeth all:
Deliberate is the love that deems them clean,
Without repentance are the gifts and call.—(p. 8.)

Such faith is a choicer treasure than any gift of nature or any acquirement which education can confer. In a dialogue suggested by Auberlen's faithful testimony in his book on Daniel and St. John's Apocalypse, we have the deliberate opinion of the poet on the claims of culture and of faith. And it is one altogether in harmony with our opening remarks. After the 'First Voice' has described the triumphs of civilization, the 'Second Voice' defines man's true place as in communion with his God:—

But culture, valued as the highest thing,
And worshipped in an inner darkness dense,
Draws him away from God's protecting wing,
And this communion, to a life of sense.
World-consciousness—a love of praise and pelf,
And of the splendour that shall pass away,
Self-consciousness—a Godless love of self,
Enlarge and flourish under culture's sway.

* * *

Not that this culture in itself is vile,
But that its nature is distinct from grace.
Permitted—even willed—it hath its while
A fleeting mission, but no lasting place.
Sin penetrates humanity, and sinks
Deeper and deeper, as the centuries roll,
Corrupting and destroying all the links
That bound it once in one harmonious whole.
Nor can loud-vaunted culture ever stay
Its subtle progress, whereby all the world
Is ripening for the fearful judgment-day,
When thereon sudden vengeance shall be hurled.
The movement of all history—age by age,
From nature to the highest culture, falls
Within the sphere of flesh, and flesh must wage
War with the Spirit long as flesh enthrala.—(pp. 16—20.)

It is a true testimony: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again."

There breathes through many of the poems the sighing of a chastened heart. And it is obvious from the lines addressed to "Henry Alford" what that grief was which has lent its sacred tenderness to so many meditations. The sorrow which had tried the poet's faith, and the blessed consolation which, through the grace of God, had more than recompensed the pang, find sweet expression in the following beautiful lines, which we commend to those who mourn the loss of loved friends fallen asleep in Jesus:—

' Was all my love, my child, in vain
To keep thee here ?'
' A stronger love hath drawn me in its chain
To leave thy sphere.'
' What love so tender and so deep
Can be as mine ?'
' Ere earth arose IT WAS, and cannot sleep,
Not love like thine.'

‘ When shall we meet again, my son ?
 I miss thee sore.’
 ‘ Kneel down and cry, *O Lord, Thy will be done !*
 And ask no more.’
 Oh ! weary nights, in which I long
 For wearier days !
 In patience work and wait, in faith be strong,
 And give God praise.—(p. 109.)

It would be easy to quote very much more from this goodly volume ; but we think enough has been said to give our readers some idea of these poems, and to justify the belief that the Native Church in Bengal, so slow in its development, does not lack rich elements of beauty and power, which shall, in God’s good time, be freely poured forth like Mary’s ointment at His feet whose Name gives back a better fragrance to every perfumed offering.

J. W.

THE POWER OF THE GOSPEL IN CHINA,

BY THE REV. ARTHUR E. MOULE.

At a time like the present, when dangers seem to be thickening round Mission work in China, hopeful as we may be that these clouds will soon break, and the sun of God’s blessing shine on sustained and expanding Missions of His Church, yet the question may well and wisely be asked whether, in the event of the expulsion of foreign agents from China, the Native Church, as in Madagascar, would be found to possess the elements of vitality sufficient to enable it to weather the storm, or, if need be, to pass unscathed through the flames.

Perhaps a Missionary connected with the China Missions is not the best authority on such a point, partly from his necessary acquaintance with some timid or inconsistent converts, partly also from his affection for his Chinese brethren and sisters, and the shrinking he must feel from the very thought of such a forced separation.

I venture, however, to offer the following unvarnished narratives of Chinese Christian lives and deaths, as a contribution to the probable solution of this most anxious and most important question. The solution depends entirely upon the genuineness or otherwise of Chinese Christian profession ; and I believe that the men and women whom I now introduce to the readers of the “*Intelligencer*” possessed a genuine faith in the Gospel and a sincere love for the Saviour.

These narratives will exhibit also, in some degree, the work of Chinese native agency ; and the inquiry, it is to be hoped, will be at the same time excited, If with so few labourers and so feeble an instrumentality, the Gospel has shown such power, what triumphs of grace might we not have witnessed had the Church risen to her high duty ?

Incidentally, also, these narratives may serve as an answer to the common sneer at the success of Christian Missions to heathen lands.

When it is announced that from the four hundred millions of Chinese, some eight or ten thousand persons at most have become Christians, the small number of converts is ridiculed as not worthy to be called a success. Yet surely in one sense the very fact of the scarcity of Christians amidst such a teeming heathen population is a more convincing proof of the power of the Gospel than wide-spread conversions and a popular movement towards Christianity would have supplied ; for to belong to the

religion of that minority, to be reckoned a member of that little band which claims only one in every forty thousand, requires surely sincerity, conviction, and strength, not of man, which, though necessary, no doubt, would yet not be so obviously necessary were Christianity popular and conspicuous, instead of being despised and obscure in China.

The brief histories given below of men and women who embraced Christianity, alone amidst cities and towns of idolaters, embraced it, moreover, with no hope nor prospect of any but a spiritual advantage and enrichment in a future and unseen world, prove to the mind of the writer, and will, it is hoped, confirm the belief in the minds of the readers, that Christ's Gospel still possesses the power to work true miracles of grace.

Those who are mentioned by name have passed beyond the reach of our prayers; they are, we trust, in that safe and holy home where inconsistencies, backslidings, and falls are for ever unknown. Those whose names are not mentioned belong still to the Church militant below, and the prayers of their fellow-Christians in England are asked for them, that they may hold fast that they have, and, growing daily in grace, may be established, strengthened, and settled in the faith.

I. The Power of Prayer.

In the autumn of 1866, when I was visiting the Soen-poh out-stations of the Ningpo Mission, I was taken by the catechist in charge to call on a farmer named Sing. Mr. Sing was an elderly man, in what are considered in China comfortable circumstances. The land in these districts being broken up into small holdings, the farmer works with his own hands, and, with the assistance of his family, cultivates his few acres of cotton, rice, wheat or beans. Mr. Sing had been, I found, an earnest inquirer for many months. There appeared to have been nothing specially marked about his conversion (for I hoped on my first visit, and I was assured from my after intercourse with him, that he was indeed a converted man). His mind seemed to have become gradually drawn towards Christianity by the preaching and conversation of the Missionaries during their periodical visits, and more especially of the catechist residing in the Mission chapel at Kwun-hæ-we, only a quarter of a mile distant from Mr. Sing's own village. He told me that he very earnestly desired baptism; and that his only reason for delaying his decision so long was the unwillingness of his four sons to keep Sunday holy, and to go with their father to church.

Whilst I talked with him his old mother, between eighty and ninety years of age, sat by my side listening, and her son was most anxious for his mother to hear and receive the good news. The other women of the house sat on the stairs just out of sight, and many of the neighbours gathered round the door, or came in to look and listen. The farmer

was not ashamed to confess his faith before his fellow-villagers, amongst whom he had spent nearly sixty years of companionship in idolatry and superstition.

Soon after this visit, his sons having expressed their willingness to comply with his wishes about Sunday labour, Mr. Sing was baptized. About the same time his first grandson was born, and, amidst his joy and pride, his chief desire still was that the little one should be brought up as a Christian child. One day the baby was seized with sudden illness, and seemed to be rapidly sinking. The mother and grandmother, in deepest sorrow and anxiety, proposed to call in the Taoist priest, hoping by his incantations to drive away the evil influence which was, they supposed, blighting the tender life.

The Christian grandfather would not hear of their doing so, but instantly despatched two messengers, one for the native doctor and one for the Chinese catechist. The catechist arrived first, and, at the request of the grandfather, he knelt by the dying child's bedside, all the members of the family joining him, either from obedience to the head of the house, or with some half incredulous hope. The infant was insensible, and, as they feared, beyond the reach of restoratives. The two believers, in submission to God's will, asked for the life of the little one. They rose from their knees: the child stirred and revived, and from that hour steadily recovered.

This "effectual prayer" amazed the heathen members of the family, and for some weeks they came regularly to church. Mr. Sing was

not content with influencing his own family. He spoke of Christ also to his neighbours, and persuaded a few to come to the Christian services and hear for themselves.

Then, in the midst of his usefulness, and when his consistent conduct and upright character were beginning to be felt, God, in His inscrutable wisdom, removed him by death. Typhoid fever struck him down, and we heard of his illness and death at the same time. One of the great trials connected with Mission work in China is the difficulty of attending Christian death-beds. The rumour arose long ago (whether from a misconception of the Roman Catholic rite of extreme unction, or from the inventive malice of the opponents of Christianity, or, as the Chinese Christians are half inclined to believe, from the suggestion of the Arch-Foe himself) that when a convert is *in extremis*, the Missionary is hastily summoned by the Christian relatives or by the catechist, and, standing by the death-bed, no sooner has the breath left the body, than the Missionary proceeds to remove the eyes and liver of the deceased, using these parts and organs for some mysterious and magical purpose.

I have many times been grieved and amazed to find that earnest and diligent inquirers have been chilled in their zeal, and turned back from the way of life, by hearing of this foolish but most potent rumour. In order, therefore, to avoid giving the slightest pretext for the repetition of this story, the foreign Missionary is often constrained, though most unwillingly, to be absent during the last hours of his Christian brother or sister. In the case of Mr. Sing, however, the old Chinese catechist, who was with him to the last, gave me full particulars of his death. He gathered his whole family round his bed, and, telling them that he died in peace as a believer in the Lord Jesus, he charged them all to go diligently to the Mission church, and to walk in the way of happiness which he had found.

Thus he departed; and for some Sundays in succession the aged mother, with the widow, a daughter-in-law and the third son obeyed this dying command. One day a witch came in to call on the widow, and the foolish woman, thinking that it would be a good opportunity for ascertaining the state of her husband in the unseen world, begged the witch to call up his spirit. Chinese witches pretend to have the same powers as those that were claimed by Old Testament witches; and though witchcraft is, in the eye of Chinese law, a capital crime, yet the practice is winked at, partly from its very general prevalence,

and partly, no doubt, from a superstitious dread of rousing the hatred of those who are supposed to wield or to be swayed by supernatural power.

These women are very numerous in most of the districts occupied by the Ningpo Mission, and they are used by our great enemy as a formidable agency in checking the progress of Christianity. Mr. Sing's spirit was called up, according to the assertion of this Scen-poh witch.—“Ask him if he is comfortable and in peace,” said the widow. The reply came, “I am miserable, and an outcast spirit. Because of my Christianity I am shut out from the ancestral temple, and both the front-door and side-doors are closed against me.” In these ancestral temples one of the three souls which the Chinese suppose each human being to possess resides after death—resides, so they teach, in a wooden tablet resting in a small box or shrine, and which is inscribed as the throne of the spirit.

The witch, pretending to act as the medium of the departed Mr. Sing, proceeded thus—“Tell my old mother never to go near the Christian church again. I never would have entered the foreign religion had I known the misery it has brought me to.” The family, alarmed at this revelation, all left off their attendance at the Mission chapel, with the exception of the third son, a fine, manly young fellow, who, notwithstanding his mother's warning and his brother's threatening, still went regularly morning and afternoon to church. “I heard father's last words,” he said; “I saw him die in peace; and that weighs more with me than this woman's falsehoods.”

The Christian farmer, though dead—dead prematurely as we thought—was yet speaking. And soon he spoke yet more powerfully. The little grandson fell ill, seized with the same dangerous symptoms as before. The mother and grandmother, in their distress, and remembering the remedy applied by the departed, sent in haste for the catechist. He replied that he had no power to kill nor to make alive; that he was surprised to find them applying again to him, after their withdrawal from all attendance on the Christian services; and that he could not consent to come unless they abandoned their superstitious and idolatrous practices, and joined him in prayer to God. They consented, and all knelt with him. The little one was again insensible, and life seemed almost extinct. The catechist prayed fervently and in faith, and once more it pleased God to make the prayer effectual. The child

revived and recovered; the women began to come to church again; and before I left China the son was baptized and his mother was an applicant for baptism.

The same fever which carried off Mr. Sing raged through the whole district for many months; and soon after his death a woman residing near the Mission house was brought literally to death's door by the deadly disease. One day, in the extremity of weakness, she swooned, and, as the attendants asserted, died, for no pulse could be felt, and she looked as one dead. Suddenly she revived, and, trembling violently with terror, she screamed, "Who can save me? The evil spirits seized me, and I scarcely struggled from them as they dragged me to the brink of hell." The Taoist sorcerer was called in, and performed his incantations. A second time she swooned, and a second time awoke in greater terror than before. "That is of no use," she exclaimed, pointing to the priest: "I was nearer to hell this time than before. What shall I do to be saved?" Some one mentioned the Christians. "Yes," she said, "send for the catechist. I remember how happily Sing Teng-yüing died." The catechist was out, but a Christian living close by ran in at once, and prayed

earnestly for the poor dying woman. She grew calm when the prayer was finished, and from that hour her strength gradually returned, and she was fully restored to health. A man who witnessed this power of prayer went home and dashed his kitchen idol to pieces—a deity which is supposed to carry up a yearly report of the virtues and faults of the family to heaven. He then started on his usual rounds as a hawker of goods, and proclaimed every where the virtue of Christianity. The result was, that for several Sundays the Mission church was crowded, and the whole district was agitated on the subject of this strange religion. The excitement, however, soon subsided, and the number of inquirers declined; but to my great surprise and thankfulness the poor woman who was thus raised from the brink of the grave and the edge of the bottomless pit, became an earnest and regular inquirer, and she was one of the last whom I baptized before returning to England.

Thus graciously did God honour the simple faith and dying testimony of his departed servant, and thus mercifully did He defeat the malicious devices of the opponents of His Gospel by the believing prayers of a few weak and despised Christians.

II. A Happy Death.

On Wednesday, Nov. 23, 1870, a Christian woman, named Mao, passed from Hangchow, the poor earthly Paradise of the Chinese, into the Paradise of God. She heard the Gospel about six years ago from my brother, the Rev. G. E. Moule, during our stay at Lin-hwo-en (the Lily Convent), our summer sanatorium among the hills west of Ningpo. She moved with her husband, some time after her baptism, to Hangchow, and lived there a life of great suffering, partly from poverty, but chiefly from her husband's dislike of Christianity, and unkind treatment. But her faith did not fail. I remember well her bright face and intelligent interest during divine service in the hall fitted up as a chapel on the Mission premises at Hangchow; and on the occasion of my visits to that Mission during the years 1867 and 1868 Mao-kô-tsia's earnestness and consistent piety were always referred to by Mr. Valentine and Mr. Gretton as one of the bright and hopeful features in their trying work. Mao-kô-tsia was one of the little band of Christian women who were waiting to welcome back my brother and sister, on their return to Hangchow last spring; but she was not long spared to them. She was taken

dangerously ill in October, and after lingering for some time, the Church meanwhile praying fervently to God for her, she was taken from the evil to come, and passed to everlasting rest. Her mind was unruffled by the fear of death; and she wished to live only that she might see her husband truly converted.

Mrs. Moule saw her two days before her death, and, asking her how she was, the dying woman replied, "Yesterday I thought I was a little better, but to-day I know I cannot recover." Mrs. Moule said that they had hoped and prayed that God would raise her up again, but that He knew best. "Yes," she said, "His will is best. I am going to Jesus, who suffered so much for me. I want to go." "If you suffer so," asked Mrs. Moule, "how can you be so happy?" "I have peace in my heart," she replied, "God's peace." Some verses of St. John xiv. were repeated, and she gave a glad assent; saying she had been thinking much of that chapter. She said all most simply and quietly; and it was a joy indeed amid the sorrow of parting to see her perfect peace. She wished Mrs. Moule good-bye very earnestly, sending a message to

him from whom she had first heard the joyful sound. Her poor mother and the Chinese Bible-woman, who had ever been a true friend and Christian sister to her, stood by silently weeping. And so she passed away, sleeping in Jesus.

A few days after her death her husband called on my brother, and said that as there was no Mission cemetery, he had decided to bury his wife in a piece of ground which he had bought in the Poon-san Hills, about seven miles north of Hangchow. He was a heathen still, but did not intend to perform any idolatrous rites; and he assented to the Missionary's proposal to go down and read the service. Two other Christians accompanied Mr. Moule. They started at seven A.M., when the east was but just glowing, passing out of the eastern gate towards the Poon-san Hill, which rises like an island out of the plain. Their way lay through fields, mulberry yards, and plum orchards, with a few straw hovels, and rarely a better house amongst them, though the great plain before the rebellion was full of villages.

The long walk was beguiled by the conversation of one of the Christians, an old man, who is porter on the Mission premises, and who speaks daily to any passers-by who will step into the porch and listen. His knowledge of Scripture, and deep interest in the search for the hidden treasures, are most cheering.

At length they reached the plot of ground selected by the widower for his wife's tomb. It was a pleasant spot on a shoulder of the hill. The poor man, with his brother and several relatives, were already there. His brother had to inter his wife also, whose coffin had evidently been closed and kept in some temporary resting-place for a long time. Before that coffin there was a table with food, incense, candles, &c., for the funeral sacrifice. There was nothing before Mao-kò-sao's. The graves were already dug; and they were laying ashes and charcoal dust in them for the coffin to rest in. They agreed that the Christian's coffin should be laid in the grave first, and the service concluded before they began their sad idolatry; so the coffin was lowered, and the burial service read. There was a little bustle at first, but soon the whole company of relatives and workmen became silent and attentive. A short address was given, deploring their ignorance of the blessed Saviour, and expressing the hope that they might soon know Him, and be quite ready, as the preacher felt sure the deceased woman was, for the summons out of this life. God grant that this departed sister, like the Scen-poh farmer, may speak from her grave; and that the desire of her life may now after her death be realized, in the conversion of her husband.

III. *Christian Perseverance under Difficulties.*

And now, turn from this uneventful, unobtrusive Christian life, and from the peaceful death-bed and quiet resting-place, to a scene of trial and persecution for Christ's sake. Some years ago a miserable beggar used to haunt the Kwun-hæ-we Mission house in Scen-poh. He repeatedly asked for baptism, but was refused on account of his notoriously vicious life. He succeeded, however, in securing a copy of the New Testament in Chinese, and, being able to read, he took it with him on his wanderings, and in each village he would read a verse or two to attract a crowd, and then close his book and beg.

This man died in misery by the way-side—died, we fear, without repentance or faith in Christ. He had passed away almost from our memories, when his life and character were brought before us again in a remarkable manner. The catechist in charge of the Long-deo-dzang out-station, at the eastern limit of the great Scen-poh plain, was preaching one summer afternoon at his chapel door. This catechist is the most illiterate of our band of native agents; but he has a clear under-

standing of the way of salvation, and, I trust, a firm faith in the Saviour; and these qualifications, combined with a powerful voice and ready utterance, make him an effective open-air preacher. I remember well, when itinerating with him some few years ago, the way in which he cheered me by the account of his own conversion. We had been preaching in several villages from morning till late in the afternoon, and in almost every place we had encountered either utter apathy or ill-disguised antipathy. We mounted a hill together, overlooking the sea, and as I gathered azaleas or listened to the smothered murmur of the waves, he referred to our discouraging day, and exclaimed, "Let us try again to-morrow, it took more than one sermon to touch my heart. Some years ago, when I was a labourer in these Scen-poh fields, Mr. Russell and Mr. Gough came down from Ningpo to preach. I went with a crowd of people to hear them; but I took my eyes and not my ears. I stood gazing for an hour or more. The complexion of their faces, the shape of their hats, their umbrellas, coats, shoes, every thing in fact, I

scanned and scanned again, but when the congregation was broken up I seemed not to have heard one syllable. After some weeks they came again; and I went to listen; this time with ears as well as eyes. I could not believe my ears when I heard our own colloquial spoken by these strange foreigners; but all the impression left on my mind by their discourse was this, and no more, that the foreigners spoke Chinese; not one word of their doctrine remained in my memory. A third time, thank God, they came. I went as before. I looked and listened; the Holy Spirit opened my heart, and I received the truth in the love of it. Now," said the catechist to me, "let us not be disheartened; with line upon line and precept upon precept our labour, through God's blessing, shall not be in vain."

This catechist was preaching, as I mentioned above, when a man passed with a pack on his back. He sat down for a few minutes to rest and listen; and then passed on, a weary walk of seven miles across a rugged ridge of hills down into the great plain in which the city of Ningpo stands. He entered a village, and took down his pack, displaying his store of silks and threads, needles and looking-glasses to the women who gathered round. Gossiping with them, he told them of the old man whom he had heard that afternoon at Long-deo-dziang shouting at the chapel-door. He kept talking of some one whom he called "*Jesus*," said the hawker. "*Jesus*," exclaimed one of the women, "wasn't it about *Jesus* that the beggar used to read to us some years ago?" The coincidence struck her so forcibly that she started on foot the next day to Long-deo-dziang to hear from the catechist's own lips what he could tell her about *Jesus*. The road which she took has often wearied me with the single journey alone; but she went there and back again in one day, a walk of from twelve to fourteen miles in length, and this for several Sundays in succession, and with the grievous hindrance of the cramped feet of a Chinese woman. So earnest was she that she exhibited that proof of true Christian sincerity which was noticed in the case of the Christian farmer above, namely, a desire to bring others within the sound of the good news. She induced two of her neighbours, also women, to accompany her on her long walk; and the catechist arranged at last that these eager inquirers should spend the Sunday night in a house adjoining the Mission premises, so as to spare them fatigue, and to secure longer time for careful instruction. After a while the two women, who had been thus invited by their friend and neighbour,

declined in their zeal, and came no more to Long-deo-dziang; but there was no relaxation in the interest of the poor woman who had first come; and, after some three or four months' probation, the day was fixed for her baptism. She begged to have her baby baptized with her, and started, carrying the little thing in her arms, for her seven miles walk. When she began to ascend the steep spur of the Scen-poh Hills she was so exhausted that she was obliged to leave the child with a friend who lived by the road side, and she went on alone to the Mission church. She was baptized, and all went brightly and happily for a time. Her husband agreed to work no more on Sundays, though he never went with his wife to church, and never showed any interest in Christianity. He was a maker of bamboo boat-tilts, and a boat-load of bamboo was brought one Saturday evening to the house-door on the canal bank. A few hundred yards beyond there was a custom-house, through which all boats must needs pass. It was already dusk, and he agreed with his wife to leave the wood untouched till Monday morning, and then to get it duly taxed before unloading and commencing work. On Sunday morning his wife started for the Christian service, and the man stayed at home smoking his pipe and resting at his house-door. At noon the custom-house officer came over, and angrily interrogated him about the wood. "Why had he not passed the customs? Was he a thief, a smuggler?" "No," replied the poor man; "to-day is my wife's holy day, and I do no work. The load of bamboo arrived late last night, and I shall bring it on to you to-morrow morning early?" "I know nothing about the Christians, or Sunday," replied the officer: "you are evidently a dishonest man, and if you don't pay me a fine (naming a sum nearly equal to half the value of the wood) I will seize the wood and imprison you." When the woman came home and heard the story, she started instantly, and almost ran back to Long-deo-dziang. I entered the chapel on Monday afternoon from Kwun-hæ-we just as the woman came in panting and in tears from the other direction. Her tale distressed me greatly. "Can you do any thing to help me?" she asked. "Yes," I replied. "If I start back at once with you (I would gladly run, if it would do good), and go to the custom-house, and shake my umbrella in the face of this surly officer, he will let the wood go at once, and the difficulty will be removed. But," I asked, "how then shall I ever be able to preach again in your neighbourhood? Even if I went civilly and quietly, it would

give some colour to the common accusation that you Chinese become Christians simply that you may cheat, and steal, and do all that is bad, and then hide under the foreigner's wing. For the very appearance of a foreigner as your advocate would look like intimidation." I decided, therefore, though reluctantly, not to go in person, but to send by the hands of the Chinese catechist my card with a plain and courteous statement of the circumstances of the case. This, I hoped, would be sufficient. But I was mistaken: the custom-house officer threw down the card in contempt and anger, and reiterated his determination to fine or imprison the man. I applied finally to the European Chief Commissioner of Customs at Ningpo, and he most cordially promised his help; but unfortunately the office in question was beyond his jurisdiction, being an inland station, and he could merely write a civil note requesting that justice might be done. Before this note arrived the poor man in his terror had come to terms with the officer: he had lost nearly half the value of the wood; and now, enraged to madness, and turning to his poor trembling wife, he violently and passionately charged her with bringing this calamity upon him by her Christianity. He forbade her ever to go to church again; and turned with disgust and bitter disappointment from what he held to be so profitless a creed. I feared that the woman must yield to the trial. She had no Christian

sympathy or companionship nearer than the Sœn-poh church, at which her husband now forbade her attendance. There was not a single Christian for miles round her in the densely-peopled plain. Her neighbours had grown cold, and her husband was a violent enemy of Christianity; and I felt that nothing but a miracle could sustain her under the trial. In the little chapel which she used to attend there were no images, no visible trace of a present God; and this belief in an unseen Deity, this religion preached by foreigners, what had it brought to her but heavy loss, and bitter persecution? Thank God she did not argue thus. She would not abandon the precious hope of the Gospel. With fear and trembling, she yet held on her way, and I trust that, through God's grace, she continues a Christian still. Partly for her sake, and partly for the good of the thickly-scattered villages in that district, the old catechist was moved from Sœn-poh to a village about a mile and a-half distant from the poor woman's house, and she regularly attended the services, notwithstanding her husband's opposition. Since then one or two from the neighbourhood have been baptized; and let the prayers of the readers of this brief narrative rise to God on behalf of their sister in China, that her own soul may be established, strengthened, and settled in the faith, and that her trials may be but as a dark cloud full charged with blessings for the great plain in which she lives.

These short narratives are selected only from several of equal interest, and affording equal encouragement, with which the writer has been personally acquainted. But no doubt, from the same Ningpo and Hangchow Missions, by other pens, and from the other centres of the Church Missionary Society's work in China—from Hong-kong, Shanghai, Peking, and especially from Fuh-chau—narratives more stirring and more interesting might be related.

Yet these surely will be sufficient to prove that the Gospel is the power of God unto salvation, even in China. It is not because of the hardness and unkindliness of the soil; it is not that God has made the heavens over China's four hundred millions brass and the sky iron; it is not that the seed of the Gospel has lost its power of increase;—it is from the WANT OF SOWERS,—the reluctance of labourers to enter this great vineyard,—the restraining of prayer before God; that the successes of the Gospel are so small, and its triumphs so rare.

But if it be objected that in China there is so stupendous a mountain of difficulty, that not all the evangelistic machinery of Christendom can hope to remove or lower its crags and walls, let me quote in illustration a saying of one of China's greatest philosophers, and a saying of Jesus the Son of God, in reply.

One of the disciples of Mencius, who flourished in the fifth century before Christ, propounded one day to his master a question for solution—"What is an impossibility?" "Impossibilities," replied the master, "are of two kinds—the one actual, the other conditional. For instance; if I were to say to you, 'Go and take the Great

Mountain—the sacred mount of Chinese legends—under your arm, and jump over the North Sea with it,’ you would reply, and justly so, ‘Impossible!’ But if I say, ‘Go to yonder peach tree and break off a twig and bring it to me, and you say, ‘Impossible!’ it is your will at fault: there is nothing inherently impossible in such an act.” And yet we know that this definition of the Chinese philosopher does not hold good for the believing Christian. “If ye have faith and doubt not,” says the LORD, “ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall obey you. Nothing shall be impossible for you.” To the believing Christian—to the faithful prayer—the faithful work—the loving gifts of the Church at home—not even the mighty peaks of Chinese idolatry and superstition shall be an obstacle. “Who art thou, O great mountain? Before Zerubbabel thou shalt be a plain.” If only, in obedience to Christ’s command, the feet of those who preach His glad tidings go in greater numbers, with simpler faith, and more Christian zeal through the provinces of China, then the sooner may we hope to see the feet of Him whose right it is to reign there, all opposition gone, and all flesh seeing the salvation of God.

But surely if such a work and such a prospect seem impossible and chimerical, a twig at least may be broken off—an offering may be made larger than in former years; a proportion of fortune, income, or wages may be presented to the LORD, and this great Mission work no longer be allowed to languish for want of funds. Is this too impossible? Are both active service, and self-denial that pecuniary aid may be given, considered impossible or a burden by Christians? Then is not the will at fault? Where is the all-constraining love of Him who gave His life for the world, and for our sakes became poor though He was rich, that we through His poverty might be rich?

MADAGASCAR AND ITS MISSIONS.

It has always been our practice to introduce, from time to time, into the pages of this periodical, some account of other fields of Missionary labour besides our own, partly because we desire to keep ever prominently before the minds of our readers that the territory won for Christ in heathen lands is the property, not of this or that Society only, or of this or that denomination of Christians, but of the Church universal; and partly because we regard the experience of other labourers in the great field of Missionary enterprise, as of the greatest value to us in the efforts, always more or less tentative in their character, which we are making ourselves for the advancement of Christ’s kingdom.

There are other special reasons for our doing this in the case of MADAGASCAR, for, apart from the unparalleled interest of the field itself, we are then to a great extent reaping the fruits of what others have sown; and in our estimate of the importance, as well as of the difficulties of the work carried on by our own Missionaries there, we must necessarily take into account what has been and is now being done under the auspices of the London Missionary Society, to whom belongs the honour of having led the way, and whose labours God has so signally and marvellously blessed. Especial attention, moreover, has of late been directed to Madagascar, in consequence of the attempt recently made in certain quarters to send thither a Missionary Bishop; and as an accurate acquaintance with the nature and extent of the London Missionary Society’s labours is essential to a right understanding of the whole question, as it affects both that Society and ourselves, we make no apology for laying before our readers a somewhat detailed account of the wonderful events that have taken place in that island during the last three years.

In an official despatch addressed by the Directors of the London Missionary Society to their Missionaries in Madagascar, dated March 5th, 1868, we have the following brief but graphic *resumé* of the progress of the Mission up to that time—

The history of the Madagascar Mission is a very simple one. Founded in 1818, it was between 1820 and the death of Radama in 1828, that the Mission schools, the printing-press, and instruction in the industrial arts laid deep the foundation of that education and enlightenment which have so greatly benefited the population at large. And it was during those brief years the seeds were sown of that spiritual life and Christian principle which produced a Native Christian Church, and enabled it, nourished by divine grace, to bear the bitter persecution of twenty-six years. No fiercer resolve to maintain an old national idolatry has been witnessed in modern days than that from which this persecution sprang. It was steadfast, uncompromising, and unrelenting. Maintained throughout the lifetime of the persecutors, it was especially bitter and violent on three occasions.

I. In March, 1835, when the profession of Christianity was forbidden, when all Christian worship was stopped, and all books were ordered to be given up, our first martyr, a true Christian woman, Rasalama, was speared. Rafaralahy followed her a year after. In 1840 nine were speared; many hundreds were made slaves; two hundred at least became fugitives. In 1842 the persecution extended to Vonezongo, and of five brethren who suffered two were executed and three were poisoned. By this time seventeen had lost their lives; and both Christians and heathen had learned the great lesson, that a true faith in Christ enables His followers without fear to meet all penalties for conscience sake, and even with gladness to lay down life itself.

II. The second great trial, intended to be more severe, fell on the scattered Church with the year 1849. You know how the nineteen confessors were seized; how bravely they answered their persecutors; with what steadfastness they looked on death. You know how fourteen were thrown over the lofty precipice; how the four nobles sung hymns amid the burning flames, while the bright rainbow arched the heavens, and inspired them with more than mortal joy. Nineteen hundred of their faithful companions were fined; a hundred were flogged; many others were enslaved, and made "to serve with rigour" in public works, in felling timber

and cutting stone. But still was it true of these "children of Israel," "the more they oppressed them, the more they multiplied and grew."

III. The third persecution was more bitter and resolute still. In July, 1857, when mutiny and massacre were at their height in Upper India, fourteen were stoned to death at Fiadana, followed by seven others; and sixty-six were loaded with heavy chains. The Church was still more scattered, but many of the leading brethren were securely hidden, and "had their lives given them as a prey."

Such was the spiritual condition of the Madagascar Church, which once more, in 1861, obtained its long lost liberty, and was permitted again to profess its faith in open day. Rich in faith, steadfast in principle, it only needed a wider range of Scripture knowledge and some little guidance in its public affairs.

Singularly free from the admixture of foreign elements in its constitution, it had pastors and teachers; the brethren were accustomed to edify one another, and were zealous for the spread of the truth among their fellow-countrymen. You know how the Churches have prospered during the last six years. Their progress has been, through the blessing of God, sound as well as rapid. The members of the Churches have been true Missionaries where they have gone; and thus many, whom public duty or private interest had led far away from home, have been the means of planting Churches in the district of Vonezongo, and even in the distant towns of Fianarantsoa. The healthy manner in which these Christian efforts were made is not less pleasing than their results. The Scriptures have again been put widely in circulation; a Christian literature commenced; and efforts to promote education are now in a fair way to be efficiently carried out. You have yourselves informed us how these results of the Mission at present exhibit 90 Churches, with 5,255 members, and 462 candidates; with congregations of 13,600 persons, in a Christian community of about 20,000 individuals. You have 101 pastors in and out of the city, and your people have erected nearly a hundred simple chapels during the last five years at their own cost.

Such was the state of the Mission at the commencement of 1868. But within a few

weeks after the despatch of this letter, events of the utmost importance occurred in Madagascar, which gave an entirely new complexion to the prospects of Christianity in that island.

On the 20th of March, 1868, the Queen Rasoherina died, after a reign of nearly four years,* and was succeeded by her sister, under the title of Ranavalona. Though professedly a heathen to the last, Rasoherina was nevertheless a just and enlightened ruler: she accorded full liberty of conscience to the Christians, and civilization made rapid progress. Like her ill-fated husband, she was peculiarly averse to the shedding of blood, and hence it was that executions, except in the case of criminals, were, during her reign, almost unknown.

Some apprehensions were naturally felt at her decease as to what the policy of the new Queen might be; but the Missionaries and Native Christians were soon reassured on this point; for on the very morning that she was proclaimed Queen she sent them word that their privileges would be faithfully maintained, and shortly afterwards still more decisive evidence was given of her principles and purposes, all happily in favour of Christianity.

"On the morning after the funeral of the late Queen, the priests of the idols came to offer their *hasina*, or acknowledgement of her sovereignty, to the new Queen. She declined, however, to receive it, and informed them that she could not recognize them as priests, but only as subjects. The idol of Rasoherina was also removed from the palace. The astrologers and diviners were also informed that the Queen could only regard them as subjects, as she did not recognize their pursuits.

"After the termination of the national mourning, when the people returned to their ordinary employments, the Queen issued an order that all government work should cease on the Lord's day. About the same time the Prime Minister sent for some of the native preachers, and had the Scriptures read and prayer offered within the palace.

"A proclamation was issued some months afterwards closing all Sunday markets. Weekly markets are held throughout Madagascar in different towns and villages, on different days; and the villagers whose markets had been held on the Sunday were directed to choose some other day."†

From this time forward the movement in favour of Christianity became general, and more strongly marked than it had ever appeared before. Both the Hova rulers and the subject races alike appeared to be simultaneously drawn to the house of God on the Lord's-day, and at other seasons of public worship. At the opening of a new memorial church near the capital, one of the national council was present at both services, and in the afternoon he was accompanied by the Chief Secretary of State, while the church was thronged.

Nor was the interest in the spread of Christianity confined to the city only, or to the villages of the central province of Imerina. Messengers and letters expressing an interest in divine things, and asking for teachers, came from the Betsileo country, 250 miles distant, and the Hova authorities, who had formerly shown considerable unwillingness to allow the L. M. S. Missionaries to visit that people, now gladly furthered their desire to plant a Mission among them.

The most important event, however, of the year was the coronation, or, in Malagasy phraseology, the *presenting* of the sovereign on the third of September.

The large parade ground at Imahamasina was covered with encampments of strangers from a distance, and representatives of the subject races, all assembled to

* This Queen, it will be remembered, was the widow of the ill-fated Radama II., who was murdered by his nobles on the 12th of May, 1864.

† Ellis's "Martyr Church of Madagascar," p. 375.

witness the ceremony. When the appointed time arrived, the Queen, preceded by a hundred ladies of rank, who walked before her palankeen, advanced across the plain, and, ascending the richly decorated platform, presented herself before her people. She was enthusiastically cheered, and then, surrounded by the high officers of her court, she took her seat beneath a canopy, on the four sides of which were inscribed in brass letters, in Malagasy characters "*Glory be to God*,"—"Good-will among men,"—"On earth peace," and "*God be with us*." On one side of her Majesty stood a small table with the crown, on the other a second table bearing the handsome Bible sent to her predecessor by the British and Foreign Bible Society.*

The most interesting feature, however, of the ceremonial was the Queen's speech. This document is so remarkable that we quote it *in extenso*.

I. This is my word unto you, ye under heaven, for here are ye under heaven assembled; for God has given up to me the country and kingdom; and I thank God above all, O ye under heaven, that God has not abandoned this country to evil, but it has been prospered and blessed with Andrianimpoinimerina, and Lelidama, and Rabodoandrianimpoinimerina, and Rasoheri-manjaka, and has now descended to me.

II. And now that the day of my public appearance has come, and ye under heaven are assembled here, and have not neglected the summons of me Ranavalomanjaka, but have come in immense numbers when bidden, whether by day or night, and acknowledge me Ranavalomanjaka, I make my acknowledgements, and offer thanks to you; for I have a father and mother, having you; therefore may you live, may God bless you!

III. And now, that being finished, this is my word to you, ye under heaven: Seeing that ye have not altered the word of Andrianimpoinimerina, and of Lelidama and Rabodoandrianimpoinimerina and Rasoheri-manjaka, but they four have been dear to you, and ye have maintained their bequest, and have not changed their word; may you live, may God bless you, ye under heaven!

IV. And I give you encouragement, ye under heaven; for me has God appointed to reign in this island; to be the defence of your persons, and your wives, and your children, and your possessions; for he who has much possesses his own, and he who has little possesses his own. Therefore be of good cheer; for I consider that you have father and mother, having me. And I pray God above all things that I may govern you in uprightness and justice. Is it not so?

V. That being finished, ye under heaven, it is not I only who are responsible for this land, but you and I; for you have been ap-

pointed to me, and I have been consigned to you: therefore if any one should covet this land which has been left by my predecessors, even to the extent of a single grain, I refuse that. Is it not so, ye under heaven?

VI. And this being finished, ye under heaven, this is my word to you: Behold, I will read the law to you, and do ye all hearken; for if you love yourselves, and your wives, and your children, and wish to enjoy peaceably what you possess, observe the law; for I do not love to make you guilty, and it is not I who give up a man's life to death; but observe justice, and regard righteousness, for peace is the end of that; for the law chooses not, and respects not men's persons, but is for the benefit of the country and kingdom; and ye and I will regard the law; for it is not I, Ranavalomanjaka, who condemn him (who is guilty), nor is it you; but that which he has done condemns him, and we only treat according to the law him who transgresses; for the commandment is a torch, and the law is a light; for the law chooses not, but is the portion of him who accepts it. Is it not so?

VII. And this also I say unto you: Here art thou, Rainilaiarivony, Prime Minister, for I made thee the chief of all under heaven in my kingdom, and you, too, ye men in honour, and the twelve royal ladies; and my kindred, and the judges, and the blood royal, and the chiefs of the land; for you have I made fathers of all under heaven, leaders of the people to teach them wisdom: and it rests with you to make them wise or make them foolish; therefore take good heed: for my land is at peace and my kingdom is settled; therefore, if in this state evil counsels be insinuated to lead astray the wise, and to give encouragement to the foolish, and to raise tumult in my kingdom; and if any one, relying on good service previously rendered,

* Ellis, p. 379.

trusting in my compassion and relying on my love, shall do evil to my land and kingdom, I condemn him to death, should there be any such. Is it not so?

VIII. And this also is my word to you, ye under heaven, in regard to the praying (or preaching) : it is not enforced ; it is not restrained ; for God made you.

In an account of this coronation sent by one of the native pastors to Mr. Ellis, he mentions four things as having deeply impressed him—the absence of idols and priests, the mottoes on the canopy, the Bible by the side of the Queen—the very position which the idol had occupied at her predecessor's coronation—and the clear distinct proclamation of religious liberty.

Another letter from one of the native pastors admits us still further behind the scenes, and leads us to hope and believe that the profession of Christianity so publicly and nobly avowed on that coronation-day was the result of a real and inward change of heart on the part of the sovereign of Madagascar.

On the evening of September 2nd (being the evening before her coronation) the Queen, Ranavalomanjaka, and Rainilaiarivony, the Prime Minister, sent for Ratsilainja, and Andrianivoravelo and Rahanamy (four of the native pastors) to pray and preach before her in her palace ; and after worship we slept

that night within the court-yard. Early on the morning of the 3rd September we again had worship, and reading of the word in the presence of the Queen, to ask for the blessing of God to be with the Queen ; for she, on that day, was to show herself for the first time to the people in public assembly.

Thus auspiciously did the new reign commence, and not less encouraging, and fraught with bright hope for the future have been its subsequent proceedings. We quote again from the same native pastor's letter—

“And from the 1st November, 1868, the Queen has sent for two preachers every Sunday morning, and two every Sunday afternoon, to preach in the palace, when many of the officers, and the children of the nobles, and all the attendants about court, hear the word preached.

“And from Sunday to Sunday the Queen and the Prime Minister sit with the others to hear the word of God.

“On the 28th of January, 1869, there was a meeting held in the large room of the palace, when the Queen, and the Malagasy, and the English, met to celebrate, according to custom, the Malagasy yearly feast ; and the people were greatly surprised to see that there was no idol within the palace, for at former yearly feasts the idols were always placed beside the Sovereign in all that she did. But at this feast three of the preachers engaged in prayer. Then the Queen said, ‘This is what I say to you, my people : I have brought my kingdom to lean upon God, and I exhort you, one and all, to be wise and just, and to walk in the ways of God.’

The Queen's Marriage and Baptism.

“And on the 19th February the Queen and the Prime Minister sent for Andriambelo and Rahanamy, and before them they entered into a marriage contract, good and fair ; and we gave them suitable expostulation in reference to the same.

“And on the 21st February there were assembled in the court-yard the officers and the judges, and the head men of the common people, and the nobles, and preachers from each of the town churches ; and, after preaching, prayer, and singing, Andriambelo baptized the Queen and the Prime Minister, when many of the people were greatly surprised, for they saw that the Queen and the Prime Minister, and the Christians present, were all weeping, and greatly moved ; and from this time the Queen and the Prime Minister have been diligent, and have made good progress in the knowledge of the word of God. I am surprised at the progress the Queen makes

with the book of instruction I had from the Missionaries, containing lessons for persons to be baptized and admitted to the Lord's Supper."

"These proceedings have a good effect upon all within the court-yard, whether of the family of the Queen or the friends of the Prime Minister, or others who come within the Court-yard. They are all diligent in listening to the word of God, and they do not venture to use vain, frivolous words, or to show improper conduct before the Queen and the Prime Minister.

"Every Sunday I preach within the court-yard, and I observe that the soldiers on guard about the palace read the word of God; and many of the officers and leading people have given up their many wives, and agree to come to baptism and the Supper of the Lord.

"From the time of their baptism, the Queen and the Prime Minister have requested me to read with them the Epistle by St. James. I read it with them every Thursday, with some exposition of it, and I see that they like that exercise; and Rahanamy also reads with them, and gives them instruction in the Gospel of St. Matthew on Tuesdays, and they often express their pleasure in being instructed. And we can make free with them in laying before them examples, from the word of God, of those who received good at the hand of God, and of those who received evil. In the course of these instructions we often see that they remember and inquire about many things; and in the course of some months they wish to receive the Supper of the Lord."

A few months later—viz. in July, 1869—another decided step in advance was made by the Queen and Government of Madagascar. While the fourth memorial church was being provided by the London Missionary Society, the Queen and her advisers decided to erect a Chapel Royal within the palace enclosure, for the use of herself and the officers of the court. The corner-stone of this chapel was laid by the Queen herself on the 29th of July, in the presence of a vast concourse of people, and the following royal declaration, signed by the Queen in a good bold hand, and attested by the Prime Minister, was placed in a bottle and deposited underneath the stone.

Minute of Queen Ranaivalona, on laying the foundation-stone of her chapel.

"By the power of God and grace of the Lord Jesus Christ, I, Ranaivalo-manjaka, Queen of Madagascar, laid the foundation-stone of this church on the 20th day of July, in the year of our Lord 1869, to be a house of prayer, praise and worship to Almighty God, King of kings, and Lord of lords, according to the words of Holy Scripture by Jesus Christ, who died for our sins and rose again for our justification, and the salvation of all who believe in Him.

"This house, therefore, is not to be destroyed for ever. Whoever destroys this house, raised up by me, shall not reign over Madagascar, my kingdom.

"And here I give my seal with my own hand.

"**RANAVALO-MANJAKA, Queen of Madagascar.**"

The crowning act of all, however, was still to come. All state-recognition and state patronage of idolatry had long ceased, but the idols still remained. The Queen and Prime Minister had doubtless felt the inconsistency of this, though they hesitated to take the bold step of a national recognition of the one true God as the only object of worship henceforth in Madagascar. The final decision appears to have been arrived at somewhat suddenly. The story is thus told by one of the Missionaries at Antananarivo, writing on September 24, 1869—

It seems that on Wednesday, the 8th of this month, the Ambohimambola people were at the palace, urging the Queen to re-	turn to the service of her ancestors' idol, and also asserting their right to former privileges. The Queen replied that they would soon hear
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her word about the idol. At this they became alarmed, and hastened home. A number of the leading officers left for their village at the same time, followed by their *dekana* (*aides-de-camp*); and there was quite a race as to who should arrive first, the idol-keepers or the Queen's messengers. The iconoclasts gained the race, however. The officer who arrived first was on horseback, and, as horses have never been allowed to enter the sacred village, imagine the consternation of the superstitious villagers when they saw a horse close to Kelimalaza's house. I am not quite clear as to the course of subsequent events, but for some time the people could not be persuaded to come near the officers. One man carried some charms into the idol-house, which he said would effectually prevent their

finding him. When they had brought the idol and all the ornaments and trappings belonging to him out of the house, the officer highest in position among them, speaking in the name of the sovereign, said—"Whose is this idol? Is it yours, or is it mine?" The keepers could not but reply that it was the sovereign's. "Then," said the officer, "if this is mine, says *Ranavalomanjaka*, I shall burn my idol, for my kingdom rests upon God. My ancestors, through lack of knowledge, trusted in *sampy*, but my trust is in God." Without further ado they set fire to Kelimalaza, and burnt him and his umbrella, and all his belongings. The idol was simply a small piece of wood resembling an insect, wrapped in scarlet cloth, and decorated with silver chains.

The good work thus begun was extended to other villages in the central province, and instructions were then despatched to other provinces to see that it was carried out in them also.

The next day a general slaughter commenced. All the royal idols were committed to the flames, and officers were scattered all over Imerina engaged in the work of destruction. The heads of the people told the Queen that as she was burning her idols, of course they should burn theirs; and some of them assured her that if any refused to give up their charms and *sampy*, they would burn them and the *sampy* together. Basketsful of rubbish have been destroyed; but, although rubbish in our eyes, many of the people believed that it would be impossible to destroy some of their honoured Penates, and they trembled as they stood round the fire in which they were blaz-

ing away. Still the work has been done with a suddenness and universality truly wonderful. We hear that instructions have been forwarded to all the government stations in the provinces to act in the same way. This important step has quite a Malagasy character about it; and although we may not altogether approve of some things in connexion with it, we cannot but rejoice in the fresh proof afforded of the power of the Gospel in this island. You in England will join with us in praising the great Head of the Church, who so signally manifests His grace and power amongst this people. "Not unto us, not unto us, but unto His name give glory."

With the destruction of the symbols of the old faith, there sprang up at once in the minds of the converts the conviction that they were called to instruct their countrymen now left without a religion. They entered on the work without delay.

On the Saturday following, the pastors of the town churches met, and came to the decision, that as the idols had been taken from the people and destroyed, they would do their best to supply them with the knowledge of the true God and the Saviour. They agreed to supply an experienced preacher to each of the towns every Sunday, and to pay a teacher to reside there continually. A collection was then made among the officers, which amounted in a short time to rather more than a hundred dollars. Four teachers have now been appointed, all experienced and tried Christians, and last Thursday evening a meeting for prayer and a short address was

held. Our congregations are again very large. In the country districts the chapels are nearly all too small again. In many cases service has been held out of doors, so great has been the crowd who came to hear the preaching of the word. The numbers in attendance have never before been so large. Many are undoubtedly actuated by fear, as it is thought that every loyal subject will follow the religion adopted, and so manifestly believed in, by the Queen. Almost every village and every tribe are now anxious to have a chapel of their own. There is a great work now for all the Churches, as a great majority of those in attendance are intensely ignorant, and will

require much care and instruction. The Churches, on the whole, seem alive to their responsibilities, but they require more European help. Ambohipotsy Church has already decided to send out three additional evange-

lists next month. The country is passing through a great crisis, and we need to pray that God will plentifully endue all the Churches with the spirit of wisdom, and humility, and true holiness.

Before a month had passed, the Missionary brethren in the capital began to feel the extent and variety of the new claims, to which this visible destruction of the old idolatry had given rise. While the Native Churches were opening their eyes to the opportunity, the people themselves made their desires known, and appeals began to come in thick and fast, asking the Missionaries for Christian teachers. We cannot wonder at the earnestness with which they now lay their wants before the Directors:—

By the last mail you will have heard of the burning of the idols. I was in Vonizongo when the letters left, and was unable to write. The effect produced by this public abolition of idolatry has been to make almost the entire population nominal Christians. The state of Madagascar just now is most critical, and yet we cannot help rejoicing that such a large number of people are willing to attend Christian services and listen to the preaching of the Gospel. Of course, looking at the state of affairs here from an English point of view, there is much that will not harmonize with our wishes. In many places there is strong pressure brought to bear upon the people to induce them to attend the services. In some places they have been told that those who refuse to become Christians will lose their heads. Still, such things will probably die out in the course of time, and we may confidently hope that

great good will result from the present movement. Surely the thought of such an immense number of people asking for Christian instruction will induce the Directors to send us a strong reinforcement. The course of events has more than justified the appeal we made some months ago. Indeed, if we had to re-write our appeal we could not help writing with more urgency than we did. Whilst the mass of the people are such babes in Christian knowledge we want a very much larger number of Missionaries, and a sufficient allowance for itinerating, to allow each Missionary to visit the more distant places frequently. At present we simply feel that we cannot attempt a third of the work which our districts ought fairly to claim from us; and the distraction arising from a number of claims that cannot be attended to acts as a clog upon us in the work that we do undertake."

A more anxious and critical state of things it is indeed hardly possible to conceive, 160 villages all crying out at once for teachers, and the number of adherents increased in a few months from 37,000 to 153,000! The several congregations at the capital responded nobly to the call thus addressed to them. More than 100 volunteers offered their unpaid services to go forth as evangelists to the several villages which were crying out for teachers. It is obvious, however, that many, if not the larger number of these must have been utterly untrained, and in many respects ill-suited for the work; yet what better course could be devised in a time of such special need? It would be ungenerous to criticise too severely the qualifications of these voluntary teachers: let us rather give God thanks that so many had at least the will to go; for if the motive was a genuine one they could not but have done some good, however unsuited in many respects for the work so unexpectedly devolving upon them.

We wish to direct especial attention to this point, for it has an important bearing on the subject which has been so much discussed of late, viz., the appointment of a Bishop, with his See at the capital, or at all events the establishment of a representative Church of England Mission there. That measure has been urged by some whose opinions on such a subject are entitled to the greatest respect, and from whom it gives us no little pain to differ. It has been urged, moreover, in the interests not merely of the Church of England converts on the coast, but of the Hova Christians themselves, nearly all of whom have adopted the Congrega-

tionalist form of worship and discipline. It is said, that not only are many of their regularly appointed teachers and preachers very unfitted for their work, but that there are actually not a few openly profligate and immoral men who have constituted themselves as teachers, and who bring the greatest scandal and discredit on Christianity. No doubt such instances have occurred: how could it indeed be otherwise? Does any one suppose for a moment that one tenth or even a hundredth part of these 112,000 new adherents to Christianity, are really influenced by spiritual motives? In every such national movement there is some genuine wheat, but it is mixed with a grievous amount of chaff, and it must necessarily take years, perhaps a couple of generations, before the mass can be thoroughly sifted and brought into something like order. But is it generous, is it Christian, to depreciate the London Missionary Society's work on this account, or to make their powerlessness to cope effectually all at once with the mass of nominal Christianity that well-nigh overwhelms them a ground for interfering with their labours?

We can conceive nothing more disastrous for the interests of true religion in Madagascar than that there should be any introduction of questions of ecclesiastical polity at a time when the one main object to be kept in view is the instruction in the things of Christ, and the simplest elements of Gospel truth, of these spiritual babes just come out of heathenism.

Those who know, by long personal experience, what the characteristics and habits of all Eastern races are,—and might not the same be said, to some extent, of Western races also?—know but too well how difficult, if not impossible, any thing like healthy discipline becomes when there are two rival (we use the word in its literal and not hostile sense) Churches in the same Mission field. So mixed are the motives which influence the larger number of the converts, and so feeble is the hold which the new religion they have embraced has on them, that they care but little for those differences to which members of long-established Churches attach so much importance, and are far more swayed by external considerations and personal likes and dislikes, than by any decided preference for this or that ecclesiastical system. The presence, therefore, of two rival Churches in the midst of an infant Church just emerged from heathenism, tends to divert the convert's attention from graver truths of spiritual moment to secondary matters of comparatively minor importance; while however careful the Missionaries on either side may be, the black sheep in their flock will, again and again, succeed in migrating from one body to the other as they find it to be of most advantage, to the great detriment of the cause of true religion, and the entire destruction of all true and wholesome discipline.

Cases will undoubtedly arise, as they have already arisen in our Mission at Vohimare on the north, where the presence of some of these ungodly or insincere Hova professors may, for a time, be a serious injury or annoyance; but we have no right to infer general conclusions from a particular case, and so far as we have been able to learn, where such instances of oppression or wrong-doing have been brought to the notice of the central government, they have at once taken steps to remove it. This much is certain, the London Missionaries are themselves fully alive to the evils complained of, and so far from any wish to weaken their hands at such an anxious crisis, we ought rather to try and strengthen them by every means in our power, and to help them to exercise a more thorough discipline, that the evils complained of may be removed.

In Memoriam.

It is with deep regret that we have to announce the removal, on the 23rd of May last, from our midst, of one who for the last twenty-one years has been the Editor of this publication, and to industry and ability its success has, under God, been entirely due, the Rev. Joseph Ridgeway, M.A. of Trinity College, Dublin, and Incumbent of Christ Church, Tunbridge Wells.

Mr. Ridgeway became first officially connected with the Society in 1844, when he became Association Secretary for the Eastern Counties, being then Rector of High Roding, Essex. About that time many of the friends of Missions felt, that while the periodicals and the Annual Reports of various Missionary Societies supplied Missionary information adapted to the tastes of their zealous supporters, there yet remained a wide circle of educated persons for whom Missionary information was not provided in a sufficiently interesting form; that there was need of a periodical which would commend itself to the attention of intelligent and thinking minds, and be admitted as a welcome visitant to the drawing-room and library table, to plead with happy influence the claims of the Missionary cause. The leading Missionary Societies held conferences upon this subject, and the late Isaac Taylor met the Secretaries of these Societies to devise some means of supplying him with information from various sources, which would enable him to edit such a periodical. But the undertaking was given up under the apprehension of the difficulties to be encountered.

Mr. Ridgeway then proposed singly to undertake the task, and devised the scheme of the "CHURCH MISSIONARY INTELLIGENCER," the first number of which was published in May, 1849; and it has been continued monthly to the present year. The success of the publication was remarkable. The papers on the East Coast of Africa, on the various languages of India, on Ethnology the exposition of great Missionary principles, and the sketches of particular Missions, attracted the attention of various scientific Societies, and of many literary men both at home and in Germany. The Secretaries of the various Protestant Missionary Societies have borne frequent testimony to the value of the "Church Missionary Intelligencer," as having placed the general cause of Missions in a more favourable light with the public than it had before attained.

Nor is this all. Our readers will readily testify not only to the interest and ability which marked his contributions to these pages, but even more to his zealous support and able vindication of those great spiritual and evangelical principles on which the Church Missionary Society has always relied for prosperity and success, and in the maintenance of which her Committee can alone hope for a blessing from above.

Mr. Ridgeway's health began to fail towards the end of last year, but it was not till the middle of February that he was compelled to resign the Editorship of these pages into other hands. His last contribution, written under so much suffering that he was unable either to complete or revise it, formed the opening article of our March number;* and it is with a feeling of mournful gratification that we now recal the fact that his last official act in connexion with a Society which he loved so much, and had served so faithfully, should have been to vindicate its action in regard to a matter in which such vital principles were at stake, and to assert the great Christian duty of non-interference with fields of labour already occupied by another Protestant and sister Society.

We cannot better close this brief notice of our departed friend, than in the concluding

* The Mutual Relations of Protestant Missionary Societies.

words of the Minute adopted by the Committee on the occasion of his death, and of which the preceding portion of this notice has been mainly an expansion.

"The Committee desire to record their humble praise and thanksgiving to the Lord of Missions for raising up so able an advocate for the extension of His kingdom; and they pray that He, with whom is the residue of the Spirit, may raise up another endued with like excellent talents to supply the place of him who has entered into his rest."

NOTES OF AN ADDRESS BY THE REV. J. W. REEVE,
MINISTER OF PORTMAN CHAPEL.

DELIVERED TO THE ASSEMBLED CLERGY AND LAITY AT THE CHURCH MISSIONARY
BREAKFAST IN EXETER HALL, MAY 2ND, 1871.

MY DEAR REVEREND AND LAY BRETHREN,

IF any apology be needed for my taking the place I do this morning, you must kindly find it in the request of the Committee, for I unaffectedly feel that I have no right to come to the front in such a gathering. I therefore ask the forbearance of my brethren of my own standing in years, and the patience of my younger brethren while I speak.

My desire is that our hands may be strengthened in the work of God, and our minds stirred up by way of remembrance of our privileges as ministers and lay helpers in the cause of Christ.

I shall speak with reference to Missionary work chiefly, though the principles are the same as those which should mark our work at home. I feel Missionary work to be not only a part of our ministry, but essential to the healthy condition of a believer's soul. It is difficult to conceive a man really loving the Lord Jesus Christ in sincerity, and yet being indifferent to the cause which He is carrying on in the world. But, in order to serve God in this or any other work, I need scarcely urge the necessity of being born again of the Holy Spirit. (John iii. 3.) This is essential to serving God at all. (John iv. 24.) "Like worships like." God is not served but by His own Spirit. I say, therefore,

I. Identify yourself with Christ—

1. *Personally.* If believers, you have *received Him*, not merely the knowledge of Him, but Him *personally*. (John i. 12.) You *abide* in Him. (John xv. 4.) You are His. (1 Cor. iii. 23.) You are seated mystically by faith with Him in the heavenlies now. (Eph. ii. 6.) Yea, more; observe that wonderful word: *As He is, so are we in this world.* (1 John iv. 17.) His God is your God; His Father is your Father; His kingdom is your kingdom; His glory is your glory. Identify yourself, therefore, with Christ personally as your life.

2. Identify yourself with His *power*.

"Without Me ye can do nothing." (John xv. 5.) "It is not I, but Christ liveth in me." (Gal. ii. 20, and Phil. ii. 13.) Observe 2 Tim. i. 12, "I know *Whom* I have believed," not "*what*." The "*what*" is easier than the "*Whom*." The first can be taught by the precept of man, leaving the heart cold and dead, and the life utterly uninfluenced. The second is taught only by the Holy Ghost, quickening the affections, elevating the tastes, making the man savour the things that be of God. Be assured the Gospel is a revelation of heart to heart in order to sympathy, much more than of mind to mind in order to knowledge. It presents a Being to *love*, around whom the heart's best affections may twine, and in loving Whom we have the strongest inducement to service. It is love to Christ which makes the grand distinction between men. (Eph.

vi. 24, and 1 Cor. xvi. 22.) Love will induce Paul's feeling: *Separated unto the Gospel of God.* (Romans i. 1.) This became the governing idea of his life. But it also worked in separating him from all that hindered the integrity of His service.

II. Identify yourself with Christ's *purpose*. What is this? To give *eternal life* to as many as *Thou hast given Him.* (John xvii. 2.) To as many as *shall believe on Him.* To *gather together in one the children of God that were scattered abroad.* (John xi. 52.) This is Christ's purpose. For this He died and rose again; for this He lives and reigns and rules. For this the world lasts. (Matt. xxiv. 14.) And although this is a dispensation of salvation and not of judgment (John iii. 17, xii. 47), still it is a dispensation of Election. It is "to take out of the Gentiles, a people for His name." (Acts xv. 14.) This is the work going on both at home and abroad, and no other. No brother has a parish or congregation in which all are Christians. No! It is a *remnant*, a *few*, a *little flock*. But they shall all be gathered. Let this be your purpose: it is Christ's. With reference to this all His dispensations are carried on. All else is accessory to this. Let it be so with you. Bend all to this one point, *to save souls*.

The revolutions by which empires fall and rise again; the wars by which one king is deposed and another put in his place, are no doubt part of a great whole; but in themselves, though they fix the admiration of men, they are but as "the small dust of the balance" compared with the ingathering of a soul to Christ. *They* are not the things for which Christ died—for which "there is joy in the presence of the angels of God," but it is the Gospel doing its work in the soul of a sinner. "Lifting the beggar," &c. (1 Samuel ii. 8.) And who doubts that, in the late disastrous war, "there was more joy" over some repentant sinner in a cold dreary ambulance, than in those halls vainly dedicated "to all the glories of France" where the King of Prussia was made Emperor of Germany? Let us then live and labour for souls. It was Christ's purpose; let it be ours.

III. Identify yourself with the *spirit* in which Christ did His work. Let His mind be in you.

1. *Lowliness.* (Matt. xi. 29.) Observe Phil. ii. 7, *Emptied himself*, &c. He came as a servant (Isaiah xlii. 1) to do God's work and will.

The great feature in Christ's service was, that *He did not act of Himself.* He hid Himself that His Father's glory might appear. This is the place of a servant. It is not easy to do this, but hard; to act in the spirit "I am nothing"—"Christ is all;" but without it the best act is nothing.

See this exemplified in the healing of the leper (Matt. viii. 1, &c.), "See thou tell no man." Do not say a word about Me, but "show thyself to the priest," &c. Honour my Father's law; and again (John v. 1—13).

Again, see it exemplified in what He said about—

(a). *His own honour.* (John viii. 47, 49, 50, 54, and v. 41, 44.) What lessons these Scriptures read to us about seeking worldly honour. Christ could afford to drop all this; He had something better, and He says "learn of Me."

(b). *His power.* (John v. 19 and 30, and xiv. 10.) Shall not our power be used for Him who gives it?

(c). *His doctrine.* (John vii. 16, and viii. 26, and xii. 49.) Shall not our teaching be what God says? Not what we merely *think* about what He says. "Learn of me," and observe particularly John xii. 49, 50. Here is our model. Whence come heresies? Do they not arise from what men allow themselves to *think* about what God says, not from what God says. If we could but preach what God says, and not our *thoughts* about it, there would be less false doctrines. If men said

what God said, and stopped where He stops, should we have the terrible things that are said, *e. g.* about the *atonement*? Christ died for sinners. Believers are said to be "bought" with a "price," which price is "not silver and gold," but "the precious blood of Christ." Why not accept simply what is said?

2. *Dependence and prayer.* We find in Christ ejaculatory prayer, as Mark vii. 34, and John xi. 41; and sustained prayer, as Luke vi. 12, when He continued a whole night; but I think the lesson is to cultivate not merely stated acts, however long and fervent and frequent, but a state or condition of prayer, an habitual recognition of our wants and need of supply. "I am and have nothing." "God is and has every thing." This will carry us on. See this in Moses. When he first went forth apparently in his own strength, his brethren "understood not" (Acts vii. 22—25); but afterwards, when in Midian, he learned "Who am I?" and then he succeeded for, "Certainly I will be with thee." (Exod. iii. 11, 12.)

3. *Diligence in His work.* Beginning at twelve years old (Luke ii. 49, and John ix. 4), still never hurrying events, but observing the fitness of opportunity. We hear Him saying, "Mine hour is not yet come." (John ii. 4.) Yet "When the time was come, He sat down, and the twelve Apostles with Him." (Luke ix. 51, and xiii. 14.)

(a). *His end in life was to be "about His Father's business."* So it should be with us. (1 Cor. x. 31.) It is grand to see this principle carried through life in common things: it makes little things great.

(b). *Still He was often misunderstood;* observe Luke ii. 50; but He persevered. He was full of zeal. (John ii. 16, 17.) Even His friends said, "He is beside Himself." (Mark iii. 21.) But was He? Did He ever do a thing, or speak a word, or set a step which was not justified by the highest wisdom? None! and why? Because He was ever the *obedient servant*. (Ps. xl. 7, 8.)

(c). *Absorbed in it.* He did not live by bread only; it was His meat and drink to do His Father's will. (John iv. 34.) Christ did much, though He died young, for "He finished the work that was given Him to do." And the more you can identify yourself with His person, His purpose, His spirit, the more will you honour God, and do good to men. Christ was the great Missionary; yea, is still; for it is His life, His word, His power, His spirit which do the work. Let Him work. Do not thwart Him. Make Him all. Hide yourself, and your work will be great and glorious, just in proportion as you lose yourself in Him.

If I might, in conclusion, without presumption, make a suggestion, I would say—

1. *Preach your own Missionary Sermons.* It would be a great saving to the Society, and I am sure you may look for God's blessing; for it will be seen at the last that it is *graces* not *gifts* which do God's work.

2. *Give Quarterly or Monthly Missionary Lectures.* Go steadily through the history of each Mission station. Show the real work and trials of Missionary life. What can show the power of faith in Christ better, or be more instructive, than to set forth their courage in going out, leaving all, &c.; their patience in sufferings and labours, and, above all, their work in translating the Scriptures into languages, some, as yet, even unwritten; as Elliot, and Marsden, and Carey, and Morrison, &c., &c.

3. *Keep a common-place book,* and jot down under their respective heads all scraps of Missionary information. In addition to storing your own minds, you would have materials which would make you much more useful and efficient at Missionary meetings. You would then get up, as Archbishop Whately said, "not for the sake of saying something, but because you have something to say."

Remember, for your encouragement, Missionary work is no doubtful enterprise. It

is one of the few things of which we may say, *It is certain*. The decree is *declared* (Psalm ii. 7, 8.) God's purpose is *sure*.

A NASCENT BISHOPRIC.

A PRIMITIVE Church comprised, as we remarked recently, in a paper on "the Primitive Bishop,"* the bishop himself, a body of presbyters, and another of deacons, together with the Christians resident in a town and in its vicinity. When a sufficient number of converts to Christianity appeared in an adjoining town, an independent Church was established, constituted after the same model. Originally, therefore, wherever there was a congregation, there also was a Bishop, with his complement of presbyters and deacons. Such was the normal result of the specific constructive tendency of the Church of Christ, so long as it retained its proper vitality, and discharged its appointed functions as at once a nurse of believers in Christ, and a propagator of the Gospel. The direct effect of this tendency, when not hindered or disturbed, was the production of many independent Churches, each with its respective Bishop, and a more or less limited diocese. In those countries where the primitive bishop is supposed to have soonest reached his complete development, this specific effect was manifested most conspicuously. The number of bishoprics in Palestine was about 50 at one time. There, they must have been of a small average magnitude. Emmaus is said to have had its own Bishop: it was but seven or eight miles from Jerusalem, and consequently the diocese must have been of very limited dimensions. Asia Minor was not very much larger than Great Britain, yet it had 400 bishoprics or so. There were well nigh 300 bishoprics in Sicily and Italy. In the tendency, which thus issued in the multiplication of bishoprics, the specific force sprung from the assumption that a Bishop was necessary to the proper constitution and welfare of a congregation. This assumption, in order thus to operate, must have been the child of another, namely, that in the Bishop was the source of pastoral action, as well as that of pastoral authority. This again may be accounted for, by the supposition that originally the Bishop was the president of the body of presbyters established by the Apostles, and their representative in the estimation of the people, and that consequently the pastoral office came to be regarded as essentially centred in him, as he gradually, in the course of his development, passed from the president presbyter to the prelate, and was finally manifested as the primitive Bishop. However this may have been, the original impression that without the episcopal element a congregation of Christians was essentially imperfect, must have had no small energy, since it overcame the difficulty presented to its customary mode of action by the peculiar distribution of the population of a region into villages exclusively, found in some countries at the earlier stages of civilization. Thus, in certain parts of Africa so occupied, the villages, as they were evangelized, were arranged in clusters, or districts, and over each a Bishop was appointed, with a residence probably at the *metro-comia* or mother village. The first bishoprics established in the Western world must necessarily have been more or less limited in size, since in Spain there were 70 or 80 Bishops, while no fewer than 320 are said to have been established at or soon after the time of St. Patrick, in diminutive Ireland. Still, however potent may have been the tendency in question, it was not always superior to the impediments presented by external or local peculiarities. In the valley of the Nile, where the population was confined to

* See page 97.

a very limited space of country, and was dense, it is said that there was but one bishop, the prelate of Alexandria, up to the close of the second century. In the meanwhile, the propagation of the Christian faith was not arrested, and apparently it did not halt. Congregations there must have been which seldom or never saw any thing of the Bishop of Alexandria. From that Church perhaps they received the ordination of their presbyters and deacons, but whether it was always at the hands of the Bishop, and not sometimes at those of the presbyters of Alexandria, is by no means certain. It would seem evident, however, that the superintendence and nurture on which Christians depend for their welfare as a Church, ministered in other places personally by a Bishop with his presbyters, were dispensed, in many parts of Egypt, from a very early date, by presbyters only with their deacons. But if, in this instance, congregations could go on increasing indefinitely without any addition being made to the number of Bishops, it was equally possible for a bishopric to remain without increase, and never comprise more than one congregation. Of such a kind must have been the bishopric of a city in Phrygia, which is reported to have been bodily destroyed during the Diocletian persecution, since this total destruction is said to have followed the flight of the Bishop, his clergy, and all the members of his Church, to their sacred edifice, which thereupon was consumed by their enemies. The tendency, then, of that early conception of a Church, which issued finally in the development of the primitive Bishopric, was not superior to the general law, according to which principles are seriously modified in their practical action and results, by circumstances.

We conceive that the development of the primitive Bishop reached its last stage about the close of the third century. Soon after the distinctive features of that development, as we have portrayed them, began to alter essentially. In all probability the change commenced in the constitution of the body of presbyters, and in their relationship to the Bishop.

Those of the presbyters, whose special part it was to rule rather than to teach, had disappeared before the close of the fourth century, if certain commentaries, found in the works of St. Ambrose, and attributed to Hilary, are to be relied on. We do not know when the presbyters ceased to counsel and control the Bishop as his assessors. The practice does not seem to have long survived, in vigour at least, the temporal establishment of Christianity as the religion of the Roman Empire. The prevailing tendency afterwards was to exalt the Bishop, and thus to separate him from his constitutional union with, and relation to, the presbyters and deacons, and consequently to modify, more or less, the respective functions of these sections of the clergy. Eventually the bishop was invested with secular offices, and this specifically by the Justinian Code of Laws, becoming in some cases a judge, and in others a guardian and administrator, with regard to temporal interests. "The Bishops thus," says Dr. Milman, "gradually became more independent of their college of presbyters; they grew into a separate order in the State as well as in the Church." Such, finally, was the issue, in the north and west of Europe, of the Teutonic invasions and settlements, that the prelates of the Church in these regions became almost princes, and the inferior clergy their very subjects. In the middle ages "the Bishop stands alone, the companion and counsellor of kings and nobles, the judge, the ruler: the college of presbyters, the advisers, the co-ordinate power with the Bishop, has entirely disappeared. It is rarely at this period that we discern in history the name of any one below the episcopal rank." "The lower clergy were, in fact, in great numbers ordained slaves, slaves which the Church did not choose at hazard from the general servile class, but from her own serfs, and who were thus trained to habits of homage and submission." (Milman's *Latin Christianity*, 2nd Ed., vol. I., pp. 377, 378.)

Disastrous, therefore, for the primitive constitution of the Church of Christ, were the ages intervening between the close of the third and the dawn of the sixteenth century. Since the latter epoch, lights from Scripture and lights from history have shone forth and combined their radiance. In the resulting illumination has been seen very clearly the startling and stupendous difference between the early Church, in the characters and relationships of its officials, and the Church after the Reformation, as well as before that effort at rectification. We may, indeed, maintain that the doctrine of our Church is apostolic, but we must confess that in the general features of its constitution it is still too much like what the Church in the West became in its transition through the ages of superstition, ignorance, and violence. If so, then certainly, in the establishment of Bishops in our Missionary stations, we are scarcely to take the English Bishop as our model, in all respects, or the English diocese and parish as the necessary and obligatory diagrams for our example. It is obvious that as to the time for the introduction of the Bishop, and as to the particular mode in which a bishopric shall finally be instituted, we are at full liberty to practice the freedom and discretion of the primitive propagators of Christianity, and to consult the condition and the circumstances of each particular Missionary region.

We do not see that there is any very essential difference between the mode of evangelization by the Church Missionary Society, and that of one of the primitive Churches in the second and third centuries. A presbyter, or presbyters, would be sent by the latter to a distant outlying district, when an opening among the resident heathen, for the prosecution of evangelization, manifested itself. These would baptize their converts, organize them as a congregation, and institute the ministration of the word of God, and of the sacraments of Christ. Now the Missionaries whom we send forth are presbyters. The regions to which they pass, it is true, are very far distant, but when they reach them and acquire the native language, the work is the same in substance and in effect. Some of the heathen respond to their proclamation of salvation through Christ, and are baptized in His name. Among these also, under some form of ecclesiastical organization, the ministration of God's word and sacraments is established and maintained. So far, then, the result is the same in each case, and it has been effected by the same means, that is, by presbyters sent forth by a Christian Church. The difference is to be found in the respective positions of the two congregations with regard to the Churches from which their respective evangelists issue. The parent Church, in the one case, is at so short a distance, that the Bishop may visit in person the recently formed congregation, confirm the baptized, inspect and rectify, if necessary, the existing organization, and crown the achievement with his countenance and benediction. Besides, he is within reach, ready at any time to ordain additional presbyters, and thus to augment the clerical agency, in proportion to the work of the growing congregation, and to the missionary exigencies of the new centre of evangelistic activity and enterprise. In the other case, the congregation of the Missionary is beyond the possibility of receiving the episcopal inspection and succour of the parent Church, by which he has been sent forth. His primary congregation may increase in number, and others may be formed in diverse places, within the sphere of his evangelistic labours, but the clerical agency cannot be augmented save in one of these two manners—presbyters may be sent forth by the Church Missionary Society to co-operate with him in the growing work; or he may invite a colonial bishop, if one be within reach, to come and inspect his congregation, and confirm the baptized, and examine the native agency which he has created, and out of them, if he see fit, to select individuals and to ordain them as presbyters. If the latter alternative be possible and be adopted, the Native Church may, to a certain

extent, provide out of itself the additional clerical ministry which it requires from time to time. Were it impracticable to obtain such aid at the hand of a colonial bishop, the crowning ulterior object of all Missionary enterprise, which is the formation of a Native Church through the creation of a Native Ministry, would be well nigh impossible. A native, indeed, might be despatched to England or to some distant colonial bishop for ordination; but by this device the individual ordained would be the whole gain. He, like the original Missionary by whom he has been converted, instructed and presented for ordination, would be but a presbyter. Presbyters, according to the dominant conception of the episcopal constitution, cannot ordain. A Native Church, therefore, in the position suggested, could never become what a Church was in primitive times, self-sustaining, and self-multiplying, and must remain an imperfect organization, dependent for such organic subsistence as it has, on the uncertain and perhaps capricious assistance of a distant ecclesiastical patron.

Happily none of our Missionary stations are in this precarious condition. They are all located within the bounds of some diocesan region, over which one of our colonial bishops is placed, and are, in fact, visited by him at regular intervals, for the general purpose of inspection, and for the special objects of confirmation and ordination. Episcopal succour, therefore, they do obtain sufficient for their maintenance, and multiplication in their existing condition.

Some of the Native Churches precisely in this state have prospered greatly. They possess in themselves many of the specific results and instruments of ecclesiastical prosperity. Still, when we inspect closely the mechanism of their organization in its details, and calmly and intelligently reflect on the subject, we cannot disguise from ourselves the fact that the natives are dependent on the foreign elements. Such dependence is of course inherent in the primary constitution of a Missionary Church: it is obviously inevitable up to a certain stage of its progressive development. Some date, however, in its advancement it should eventually reach, when it shall have passed out of the state of boyhood and entered that of the adolescent, and be on the very verge of manhood. Have any of our Missionary Churches reached this state of adolescence?

In reply, it may be best to display at large the salient features of the native Church at MENGANAPURAM, one of the Missionary districts of Tinnevely. These will exhibit the results vouchsafed, by the blessing of our gracious Father, to the wise forethought, the fervent and sustained zeal, and the assiduous industry of an excellent man and an admirable Missionary, the late Rev. J. Thomas. They will be found to be such as may well evoke the incense of praise and thanksgiving to the Giver of every good and perfect gift, strengthen the confidence of faith in the promise of Christ, and encourage those who maintain the reality and value of Missionary effort against the heedless audacity and shallow ignorance of adverse and contemptuous criticism, if they fail to produce any other impression on the mind.

We derive our information mainly from a report drawn up by Mr. Thomas in the year 1867, for the Madras Church Missionary Committee, and published in 1868 in the "Madras Church Missionary Record." We shall now classify the contents of this report under certain heads, premising that three districts, combined into one, were under the charge of Mr. Thomas; that the population like that of a part of Africa in former times, is distributed and settled in villages; and that Mengnanapuram was the place of the Missionary's residence, and the centre of his evangelistic and pastoral labours.

1.—*Description of Mengnanapuram.*

The districts are thus described by Mr. Thomas:—"I shall begin with Mengnanapuram, the chief village, where I have now resided for nearly twenty-five years. It

is situated twenty-seven miles south-east of Palamcottah, and eight from Trichendoor, a large and important Brahman town on the sea-coast. The local situation cannot be considered as picturesque, and the scenery around is worse than monotonous, for the country is not only flat, but the soil is sandy, and its natural products are palmyra and thorn-trees. During the monsoon, however, if the rains are seasonable and abundant, a large quantity of dry grain is raised. This village is central to a thickly-populated neighbourhood. It was, when I first knew it, a wretched-looking place, without any plan or order, the houses, for the most part, being constructed entirely of palmyra leaves."

"The prayer-house, a low-roofed and fearfully hot place, was on the site of the former demon temple, and much of the materials used in the erection of the Christian edifice belonged to the former building; the step to the church being the old stone idol turned face downwards, which I thought it best to remove and demolish."

Such was the condition in 1837 of this, the central village of Mr. Thomas's sphere of Missionary labour. And what is its state now?

"This village no longer presents the miserable hovels with which its site was irregularly studded when first I visited the place. A terrible storm which visited Tinnevely in 1845 destroyed the village entirely, and I determined that, on its re-arrangement, there should be regular streets intersecting each other, and the houses built in rows. The streets have been planted with cocoa-nut and other trees, and the village may now be considered as tolerably neat in appearance, well ventilated, and supplied with plenty of wholesome water. The inhabitants in 1837 amounted to 338, and at present they are 796. This increase has arisen from converts leaving their heathen villages, and settling here from time to time, a process which is still going on."

For the small low-roofed and stifling prayer-house, a noble Gothic church was substituted in 1847, "sufficiently spacious to contain 2,000 worshippers, and in which the congregation at the mid-day services on Sundays averages from 1,000 to 1,300. The plan of this beautiful building, the style of architecture (early English), the exquisitely light appearance of the clustered stone shafts of the pillars, the tessellated floor, the handsome and well-proportioned tower and spire, the substantial quality of the materials of which it is constructed, and the combined effect of the whole, are the admiration of our English visitors, and the marvel of the natives."

2.—*The Scholastic Agency.*

In the combined districts under Mr. Thomas's care there were, at the close of 1867, sixty-four vernacular schools in forty-seven of the villages. Of these, nineteen were for boys, and seventeen for girls, and twenty-eight were "mixed schools." They were taught by forty-one masters and twenty-two mistresses, all of whom were Christian, aided by a few monitors. The Christian children on the books were 2,204 in all, and of these, 1,362 were in average daily attendance. We find it stated, in the Report, that all the children of Christian parents are expected to attend school regularly, until they have attained a clear knowledge of Scripture history and doctrines, can read fluently, write legibly, and do arithmetic as far as the compound rules. Generally they begin to come at a very early age, that is, when they are from three to five years old. We have to add, that, to protect the schools against the danger of suffering from the lukewarmness or negligence of the teachers, they are subjected to the regular supervision of an inspecting schoolmaster.

There is, further, a *Girls' Boarding-school*, where promising young Christian girls receive a superior education, both religious and secular, with a view to their eventually becoming schoolmistresses; or being, at least by their example, the means of impart-

ing to the surrounding Christian families a higher conception of the education to which Christian women ought to aspire.

There is also a *Boys' Boarding-school*, for the purpose of preparing hopeful youths for becoming schoolmasters, or eventually catechists or native pastors, after being trained in the Mission Preparandi and Training Institutions in the neighbouring town of Palamcottah. "After many years' experience," says Mr. Thomas, "I think the whole plan of training the boys answers admirably."—"The moral training is always kept in view."—"My earnest wish is, that the boys may be the depositaries of evangelical truth, and the teachers of it to the generation to come."—"The school has proved of the greatest value to the Mission, and without such a nursery our efforts would be sadly crippled."

3.—*The Evangelistic and Pastoral Agency.*

This comprises the European Missionary, the Native Pastors, and the (unordained) Native Catechists.

Two or three villages, in which there are Christians, or inquirers who are candidates for baptism, are placed under the charge of a *Catechist*. His duties are—(1) to give elementary catechetical instruction to the candidates for baptism, and in this respect his office is analogous to that of a teacher of the catechumens in the early Church; (2) to meet heathen inquirers, who wish to know more of Christianity, and to furnish them with such information and counsel as may induce them to accept Christ, and join the class of catechumens; and, (3) to accompany the European Missionary when he visits the surrounding heathen villages in his evangelistic tours. It is also the duty of a catechist to assemble the converts in the prayer-house of the village in which he resides, to guide them in their public devotions, and to preach catechetically or give regular sermons, but not to dispense the Lord's Supper. In so doing he discharges the duty performed in England by a deacon. These catechists are divided into two classes—the younger and less experienced who are placed under the supervision of one of the other class, and that class, who are designated "Inspecting Catechists." It would appear that some of the catechists are unattached to any particular village or villages. They are free accordingly to co-operate generally with the Missionary in his personal evangelistic labours, and correspond apparently to those deacons in the early Church who were at the immediate disposal of the Bishop.

The *Native Pastor* is one who, having served the office of a Catechist well, and having received due instruction in theology, has been ordained by the Bishop of Madras, and consequently become either a *Deacon* or a *Presbyter*. To him is entrusted a cluster of villages with a central Church. There he not only preaches the Gospel, but also, if a Presbyter, he baptizes and dispenses the Lord's Supper, and holds practically the same position as that of an English incumbent in a rural parish.

We have but to add, that in the aggregate there were at the close of 1869, in the combined districts of Mengnanapuram, fifteen native pastors, three inspecting catechists, forty assistant catechists and readers, 2,837 children at school, 9,880 baptized Christians, and 2,659 more catechumens, making a total of 12,539 under Christian instruction.

Such are the external features which now distinguish this interesting portion of the Mission field of Tinnevely, after half a century of Missionary labour. They suggest some such remarks as the following:—

(1). Here we have a Christian Church, one in which there are Native Presbyters, who minister the word of God and the sacraments of Christ, and on whose clerical ministrations the blessing of the Divine Head of the Church manifestly descends. To

what specific instrumentality are we indebted for it, under God? Rhenius, himself a presbyter, laid the foundation, but it was by Mr. Thomas, another presbyter, that, in the course of thirty years, the superstructure was erected. For the confirmation of his neophytes, and the ordination of his native presbyters, he was indebted to the intervention of a distant Bishop; but, with this exception, the whole structure of this Church has been graciously vouchsafed by God to the exclusive agency of men who were of the order of presbyters, and of their subordinates. At this, indeed, we need not be surprised. Precisely by similar agents many Churches in the valley of the Nile, during the second century, must, as already observed, have been primarily constructed. We notice the circumstance in order to remark, with sufficient justification, that it is evidently in the power of the Church Missionary Society to found a Church, and to develop it legitimately up to a certain stage, through the clerical agency at its disposal, without any but the occasional assistance of a bishop. Further, the determination of the time at which its constitution is to be consummated by the introduction of a superior official as its own organic episcopal head, as well as the mode by which this is to be effected, is obviously at the discretion and responsibility of the Society, the temporal author of its existence, and the instrumental arbiter of its destinies.

(2). Whatever the intention of the Missionary may have been, it is obvious that the tendency of every movement in the construction and development of this Church has been towards an end. That end is manifestly the production of an organization, which shall require naught but such an episcopal head to make the Church self-contained, self-sustaining, and self-governed; an institution, in short, absolute and independent as one of the primitive Churches. For such a consummation the Committee of the Church Missionary Society are earnestly and devoutly longing. For discernment to detect the advent of that season when it shall arrive, and for the supply, at that time, of a person fitted to be entrusted with the powers and responsibilities of a Bishop, they feel that they are, and must continue to be, dependent on the providence and direction of our Lord—of Him, to whom the Church belongs, who, they believe, governs it both at home and abroad, as the "Shepherd and Bishop of our souls." Until a mode and a means shall be manifested for the completion of the episcopal constitution of this Church in accordance with what they deem to be His revealed will and purposes, they are content to carry on the Mission at Mengnanapuram as before. They are cheered, however, by the features which it exhibits of a bishopric, which is not only nascent, but not far from the stage of the adolescent. These features they regard as a pledge that the day shall arrive when it will reach maturity. If some be impatient for the appointment of a Bishop over a Missionary Church so far advanced, we can but attempt to pacify them by the following extract from a paper on this subject in the number of this periodical for August 1858, p. 176.

But some will be disposed to say, That is precisely the point of which we were apprehensive—the indefinite postponement of this question. For when will the precise moment of maturity arrive, when a decision must be come to on this point, and measures be adopted for the selection and consecration of a native pastor to the office of Bishop? Or are the Missionaries to be continued always in the present position of influence, and even authority, which they occupy; an influence and authority, we would add, which they may

well occupy, for no one else has the influence, and no one else could exercise with such a gentle pressure, and with such a ready submission on the part of the people, the needful authority? We answer, the European Missionaries can occupy this position only for a season. Their indefinite continuance in it is guarded against by the very nature of things. As a native pastorate increases, the supply of European Missionaries must proportionately decrease. The Parent Society, as essentially Missionary, will be

anxious not to remain one moment longer in an evangelized field than may be absolutely requisite for the consolidation and perpetuation of the work. Its sympathies, like those of the great apostles of the Gentiles, are most intense towards the heathen, and it desires, as rapidly as possible, to transfer its agents and resources to places where Christ has not been named, and to break new ground. The danger is, not that it linger too long, but lest it withdraw too abruptly. Thus, in a Mission Church, as a native pastorate increases, the European Missionaries decrease. The few who are left are men of wisdom and experience, to whom length of labour and discipline have given a mellowness

of character, which admirably adapts them for their position, and their protracted service indicates the brevity of the remaining period. The lengthening shadow shows their sun is near its setting, and then will be the time to select, from the native pastorate, the man who appears to be in all respects the most suitable to be promoted to the Episcopate of the Native Church. When, like David of old, the European agency, although still living in the persons of a few representatives—perhaps one or two—has lost the vigour of its youth and prime, then has come the graceful moment when, as Solomon was proclaimed king during his father's lifetime, the native Episcopate may be inaugurated.

In conclusion, we may add that, at present, the relation of the European Missionary to the Church at Mengnanapuram seems to be very much the same as that which an apostle must have had towards a Church founded and constructed by himself, so long as it continued under his personal superintendence. We make this suggestion on the assumption that, while this apostolic supervision lasted, there was no such officer in the Church as a ruling Bishop, and at most simply a president Presbyter. For the grounds of this assumption we refer to our last paper. We may observe, however, that this assumption is not contradicted, but rather countenanced by Nevadus. We believe that he is the earliest to assert that the apostles established a Bishop in each of the Churches which they respectively founded. His statement is not that this appointment took place during the continuance of the apostolic supervision of a Church, but that when he left it finally, the apostle appointed a Bishop as his successor, and, by so doing, delivered up to him his own place of government.—(Irenæus against Heresies, Book iii. c. 3.) It is obvious that, until this appointment was made, the apostolic Church would be dependent on the apostle for a superior direction and control, in somewhat of the same sense as the Church of Mengnanapuram is now dependent for the same on the Missionary. The superintendence, indeed, of an apostle—that, for example of St. Paul—over most of his Churches, would be exercised only occasionally, while that of our Missionary is constant; but in principle they belong to the same category.

The apostle was no more a permanent organic element in his Church than our Missionary is in the Church at Mengnanapuram. So long as the superintendence of St. Paul lasted with reference to a particular Church, it was not perfect in its organization, according to the conception of an Episcopalian, even as the Church of our Missionary is not at present perfect. The latter is dependent on that which is foreign to itself as a definite mechanism, and so was the former.

We admit that, possessed of a body of presbyters, with a president, an apostolic Church had an organization amply sufficient for its common exigencies in the absence of an apostle, and capable of a full development into the needed episcopal form, at his final departure, if at that date he himself did not perfect its organization by the addition of a ruling Bishop. Is there an institution in the church at Mengnanapuram corresponding in any sense to this College of Presbyters? There is a Church Council which comprises the Missionary as *ex officio* Chairman, the native pastors in the district, and an equal number of native laymen, chosen by ballot out of the various congregations. The office of this Council is to consult upon the interests of the

Native Church, to vote and provide the stipends of the pastors, and generally to superintend its secular affairs. We may remark that this Council resembles the College of Presbyters in the primitive Church in one respect: it co-operates, by way of consultation, in the Church government. Besides, it is a living proof that the process of development in the Church before us has not yet been ended. We see, also, that the tendency of this development is not towards a conscious effort to reproduce the forms of the primitive Church, but towards a more or less unconscious resuscitation of the active principles of that Church.

Principles of action may well reappear and reassert themselves whenever the agency is human, the motives and purposes Christian, and God's word the paramount authority and guide; but the forms in which this activity expresses itself are dependent on the circumstances of the era in which it operates, and these cannot well reappear in absolute exactness of resemblance, number, and relationship; for in each successive era of human history the new is ever commingled with the old. For that history is not the result of a chance combination of natural facts and forces, but rather a progress under the control of God, advancing ever towards a definite issue by him foreseen and provided for. We may humbly believe, then, that the development of the Church at Mengnanapuram, in which circumstances new to Christianity are involved, is not otherwise than normal and apostolic, and in accordance with the mind and purpose of God, seeing that the principles dominant in the primitive Church come evidently, one by one, into practical action, though it be under somewhat different forms.

If, in the course of time, the Missionary should find among the native clergy an individual possessed of grace, knowledge, prudence, and weight sufficient for the purpose, to him he might confide his own position in the Church Council for a season. Thus the capacity of the best sort of natives to hold and exercise an office of prominence and responsibility would be tested with small risk. In this, or in some other manner, this interesting institution may assist the Church Missionary Society in its vigilant purpose to descry, as soon as it may approach, the proper season for establishing finally a native episcopate, and also to discover the best mode of achieving it.

Should the dominion of England in India, in the meantime, come to suffer some crushing disaster, and Englishmen be expelled for a time from that vast peninsula, the Church at Mengnanapuram may then find in this Council an organization of natives sufficient for the preservation of its existence. This might even prove to be such as would develope a form of Church government competent to its immediate exigencies.

We must bear in mind that at present this Church is not altogether destitute of episcopal supervision. There are towns in England that see a Bishop less frequently than Mengnanapuram. The native pastors are not only ordained by the Bishop of Madras, but licensed also, and they are irremovable from their respective locations, save with his approbation. The stipends, also, of the greater part of them are paid by the local collections of the Church Council. Though a minor, therefore, fostered by a distinct Society, and in part ruled by a foreign prelate, it is growing towards its majority. Our one anxiety is, that, as it grows, it may become more and more self-reliant; and, finally, to have strength and courage, when fully fledged, to glide from its parents' nest, live independently, and propagate Churches after its kind. Meanwhile we must not forget, that if Rhenius planted, and Mr. Thomas watered, it was God that gave the increase. Let His great Name, in Christ Jesus, be praised and magnified!

GLIMPSES OF MISSIONARY EVANGELIZATION PAST AND PRESENT.*

WE are anxious to preserve among our own pages some at least of the valuable glimpses of Missionary effort which Mr. Midwinter has collected in this interesting paper. We thankfully acknowledge that the history of Christian Missions is a very large subject, and that there is some risk of doing it real injustice by attempting a brief review of it. The facts it records are, however, at once so simple and suggestive, that even a very slight and imperfect summary of them cannot fail to be profitable. With the Acts of the Apostles in our hands, we can learn in what manner Christian Missions began: their present state we may discover from last year's Reports. But what shall we say of the interval, eighteen centuries long, between apostolic times and the modern revival of Missionary life? The spread of Christianity during this period is incontrovertible. But while the number of its adherents is abundantly sufficient to attest the facts of its existence and its vitality, the immense majority against it overwhelms one's soul, and well-nigh establishes despair of further success. It is happy indeed for us, that we can trace back a living tradition of the true Missionary genius of the Church—a chain binding us to Apostolic days, the links of which are Apostolic men. In much darker days than the present there were still men who not only believed that the command to evangelize the nations was still in force, but proved it. And the efforts thus put forth, age by age, with greater or less distinctness and success, manifested the true instinct of the Church, and demonstrated the immutability of its character. The recent revival of Missionary life was, it is thus seen, no ignorant attempt to re-create an extinct dispensation; it was only the release of a tendency always existent and always operating, but too often and too long suppressed and thwarted. It was not like the theology of the Roundheads, who found in the extermination of the Canaanites the Divine sanction to their own vengeance and ambition. It was like the repentance of the Jews when they found the Book of the Law in the Temple, and sought to conform their lives to its holy teaching, while they acknowledged that they ought never to have declined from it. The Church still exists, for there are, as stated by Mr. Midwinter, 334,754,000 Christians. The work of the Church is as truly as ever a Missionary work of faith, for there are 819,915,000 heathen, 105,688,000 Mohammedans, and 6,216,700 Jews.

After giving us these figures, and noting a few of the features of the unbelief they represent; and after a faithful statement of the one only remedy the Church of Christ has for all human error and sin, the paper before us traces lightly the story of Christian effort from the Apostolic days downwards, for the most part confining attention to the early English Missionaries.

In Europe the grand struggle against heathenism begun by Paul and Luke, and Timothy and Silas, when they landed on the low mainland of the Macedonian harbour of Neapolis—unflinchingly maintained under twelve bitter persecutions from heathen Rome, and deadly opposition, in later days, from pagan priests, and people and rulers—terminated not until the last grim idol, Swantevit, was hewn in pieces at the close of the twelfth century by Waldemar, King of Denmark, in the island of

Rügen in the Baltic. It is a page of Missionary history on which we might profitably and lovingly dwell. We, especially, of the Church of England, from whom went forth true evangelists, apostles, as they have been termed, of the Churches which they founded in the benighted parts of Europe.

A brief review of some of these early Missions may have its interest, and teach lessons. It does not include the labours of the Missionaries from Scotland and Ireland, but those

* "Missions: A paper recently read before the members of the Hursley Clerical Society, by the Rev. N. Midwinter, M.A., Rector of St. Michael's, Winchester," Published by the Church Missionary Society.

from England only. Until the seventh century the northern parts of Europe had still remained in pagan darkness and cruelty. Then the good hand of God sent them men, who, if they were to some degree tinged with the increasing superstition of the days in which they lived, must have been actuated, says Milner, by a "nobler principle to induce them to undergo so much labour," and to preach so faithfully the essential truths of the Gospel. Willibrord and eleven of his countrymen were the pioneers of the Gospel among the Frieze-landers and the Westphalians. His See was at Utrecht. For fifty years his valuable labours were earnestly maintained. In the next century (the sixth) his renowned successor was Winfrid, of Devonshire (subsequently known as Boniface), well called the Apostle of Germany. He maintained all through life an interesting correspondence with England, throwing himself earnestly on the prayers of his countrymen, for the blessing of God on his Missionary efforts. A letter written to him, A.D. 723, by Daniel, Bishop of Winchester, on "the best method of dealing with idolaters," is full of piety and good sense. In reply, Boniface asked for a Book of the Prophets, written in very distinct characters. He adds: "A greater consolation in my old age I cannot receive, for I can find no book like it in this country, and as my sight grows weak, I cannot easily distinguish the small letters which are closely joined together in the sacred volumes which are at present in my possession." In the year 755, after forty years of Missionary service, the good old man (he was then seventy-five) was murdered, with a great body of Missionaries, by the pagans in Friesland. His last words were: "Children, forbear to fight: the Scripture forbids us to render evil for evil. The day which I have long wished for is come; hope in God, and He will save your souls." His associates and successors were Winebald, the son of a royal English Saxon; Liefuvyn, who almost lost his life by his bold reproof of the idolatry of the Saxons, at one of their public festivals; Villehad, as distinguished as he for his courage, and more illustrious for his meekness, known also as the Apostle of the Saxons. His last words were the very breathings of a godly man and of a loving Missionary: "Withhold me not from going to God: these sheep I recommend to Him, who intrusted them to me, and whose mercy is able to protect them." Rumold, too, in Lower Germany, should be added to the list of English Missionaries in this century. He was murdered in 775. In

the next century (the eighth) stands out conspicuously Frederick, of Devonshire, martyred, like the Baptist of old, for a similar reproof of the sin of the Emperor Lewis, son and successor of Charlemagne; and Haymo, in Saxony, "a rare light," says Milner, "which shone in the midst of darkness." Jeron, the Presbyter, was put to death in Holland in 849, after, as it appears, preaching the Gospel there with power and fidelity. In 1001 we find English Missionaries sent by King Ethelred to Sweden, at the desire of Olaus II., its king. All these, with the one exception of Sigefrid, formerly Archdeacon of York, were murdered by the pagan nobility of the country; a melancholy proof how strong was the hold which the spirit of idolatry still had in northern Europe. Gotebald laboured in this century in Norway, and Ulfrid, a man of piety and learning, who fought his fight with great success, till, in the year 1028, when for preaching against the idol Thor, and hewing it down with a hatchet, he was slain by the pagans. In a word, Elnoth who lived twenty-four years in Denmark, and who wrote in 1105, informs us "that the first preachers of the faith in Denmark, Sweden, and Norway were English priests; that the Danes embraced the Gospel with zeal, but that the Swedes, obstinate in their idolatry, murdered an Englishman named Eschil, while he was preaching Christ to some savage tribes." That Sweden, however, was chiefly evangelized by Anglo-Saxon Missionaries is a well-established fact. In this century Canute IV., King of Denmark, was murdered about 1086 for his zeal for the clergy. His brother, also, Olaus, King of Norway, on his return from England, carried over many zealous Missionaries. He abolished idolatrous customs in Norway, Orkney, and Iceland. Travelling with these earnest preachers, he went everywhere within his dominions, denouncing the folly of idol worship and destroying pagan temples, until slain by the pagans in 1030. But, as we have seen, it was among the Danes that the triumphs of the Cross were most conspicuous. It was among the Danes and the English that the loving energy of Missionary zeal was most influential, as even in those early centuries they laboured, side by side, in extending the dominion of our God and of His Christ, "in labours often, in deaths frequent."

We are thankful for the records which have come down to us of these illustrious English Missionaries, and of the success which the Holy Ghost gave to their labours. The whole aspect of Germany and Northern Europe was

changed. It was a power more than human which could mollify, transform, and regenerate the hearts of these fierce idolaters. These are the triumphs of the Gospel. In vain does Hume endeavour to account for this change by ascribing it to the introduction of tillage among them. It is true that civilization went hand in hand with the Gospel, as it ever does; "but," as Milner says, "the durable change of their manners intimates that their country

must have been blessed with one of those gracious effusions of the Holy Spirit, the consequences of which are commonly felt for ages after." We say no more of these men, of their zeal, their devotedness, their fidelity.

They climbed the steep ascent of heaven,
Thro' peril, toil, and pain;
O God, to us may grace be given
To follow in their train.

The latter and larger part of this paper deals with modern Missions, and again selects a single line of illustration. This time, however, it is the scene of labour which is limited, rather than the nationality of the labourers. India is selected, and the efforts of the Church of Rome, the Dutch Missions, and the Danish, are very briefly noticed before, with somewhat fuller detail, the work of our own Church and the rise of our own Society are described. The Church of Rome was first in the field, and her proselytes were numerous. But all the admitted and admired zeal of her earnest priests could not supply the loss of truth in her unhappy system. The story of her Missions is very sad.

The earliest Missions in India were attempted by the CHURCH OF ROME, and were a well-merited failure.

Take the India Missions of Xavier. How little he instructed his numerous proselytes in the doctrines and precepts of the Gospel! He was so dissatisfied with his converts, "so entirely disheartened," as a Missionary of his own order, the Abbé Dubois, confessed, by the apparent impossibility of making real converts, that "he left the country in disgust, after a stay in it of only two or three years." Take the Missions of Robert de Nobili,* a nephew of Cardinal Bellarmine, looked upon by the Jesuits as the chief apostle of the Indians, after Francis Xavier. Some two hundred and fifty years ago he commenced his labours at Madura. His whole system was crafty and untruthful. He and his companions took heathen names. He professed to be a Brahmin of Rome, and produced a dirty old parchment in which he had forged, in the ancient Indian characters, a deed showing that the Brahmins of Rome were of a much older date than those of India, and that the Jesuits of Rome had descended in a direct line from the god Brahma. Father Jouvenci, a learned Jesuit, tells us, in the history of his

Order, something yet more remarkable: even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some Indian unbelievers, declared upon oath before the assembly of the Brahmins of Madura, that he really derived his origin from the god Brahma. He adopted the yellow dress of the Brahmins. He even forged an additional fifth Veda to the four sacred books which the Brahmins receive. It was a religious imposition without parallel. In 1761 this pseudo-Veda came into the possession of Voltaire, who grounded on its pretended facts an infidel argument against the chronology of Holy Scripture. Bulky results of a superficial character were obtained by this Mission. In a few years many thousands were converted to the Church of Rome. But they were not converted to Christ: they fell away. And so also came to nought the efforts of the Portuguese, who, backed by King John, and led on by their fighting priests, endeavoured to compel the people of India and Ceylon to receive their faith, by bloody massacres, cruel persecutions, imprisonments, and fines. The descendants of these Christians are scarcely, at the present time, to be distinguished from the heathen around them.

We turn with more hope and interest to Protestant Missions, and to the growth of a Missionary spirit in our own Church and land. In illustration of this part of his subject, our Author has selected some facts which it is well to remember, both for our humiliation and encouragement.

* An instructive contrast between the efforts and results of the labours of this learned Jesuit, and of his namesake, Robert Noble, the Church Missionary of Masulipatam, is drawn in the "Church Missionary Intelligencer" of 1866.

Dutch Missions.

The Dutch government next entered the field, about the year 1620. Hugo Grotius wrote his celebrated treatise "*De Veritate Religionis Christianæ*" for the help of their Missionaries at Java, Sumatra, and Ceylon.

In eighty-three years after the commencement of the Ceylon Mission, the number of their converts far exceeded those of the Romish proselytes in more than twice that time. In 1688 the Christians were about two-thirds of the whole of the population of Colombo. But a fatal system of Government patronage of converts, and discouragement of all who received not the Christian faith, filled the island with nominal believers. As soon as the Dutch left Ceylon in 1802, the 136,000 Tamil Christians in Jaffna dwindled away, and, bereft of Missionaries, in four years were extinct; whilst of the 340,000 in the Singhalese district in 1801, more than half relapsed into Buddhism by 1810, and others were fast forsaking their nominal faith. How solemn and instructive such a warning to the Church!

Danish Mission in South India.

Next in chronological order came the noble and worthy efforts of the Danish Mission. It had its origin in the Christian zeal of Dr. Lutkens, one of the chaplains of Frederick the Fourth, King of Denmark. By that monarch the object was warmly taken up. It was resolved to begin their efforts at Tranquebar, which, for eighty years, had been in their possession. Where were the men to be found? Divine Providence seemed to direct all their steps. At that time the University of Halle was as famous for its literary reputation as for the profound and enlightened piety of the celebrated Dr. Augustus Hermann Franck, its Professor of Divinity, and of the Greek and Oriental languages. He mentioned the proposed Mission to the students, two of whom, Ziegenbalg and Plutsch, after much prayer for divine guidance, devoted themselves to a work to which was consecrated the rest of their earnest Missionary labours. They received instructions, and probably ordination, from the Bishop of Zealand, and after a nine months' voyage landed at Tranquebar on the 9th July, 1706.

Then began that earnest, laborious, devoted course of Missionary enterprise on the continent of India, on which, from its commencement, the blessing of the Great Head of the Church was poured out as fertilizing showers from heaven. These admirable men, and those who for nearly 100 years came after

them, carried with them the Gospel of peace. Their endeavour was not to recommend by fraud, nor intimidate by violence, nor win by bribes, but to *convince* the Hindus of the evils of idolatry, and of the truth of Christianity, by preaching Christ's precious Gospel to all who would listen to the words of life, by promoting Christian education, by the circulation, in the native tongues, of the Holy Scriptures, by endeavouring, in a word, to enlighten their understanding, to draw out conscience, to arouse them from their apathy, and to set before them the love of God in the gift of His only Son. Their entire course presents an example of piety and zeal, of diligence and judgment, of humility and generosity, of patience and perseverance, of faith, hope, and charity worthy of their sublime Mission, and instructive to all who emulate their labours. Their character and their work are too little known. The roll of these humble yet illustrious men contains more than fifty Missionaries in connexion with the Tranquebar Mission. Amongst them Ziegenbalg, Swartz, Gerické, Kohlhoff of Tanjore, and his no less devoted son, are best known among us. Many of them laboured in Tranquebar, Tanjore, Madras, Palamcotta and Tinnevely for more than fifty years. Many were episcopally ordained in Denmark; some were in Lutheran orders. With *all* the Christian Knowledge Society was on terms of close connexion, sympathizing with all, and, in some instances, supplying their salaries. The publication of the first version of the Scriptures in an Indian language, the Tamil, is to be ascribed to the assistance of that venerable Society. So also the Society for the Propagation of the Gospel, then recently formed, contributed 20*l.* towards this Mission, but almost immediately, in 1706, handed over its important interests to the special fund which the Society for Promoting Christian Knowledge had raised, as by its charter the action of the Society for Propagating the Gospel was limited to the colonies and British dependencies. Through the earnest appeals of Archbishop Tenison and Mr. Chamberlayne, the President and Secretary of the Society for Propagating the Gospel, persons of all ranks—nobility and gentry, ladies and gentlemen, citizens and merchants—contributed munificently to the Missionary fund of the Society for Promoting Christian Knowledge, which fed so liberally the efforts of the Danish Missionaries.

Why, it seemed like the holy alliance of earlier centuries, when England and Denmark

wrought hand in hand and heart to heart for the extension of the Redeemer's kingdom amongst the heathen! What a noble letter was sent out, for instance, by George I., in 1717, to the Missionaries, in answer to the account they had sent him of their work:—

“George, by the grace of God King of Great Britain, &c., to the reverend and learned Bartholomew Ziegenbalg and John Ernest Grundler, Missionaries at Tranquebar—

“REVEREND AND BELOVED,—

“Your letters, dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

“We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favour.

“GEORGE R.

“Given at our Palace of Hampton Court, the 23rd August, 1717, in the fourth year of our reign.”

This letter was followed up by another from the same monarch in 1727. He seems to have cherished the Tranquebar Missions with real solicitude. Archbishop Wake also entered with all the enthusiasm of his predecessor at Canterbury into the labours of these faithful brethren. His letter of 1719 is a stirring encouragement to them in their labours. One or two sentences of it will be read with interest:—

“Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home; let them enjoy in the bosom of the Church titles and honours obtained without labour, or without danger; your praise it will be to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before; and, through much peril and difficulty, to have converted to the faith those among whom ye afterwards fulfilled your ministry. . . . O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to His faith by your preaching. Happy men! to whom it shall be given

to say before the assembly of the whole human race, ‘Behold us, O Lord, and the children whom Thou hast given us.’ Happy men! who, being justified by the Saviour, shall receive on that day the reward of your labours, and also shall hear the glorious encomium, ‘Well done, good and faithful servants, enter ye into the joy of your Lord.’”

Such are some extracts from this paternal letter. Alas! before its arrival the faithful Ziegenbalg was called by his gracious Master to the “rest which remaineth.” His last words were: “May the Lord command what I have said to bring forth fruit. Daily have I resigned myself to His will; Christ has said, ‘Where I am, there shall also my servant be.’” One of his favourite hymns was then sung, “Jesus meine Zuversicht” (Jesus my Saviour), and he fell asleep in Him. His life is an example, and his death an encouragement to all who shall follow him in the Missionary field! So long as the venerable Dr. Franck lived (and his useful life was long extended), faithful men went forth, and laboured long and successfully among the Hindus on that coast. But, alas! neology laid its icy hand on the warm heart of Missionary enterprise in Germany, until it almost ceased to beat—until no more Missionaries could be found, and six labourers only, in 1806, sustained those faithful efforts which in the previous century had been made. A paralysis was on our own Church also. The faith had gradually been obscured. A cold, respectable morality had taken the place of the consecrated love of the heart to Christ the Redeemer. Nothing grand, or glowing, or beneficent, could grow in that soil. Missionary enterprise languished. Missionary fervour was chilled. Missionary effort was despised as the amiable folly of the deluded, the visionary aim of the fanatic. What wonder, if the voluntary income of the Society for the Propagation of the Gospel was reduced in 1799 to about 3,000*l.*, and that the whole sum contributed that year to the East India Missions by the Society for Promoting Christian Knowledge was 1,185*l.* 15*s.* 11*d.*, out of its total income of 9,969*l.* 13*s.* 10*d.*?

Revival of Missionary zeal in England.

But a new era was arising. In 1792 the Wesleyan Missionary Society, which was formed in 1769, resolved to extend its operations to India. In the same year (1792) the Baptist Missionary Society was instituted. Then followed, in 1795, the London Missionary Society, and in 1796 the Edinburgh or, as it was afterwards called, the Scottish Mis-

sionary Society. There was yet room for the action of a Society in the Church of England which should consider the heathen as its exclusive care. Men were being awakened from their lethargy. The Spirit of God was stirring up and animating souls which thereupon became instinct with life. The doctrines of the Cross were again fearlessly, lovingly, distinctly, persuasively preached by men whose whole souls were in earnest. Once more the flame of Missionary love and zeal began to burn brightly in the Church of England. Then it was, in the year 1799, that the Church Missionary Society began its noble action. Its founders submitted their plan to their ecclesiastical superiors. For fifteen months they waited in inaction, before they could obtain any notice or answer in respect of their proposal. It was to be not "by might, nor by power, but by God's Spirit," that they were to prosper in their grand venture of faith. They were men distinguished only as men of faith and prayer. The love of Christ, zeal for the glory of God, and spiritual compassion for a world lying in the darkness and degradation of heathenism, prompted a few parochial clergymen—honour be to their memories!—to devise a scheme by which pious and earnest members of the Church of England might assist in sending the Gospel of our salvation to the heathen. "When I fix my mind," said Bishop Wilberforce, "on the humble room in which, on the 12th April, 1799, were gathered together that little company of overworked parish-priests, labouring together day and night in their holy vocation, in the midst of the almost overwhelming multitude of the world of the metropolis, and call to mind what glorious thoughts were then struggling in their souls—what mighty impulses God's Spirit was working in their hearts—I feel humbled with admiration and wonder at the means then used for producing these great results. I hardly know of any period since the time when the whole Church of Christ was gathered together in that upper chamber, with the doors shut upon them for fear of the Jews, when mightier issues were struggling in fewer minds. It was purely a work of faith. They undertook the task, not as shallow and capricious men often undertake benevolent beginnings, to lay them aside at the first blast of a strong opposition, but gravely and thoughtfully, as men who knew that it was a great thing to labour for God, and a mighty trust to begin any thing in furtherance of His kingdom. They undertook the task then, having well calculated the

cost, and believing that the word of Christ was plain: 'Go ye forth,' ay, 'into all the earth,' and that this command was as binding on them as it was on the first Apostles." Great difficulties were before them. "One," continues the Bishop, "was the utter coldness and apathy of the Church itself. I speak this," he solemnly adds, "because it is the truth, and because I feel that it never can promote God's honour or man's good to conceal or disown the truth. The beginning of this work was in what was perhaps the darkest and coldest time in the whole history of the Church of England. Then it was, when the Church was so apathetic, that God gave these men the zeal, that He gave them the ability to lay those foundations upon which others since have built; that He suffered them in that day to freight their vessel with His truth; that He allowed them in the daring of true faith to set it upon the tides of His mysterious providence, leaving to Him to accomplish its adventure." Oh, how their work was scorned or bitterly opposed! When William Wilberforce, in 1793, carried a motion in the House of Commons on the eve of the Company's charter being renewed, in favour of some recognition at least of Christian responsibility to the heathen, this partial success—revoked subsequently on the third reading of the Bill—was met by a burst of furious anti-Christian hate in India, which we can scarcely understand. The management of heathen temples, the payment and appointment of heathen priests—compulsory attendance of Christian civilians and officers and soldiers of the army—yea, personal offerings at heathen shrines to the very idols, yea, to the vile and foul and cruel Juggernath, was the form in which the fierce opposition to Missionary enterprise burst out.

Then did God raise up His noble witnesses. In India that distinguished Oriental scholar and civilian, William Chambers, Esq., the energetic David Brown, the bold and faithful Corrie, Henry Martyn, that man "greatly beloved," and, above all, Dr. Buchanan, stood in the breach. At home, grandly were they seconded by the founders and patrons of the Church Missionary Society, Wilberforce, Charles Grant, and others. The convincing and arousing publications of Dr. Buchanan—his "Memoir of an Ecclesiastical Establishment in India" (published in 1805, and dedicated to the Archbishop of Canterbury) was followed up, in 1809, by his celebrated sermon entitled "The Star in the East," and soon

after by his annual sermon preached before the Society, and his two Commencement sermons before the University of Cambridge, which had conferred on him an honorary Doctor's degree. Then came out his celebrated "Christian Researches." All these literary labours, in the grandest of all causes, were accompanied by a well-timed and thoughtful munificence. He generously offered 50,000 rupees to assist men out to India. He offered prizes to our great public schools for Essays and Odes on Missions. This was followed up by an offer of two prizes of 500*l.* each to the Universities of Oxford and Cambridge for Essays on Missions. Essays were sent in not unworthy of the grandeur of the theme. All this deepened the impression which had been made on men's minds. At last public attention was aroused. The heart of England was stirred. The East India Company's charter had, in 1814, for the first time, a decided Christian stamp on it, at the determined voice of England. That year the income of the Church Missionary Society bounded up from 2,831*l.* to 10,691*l.*;

the next year it was 15,655*l.*; in four years more it was 27,440*l.* It had then existed twenty years. At the next decade it was 53,200*l.*; at the next 65,190*l.* Constant since has been its rise, until now it amounts to over 150,000*l.*, besides 20,000*l.* raised and expended in the Missions. The God who gave the means did more,—He raised up the men and fitted them for their work. The first two Missionaries were sent to West Africa in 1804. The first English clergyman who offered himself to the work was the Rev. W. Jowett, Fellow of St. John's, Cambridge, and 12th wrangler. He was the Society's literary representative at Malta. The first English Missionary clergyman to India was sent out in 1815. Up to the 1st March, 1862, there went forth on Missionary service, in connexion with the Society, 562 men. Of these no fewer than 121 were from Germany, Wurtemberg leading the way. A glorious band! real benefactors of their generation; men for whom the world is better because they lived!

The pamphlet concludes with some very important information as to the Society's manner of selecting and training Missionary candidates at home, and as to the increased efforts to develop a native ministry abroad, and also as to the principle of non-interference with other Protestant Missions which guides the Society in the disposal of their agents. These are subjects of the gravest interest; they have occupied our pages from time to time, and we are thankful to see them so ably and interestingly set before a meeting of clergy, all of whom may not, perhaps, be familiar with the Society's usual publications. Here it is not necessary to reproduce them. We will content ourselves with quoting, in conclusion, the last earnest words of this paper, with the prayer that they may find a response in the heart of every reader.

I do most sincerely apologize to my brethren for having addressed them at such length on this subject of Missions. But I confess it moves my whole heart. It should stir any heart, which remembers that the whole Turkish Empire in Asia and Africa, that North and Central Africa, Egypt, Arabia, Persia, Bokhara, Afghanistan, are still Mohammedan; and that most of Siberia, Tartary, Hindustan and Australasia, and nearly the whole of the vast empire of China, Borneo, and countless Asiatic islands, are yet pagan.

What pity this should move! What zeal for God's glory! How sublime a work to evangelize these myriads of immortal men, as they pass on with us to eternity! Oh, that England, and England's Church, had the heart to communicate Christ's precious Gospel to them! Our people must be aroused; Missionary responsibility must be urgently

pressed upon them. Much prayer must be offered to the Lord of the Harvest, that He may, by His Spirit, as of old, "separate" men for this work, call forth their Missionary zeal, animate them with courage, fill their hearts until they glow with a Saviour's love, and with a sacred zeal to tell of His salvation to the ends of the earth. The blessing of its Great Head would rest on a Church animated in this great work with one heart and one mind; aroused by such a sense of its duty, its responsibility, and its privilege; and stimulated by such a holy, ardent desire to proclaim "His saving health among all nations," and so to "hasten that day of His coming," and that promise of His established throne, when "the Lord God omnipotent shall reign, King of king's, and Lord of lords."

THE POWER OF THE GOSPEL IN CHINA, AND THE NEED OF MORE LABOURERS.

THE news from China received since the publication of the last number of this journal has been of a very chequered character. Letters have arrived dated two months ago speaking in hopeful terms of the erection of Mission premises and of churches in inland cities, and describing vast tracts of densely populated country as open for the feet of the itinerating Missionary. Telegraphic messages have been received from Peking by the Foreign Office to the effect that there is no trouble anywhere in China. And yet, amid these hopeful signs and peaceful assurances, the China newspapers repeat, but in a fuller and more alarming form, the arrogant demands of the Chinese Central Government,—demands which strike at the very root of Mission work. We are informed, also, that the war party is in the ascendant in the capital, and that, for all but the wilfully deaf, the din of warlike preparation may be heard throughout the land. We are told, also, in letters from Missionaries of what is far more alarming, namely, the busy malice of Satan in some of our older stations, causing some grievously to fall, and stirring up strife and bickering between others.

It may be that in China the phenomenon of last July will be reproduced. The assurance by one best fitted to judge in such matters, given to Lord Granville on his assumption of the seals of the Foreign Office, that Europe had never been wrapped in a deeper calm, was followed, within a fortnight, by the most terrific war of these latter days. Perhaps China too may be nearer an eruption of her long pent-up anti-foreign prejudices than some are disposed to believe. Let us rather act upon the persuasion that God—our prayer-hearing God—has “beheld their threatenings, and will still grant unto His servants that with all boldness they may speak His word.” Let us rest in the hope that by these outward and inward trials, even though “some of understanding shall fall, yet a third part at least shall be brought through the fire, and be purged and made white, and still say, The Lord is my God.”*

Whatever be the issue of the present anxious crisis, the first of the following narratives will, it is hoped, be read with interest, as showing how God works His peace-bearing work even amidst the noise and confusion of war, and that He ever brings good out of evil. This story was prepared for last month’s “Intelligencer,” but was unavoidably omitted from the press of other matter.

To this a fifth narrative has been added, presenting, side by side with instances of the power of the Gospel, an instance of what *might have been* a triumph, humanly speaking, but for the lack of Missionaries.

The lakes mentioned in the first of these two stories lie to the south-east of the city of Ningpo. They consist, in fact, of but one sheet of water, but are divided by a long out-running promontory into what are called the hither and further lakes. Roughly speaking, these waters are three miles in length, by from one mile to a mile and a half in width; though, from the curving and indented shores, with its numerous creeks and bays and mimic harbours, the breadth greatly varies. The view from the summit

* Since the above was written further intelligence has been received from China which leads us to hope that no immediate outbreak need be looked for, though it fully confirms the fears we have expressed above as to the real sentiments of the Chinese Government. We quote the following from the *English Independent*.—“Letters which have been received from China show that the circular addressed by the Peking Government to the foreign legations respecting Missionaries was tentative merely, and has already been virtually withdrawn. The Chinese Court wanted to see how far it could go in prohibiting Christian teaching, and put out the circular as a feeler. We are informed that the energetic protest of the American representative has effectually prevented the issue of any edict against the Missionaries. The difficulty has therefore been evaded for a time, but the incident shows the real feeling not only of the literate class, but of the Government, and we see what it would do if it dared.”

of some of the high hills which rise round its shores is strikingly beautiful. Due east beyond the smiling waters, and towering above the rolling mass of hills which lie between, rises to a height of 2,000 feet the Great White Mountain. Southwards, winding and climbing amongst the lower eminences, a broad paved path leads to Nimrod Sound. The shores of the lake, as we look down upon it, we see are fringed opposite to each of the chief towns by a curving breakwater planted with willows, for even over these small inland waters storms sometimes rush down and lash the waves to violence. The lakes are in the main artificial, and are designed as a reservoir to flood the rice fields in time of drought. They are connected with the lower level canals by a steep haul-over; and most noisy and animated is the scene at these sluices when the fishermen return from their eight months' cruise; and a hundred junks or more, laden with fish, are struggling for the entrance.

The population on the shores must amount to some 50,000 souls, scattered through from twenty to thirty towns and villages; and to the little Christian Church gathered from amongst these crowds of idolaters the readers of the "Intelligencer" are now introduced.

Good out of evil.

IV. Towards the latter end of 1861 the T'ai-ping rebel hordes, which had long been hovering on the outskirts of the Che-kiang province, stormed Hangchow, the capital, and, crossing the rivers Tsien-tang and Tsao-ngo, swept down to Ningpo. The city itself fell on the 9th of December, and the Imperialist army and fleet having vanished, the whole plain lay at the mercy of the invaders. There was, however, one small district, the Eastern Lakes, which, from the hardy character of the inhabitants, and from the natural defences of the country, was left unmolested by the T'ai-pings. Thither for refuge went one of the Tsông-gyiao Christians, a boatman, who was the first-fruits of the Tsông-gyiao out-station, commenced many years ago by the now sainted Miss Aldersey, in concert with the Church of England Mission. This man escaped, though with difficulty, and, taking his wife and family in the boat, reached the lakes in safety, and spent there four months with his mother-in-law, till the calamity was overpast.

The terrible invasion necessitated the abandonment of most of our out-stations, and Mr. Burdon and Mr. Fleming fell back from Shao-hying and Yü-yiao, bringing their few native converts with them to Ningpo. Mission work seemed to be at a stand-still; and the hopeful fruit of years of toil and tears was torn and scattered to the winds. But God's work could not thus be hindered. The boatman, though a refugee, would not be silent about the treasure which he had found, and the bright promise of a home where they shall learn war no more, and where such sounds shall be hushed for ever. He spoke to his

aged mother-in-law, and to the other members of the family, reading to them out of the New Testament, which he had brought with him. And when, at length, the rebels were driven away, and we were able to resume our visits to the country districts, we found, on the shores of the lakes, a little band of four or five believers, an infant Church, founded, through God's blessing, by the unpaid faithful efforts of this Christian boatman. The lakes lie twelve miles to the south-east of Ningpo, and this distance was far too great for the women to walk every Sunday, and even an occasional visit to receive the holy communion was a heavy tax on the strength of one at least of the converts, the mother-in-law of the boatman, an old lady more than seventy years of age, and quite blind. They requested us, therefore, to arrange, if possible, regular service for them at the lakes each Sunday. We replied that the Church Missionary Society, being sorely pressed by a deficiency of income, could not sanction the renting of premises in any new town, but that if the Christians could secure and fit up a room for Divine service, we would provide a catechist. The two congregations at Ningpo and the lakes conjointly rented a suitable building, and after some little time the faithful boatman was appointed to this new station. With him was associated an old Christian as colporteur. I have visited many a village on the shores of these beautiful lakes, into which this colporteur had previously entered as a Christian pioneer. He would go and talk kindly and gently to the country-people, telling them of the way of peace which he had found; "and now," he would conclude, "I am

but a stupid old man, and cannot speak freely ; but if you care to hear more about this Saviour, I will bring a gentleman in a few days' time who will tell you the whole glad story." And so I found in these villages, not merely the ordinary courtesy of the Chinese, but eager listeners, and warm-hearted entertainers.

On one occasion these two men were itinerating together, and they visited a small village on the lake shores, which I had often passed by because of its insignificance as to population. They entered the temple, and found about a dozen women engaged in their idolatrous worship. Each one had a Buddhist rosary and a bundle of papers in her hand. These papers unite the two ideas and uses (apparently) of indulgences and bank-notes. They are purchased on special festival days in the temples. The temple where the most celebrated "Queen-diah," as they are called, are purchased, is situated at the top of a steep and remote hill ; and the women, who form the large majority of all such devotees, go through no little fatigue, and incur no slight expenditure of time and money, in order to secure these papers. The papers themselves do not cost much ; but boat-hire, incense, candles, with silks and satins hired for the occasion, must make it an expensive custom. These papers, for the devout Buddhist, will be cashed, say the priests, for some hundreds of dollars in the unseen world. With such papers in their possession these poor women were bowing down and knocking their heads with muttered prayers before the idols. The two Christian men waited till there was a break in the devotions. The women rose when they noticed the strangers, and offered them tea, and began to converse. "Our elder sisters of the Tong-Wu," began the catechist, "we perceive that you are in all things too superstitious. Devout and earnest as you are about your souls, your worship, alas ! is in vain ; for these dumb idols which you bow before depend on the idol-maker and the temple-keeper for paint, preservation and gilding : even you, our elder sisters, are stronger to save than idols are. Don't you know that it is on the God of Heaven that you depend for your daily food, and your prolonged existence ? And now that you have forgotten Him for so many years, and have sinned against Heaven, will God be merciful ? Is there not punishment for the sinner, as well as reward for the good ? Good ! There are not many good people in Ningpo, nor even in foreign countries : even the great English, who drove

away the T'ai-pings, they too are not truly good. Don't you remember our proverb, 'There are two good people—one dead, the other not yet born ?' Then you, our elder sisters, cannot, we fear, be called good ; and must expect the punishment, not the reward. What is to be done ? Is there no hope ?" Then these faithful men with joy preached Jesus to these poor women. One of the younger of this little company, gazing eagerly at the speakers, exclaimed, "Is it so ? are your words true ? Then I vow never to enter this temple again." She kept her vow. She began to come regularly to the Christian services. Her husband was a sea-fisherman, and, like most of the male population of the lakes, was at sea eight months out of each year. The neighbours of this inquirer upbraided her and mocked her. "When your husband returns," they said, "he will put a stop to your strange ways." "We shall see," replied the woman. Her husband soon after came home from his fishing excursion ; and when he was told of his wife's resolution to abandon the native worship, and join the new religion, he exclaimed, "Well, my wife was always wiser than I am, and where she goes I will go too." So they went together, and received the truth, I gladly believe, in the love of it. After as careful preparation as the man's short stay at home would permit, the whole family, husband, wife, and two little boys, were baptized together, to their great joy, and to the deep happiness of the Missionaries and of the lake catechists.

Shortly after the fisherman's return to the sea, a typhoon, that terror of the seaman in Chinese waters, commenced to blow. It was felt as far inland as Ningpo and the lakes, and the wives and mothers of the fishermen were in great distress and terror for their husbands and sons. The Christian woman was calm and cheerful. "Are you not afraid for your husband ?" asked her neighbours. "Afraid !" she said, "why should I be ? I have prayed to the true God, and I am sure He will protect my husband."

Some few weeks after the storm, there came a knock at my study-door, "Come in," I said, and, to my great joy, the fisherman was standing there. He was called home on business, and came to see me on the way. I asked him about the storm. "Sir," he said, "I have been thirty years at sea ; and I don't remember ever to have been out in a worse storm." But when the hurricane came down in its fury, and the wind howled and whistled, and the waves rose and raged, I fell on

my knees, and called upon God. My mates could not understand on whom I was calling. But will you believe me, Sir, I had no sooner risen from my knees than the wind lulled, there was a calm, and as we were not two miles from shore, with great exertion we managed to make the land before the storm came on again." We then knelt down together, and thanked God for His great mercy; and the

fisherman went on to his home to see his wife and family, and to thank God together, for the gracious answer to their united supplications.

Since that time Mr. Bates has opened a new station on the further shore of the lakes; and the prayers of our readers are asked for the hopeful work in this district, and very especially for the little Church already existing there.

Work half done.

V. At the close of a day's preaching during itineration tour in Scenpoh, I visited one of the outlying hamlets of the great town of Sing-s gyiao. This town is said to have a population of from eight to ten thousand families, of which the great proportion bear the surname Sing. As I passed a courtyard I saw an old man tottering about on two sticks; I went up to him and respectfully asked his age, "Ninety years old," he replied; and, struck with this and his gentle and courteous manner, I begged him to be seated, and to allow me to talk to him for a while. "Venerable friend," I began, "your life's sun is fast setting, as yonder sun in the heavens will soon be hidden by the hills. Tomorrow morning the heaven's sun will rise in the east. Will you, too, rise to new life?" The old man was interested, and shook his head in doubtful surprise, and the catechist and I preached at once to him Jesus and the resurrection. When, after the wondrous story of our Lord's birth and of His life of loving work for men, we reached the account of His betrayal and death of shame, the aged listener turned to me with warmth, and exclaimed, "Shame! shame on those wicked men! They ought to have died for Him who went about doing good; not He for them." We explained to him that Christ died for the ungodly for that very reason that they were ungodly; that their death for Him would have been useless; but that His death, the death of God incarnate for them, was sufficient to put away all sin. Still we could not satisfy him, and he kept exclaiming, "Shame on them; they should have died for Him."

The old man told me about his family. He was a farmer living in a large and well-furnished house. He had four married sons, with grandchildren and great-grandchildren, all living together under the same roof. I turned as he was speaking, and met the scowling gaze of the four daughters-in-law, listening and watching from the window close by. When they saw that I observed them, they rudely closed the paper windows, and

withdrew into the house. The country-people in China are, as a rule, courteous and hospitable; and tea is almost always offered to the foreign visitor. But these ladies evidently viewed my visit with the utmost suspicion, and would not encourage a repetition of it by even the show of ordinary civility. I could divine their thoughts. They feared that I might possibly decoy their aged father into my Mission-boat moored close by, and, carrying him off to foreign lands, turn him after death into opium, and bring him back to them again, but as a poisonous drug.

The old man, however, parted from us with great cordiality of manner, and gladly welcomed the promise of another visit at my earliest leisure. That opportunity did not occur till a quarter of a year had passed. With only one colleague in the Ningpo Mission, and with twelve stations and out-stations with their vast outlying heathen districts, requiring periodical visitation and itineration, it was not possible for us to spend a day or two at any one place more frequently than once a quarter. Yet meanwhile my old friend's sun was fast setting. I went as soon as possible to see him. I entered the courtyard with trembling, fearing that he might have died during the winter months. To my joy he met me, and welcomed me. But he was evidently sinking fast; his cheeks were sunken, and he was almost totally deaf. "I can explain this," said the catechist to me. "He has taken to fasting." "Yes," said some voices behind us; and, turning, we saw the daughters-in-law with anxious interest watching the interview. "Father thinks he has not long to live," they continued, "and he felt that he must do something to prepare for the next world, so he thinks he had better leave off all meat, as it must surely be cruel, he says, to kill the creatures." I begged the old man to sit down, and whilst tea was brought by the half-pacified ladies, I shouted into his ear, "Don't you know your proverb—

One foot in this boat, one in that,
They both push off, and you fall flat.

Last time we visited you we told you of the Lord Jesus Christ, and exhorted you to trust in Him alone. You still say that His doctrine is good; but you are trusting to another ark. You are resting on your own merits as well. If you do so, they will both fail you. Jesus only! Let me entreat you to rest on Him alone." Our old friend listened and half assented, but kept murmuring that the doctrines of Christ and of the sages of China were alike good. After another earnest appeal, and after reading some verses from the Bible to him, we left; and I feared that I should see him no more. Another quarter of a year rolled by, and once more I found myself near the house. I scarcely ventured to go in. I felt sure that he must have sunk soon after my former visit; but, to my amazement, the old man met me and answered my salutation cheerily, his deafness having departed, and his strength having in great measure returned. "How is this?" I exclaimed, and, turning towards the house, I saw the daughters-in-law smiling at the window. "Ah," said the old man, "those daughters of mine deceived me. After your visit they brought me food as usual, and said, 'This is rice, father, and this is greens; and all the while there were pieces of pork and fish concealed among the vegetables; and unwittingly I broke my vow. So having broken it, I thought that I might as well take to my old diet; and it certainly has done me good, for I can hear you speak well now, and I feel much stronger.'" We talked long to the old gentleman; and the members of his family were now not unwilling listeners. I left him with some faint hope that the word spoken had not been wholly in vain; but I parted also with the persuasion that after his ninety years of gross darkness, it was but the merest glimmer of light which, from these few visits, paid at such long intervals, had found its way into his soul. If line upon line, and precept upon precept, are needful in England; and if home clergy find oftentimes amazing ignorance as to the plan of salvation and the person of the Saviour in the minds of old churchgoers, can the Missionary's work be considered complete after such visits to an aged listener? In many cases, no doubt, the Chinese catechist may well follow up such incipient work; but in the case which I am relating, and I believe not unfrequently, it is the presence of the foreign Missionary alone which obtains an audience. The catechist to whom I committed the care of my old friend told me, that whenever he called he could make no one hear, and that they evidently

resented his intrusion. I never saw the old man again. He can scarcely be living now. We shall meet probably before the great white throne,

"And I shall know him when we meet;" and if he be standing on the left hand, will not the "practical" regret all too late be ours, that had there been more labourers in that great field, much more, as far as human agency is concerned, might have been done for the salvation of that immortal soul?

One of the Missionaries of the Church Missionary Society, writing from Shaou-hying, the great city on the road from Ningpo to Hangchow, lately re-occupied by the Society, remarks that a dozen Missionaries might find work in that city and the surrounding plain, without ever crossing one another's paths. The same is most true of Hangchow, of Fuh-Chau, with its numerous stations and out-stations, and, indeed, of all the occupied and of the countless unoccupied centres of work in China.

And shall this work cease,

"As if a morning in June with all its music and sunshine,

Suddenly paused in the sky, and, fading, slowly descended

Into the east again?"

This work, viewed with suspicion, no doubt, by the mere politician—for now, as of old, Missionaries are looked upon as those who do exceedingly trouble the countries and cities whither they go—this work, ridiculed by the mere philosopher or theoretical philanthropist, as of very doubtful, or, at best, but partial benefit—a work which has nevertheless awakened the music of the Saviour's name in the heart of many a Chinese believer, and let in the sunshine of His love and of the Holy Spirit's sanctifying comfort into many once darkened and despairing souls—a work which is now turning the shadow of death into morning over China's great provinces—this summer day, whose dawn after the long and dreary winter of superstition and idolatry is just stealing up the sky—shall this work cease, and the day die down into night again? Shall we be crippled, now by want of funds, now by the lack of men? "The good man," says one of China's greatest philosophers, "lives not for himself, but for others; and his life is prolonged by so doing. The more he serves the more he has wherewith to serve; the more he gives, the richer he becomes."

"The love of Christ constraineth us," says the inspired St. Paul, "to live henceforth not unto ourselves, but unto Him who died for us and rose again."

A. E. MOULE.

MADAGASCAR AND ITS MISSIONS.

II.—THE CHURCH MISSION AT VOHIMARE.

IN our last number we gave a somewhat detailed *resumé* of the progress of events in Madagascar since the death of the late Queen Rasoherina, and of the remarkable movement in favour of Christianity that has since taken place among the Hova race in that island. Our readers will now, we trust, be prepared to follow with all the deeper interest the labours of our own Missionaries in Madagascar, and to hear how far, and in what way, the recent national movement among the Hovas has affected them in their evangelistic labours among the tribes on the coast.

That the effect, on the whole, has been for the furtherance of the Gospel it seems impossible to doubt, and the ready response which the Sakalavas, Betsimisarakas, and other subject races have recently made to the preaching of the Gospel, is doubtless owing in great measure to the knowledge that the reigning Sovereign and her responsible advisers have embraced the new religion. At the same time, as we hinted in our former paper, this very fact of the Court patronage now accorded to Christianity brings with it some new and special dangers. It would seem indeed, just at present, that there is more cause for dreading official smiles than official frowns in Madagascar, and a repetition of that same mixing up of religion with politics which marred the first introduction of Christianity into Ceylon. Every thing, under God, depends now on the attitude maintained by the Queen and her advisers. If, as we have reason to hope, she is truly influenced by spiritual motives, and she and her ministers take care to carry out the principle so emphatically laid down in the eighth clause of her proclamation* as to the perfect liberty of conscience which she desires to accord to every one of her subjects, then all will come right, even though much may be done for some years to come in the name of Christianity that is painful and repugnant to every Christian heart. We have already expressed our hope and belief that the Missionaries of the London Missionary Society are fully alive to the dangers of which we have been speaking; and we are glad to meet with the following calm and candid statement in the recently published work of Mr. Ellis on the Madagascar Missions. Speaking of the Queen's coronation, already described, he says—

An event so unprecedented and so important as the public recognition of Christianity on such an occasion by a sovereign who promised to become exceedingly popular could not fail to have great influence with the people; and while the Missionaries were gladdened by the fresh security given for the undisturbed prosecution of their sacred work, they were all profoundly impressed with the new and not less fearful dangers to which such high patronage of Christianity might expose the communities over which they had so

sedulously watched. They had accordingly recourse to special prayer for divine guidance and protection, and for the more abundant influences of the Holy Spirit, that prosperity and court patronage might not succeed, where persecution had failed, in weakening the love of Christ in the hearts, or destroying the beauty of holiness in the lives of the Christians. They also inculcated on their helpers in the work, and studiously exercised themselves, an increased prayerful watchfulness over their respective flocks.†

In a recent letter, addressed to ourselves, he dwells still more fully on this topic, and mentions particularly the care which the London Missionaries have taken to secure as far as possible the selection of fit agents as teachers and evangelists.

When the burning of the national idols by the Queen, at the close of 1869, was so speedily and simultaneously followed by the destruction of the idols, and the discontinu-

ance of idolatrous worship and customs, not only in the central provinces of Ankova and Betsileo, but of others beyond, upwards of 100,000 natives applied through their chiefs

* See above, page 188.

† Ellis's "Martyr Church of Madagascar," p. 375.

or others for Christian teachers or preachers. The Churches and congregations, including that within the palace, united and contributed money to send out and sustain for twelve months as many suitable men as could be found to go to these waiting multitudes, some of whom built houses for worship, and assembled in numbers in these buildings on the Sunday, though quite ignorant of the nature and objects of Christian worship.

The stations thus occupied have been repeatedly visited by the Missionaries, or by visitors from the Churches. Only those who have proved faithful are allowed to remain, and the most important work of the United Churches of the central province is the oversight and extension of Christian teaching among these multitudes of people. Many of the village chiefs were, under the reign of heathenism, leaders of the worship and ceremonies of that system, and these men, considering that that change did not affect their status as chiefs, assumed the chief place in the assemblies of the multitude who met for what they deemed Christian worship. These were often ignorant, and sometimes immoral men. Much of the time of the Missionaries and Churches has been devoted to the correction of these abuses, in most instances with successful results, and the Missionaries are waiting for the reinforcement appointed to Mada-

gascar to enable them to meet these unexpected and unprecedented additions to the anxieties of their work. In some places abandoned men have gone to these ignorant people, professing to be Christian preachers, which false representation they have used to inculcate immorality as not inconsistent with Christianity. It has, however, only needed the exposure of vileness to render such men objects of detestation.

As a rule, the Native Christian agents have been selected by the Missionaries, or by the Missionaries and the communicants of the congregation with which they were associated. They received special instruction for their work from the Missionaries, and were often employed in preaching in some of the churches of the capital before being sent to distant stations. Frequently the Missionary or one of the City Pastors accompanied them, and introduced them to the people among whom they were to labour, or they took with them letters from the Missionaries or Churches by whom they were sent. Instructions have also been repeatedly sent to the distant Christian villages not to receive persons announcing themselves as teachers unless they bring with them a letter from the Missionary and Church from which they profess to come.

Unfortunately it has happened that at Vohimare, on the north-east coast of the island, our Missionaries have been brought into contact, in the person of no less than the Hova governor of the province, with one of these ungodly Christian professors; a man who, though well-instructed in the truths of Christianity, and making so great a profession of religion, that, when Messrs. Maundrell and Campbell first reached Vohimare, they believed him to be a sincere and earnest Christian, was nevertheless all the time leading a profligate life, and guilty of the greatest duplicity. When first spoken to by Mr. Maundrell, not many months after their arrival in the island, and urged by him to abandon his evil ways, he first equivocated, then absented himself altogether from public worship, and finally, under the plea of preferring the form of worship adopted by the Court, built another prayer-house for himself and his followers, of which he became the self-constituted minister. We will not, however, anticipate further, as we would rather let Mr. Campbell tell his own story in his own words. We would gladly draw a veil over such painful topics, but we feel it is right that the Church at home should be made fully aware of the dangers which beset the infant Church in Madagascar, trusting that thereby many prayers may be offered both for the native converts themselves, and those who minister to them in spiritual things.

Before, however, introducing our readers to Mr. Campbell's journals, it seems desirable to relate in a few words the circumstances which led to his revisiting Vohimare.

Our readers will remember that Messrs. Maundrell and Campbell's stay at Vohimare lasted only seventeen months, viz. from November 8th, 1864, till March 30th, 1866,

and that they left behind them but two baptized converts, one a soldier (John Ratsiza) and the other a slave (Simeon Ratsitera). These two men, though left quite alone, for nearly three years, not only remained faithful to their Christian profession after the Missionaries' departure, but also showed themselves most zealous in spreading the knowledge of Christ among their heathen fellow-countrymen, and this, too, in the face of discouragements and even active opposition on the part of the governor, before which even the strongest might have quailed. Though poor and devoid of all official influence, they nevertheless succeeded, by their own strenuous exertions, in building a commodious place of worship at Amboanio, the Hova town of Vohimare; and so earnest were they in their entreaties that one of the Missionaries would revisit them, that at length, in February, 1869, Mr. Campbell felt he could delay no longer in complying with their request, and the extracts from his journal which follow relate his journey thither. His first journal is dated from Soavinandriana, a small town about three days' journey to the south of Hiarana, the port of Vohimare:—

Voyage to Vohimare.

On Friday, the 6th of February, I left Andovoranto for Tamatave, intending, if possible, to get a passage to Bourbon on board the French steamer, and thence to Mauritius. My reason for going was that I might take advantage of the early bullock-vessels which run at this season of the year to the north of Madagascar, being most anxious to visit our old station at Vohimare, in order to comfort and strengthen our people there, who have invited us time after time to come and see them again.

I got to Tamatave on the following Monday, having spent the Lord's-day with my bearers at a village on the route called Ampanarana. I waited at Tamatave till Sunday, the 14th, in daily expectation of the arrival of the steamer, and on that day she arrived, a day or two behind her time. The next morning, however, I found, to my great disappointment, that I could not get a passage. The reason alleged was an order of the commander-in-chief, to the effect that "none but French Government servants should be accommodated with passages." This, doubtless, was plain enough; still, many persons obtain passages, as all depends on the will of the captain. The fact, however, of my being an Englishman and a Missionary had probably more to do with the matter than any thing else.

After remaining in Tamatave for a month the French transport "Somme," Captain De la Chauvinière, steamed into the harbour on Sunday, the 14th of March. I went to see the captain, who is a distinguished French officer, and, asking him for a passage, he granted it at once, giving me a place in his own cabin, and a seat at his own table. We left the same evening, and the next morning

reached the French island of St. Mary. Here we remained for a week, in order to get some repairs executed, and during that time I learned something of the place.

St. Mary's Isle.

This island, which is six or eight miles from the mainland of Madagascar, is some forty miles in length, with an average breadth of one or two miles. It is low, swampy, and unhealthy, and has been rightly named, "the white man's grave."

St. Mary's, or *Nosy Ibraha** (The isle of Braha), as it is called by the natives, was taken possession of by the French for the first time in 1740, when they left a garrison of 120 men, who, three months afterwards, were massacred by the natives. They took possession of it anew in 1743, and again in 1821. At this time they were exposed to the evil influence of the rainy season, which lasts from December to the middle of May, and, in the interim the garrison was reduced from 290 to 130 men.

It has, however, been wonderfully improved since the French possessed it. There are some fine roads, and a nice *boulevard* running along the shore, which must be quite a treat to the inhabitants of Ambodifotra, as the small town is called. There appear to be no manufactures, or any employment for the natives, who are as lazily inclined as those on

* "*Nosy Ibraha*." In French works I find this called *Nosy Ibrahim*, or the Isle of Abraham, which is altogether a mistake. I never heard the Malagasy pronounce Ibrahim, but always I Braha. On inquiry, I find that Braha was a native chief, probably from the mainland of Madagascar, who conquered the island, and gave it its name. Having been beaten by the French (either in person or in his descendants) he retreated to Madagascar, and to this day there are numbers of people all along this coast who call themselves *Zafy n' I Braha*, or the descendants of Braha.

the mainland. There is a large Popish chapel, and a number of Jesuit priests and Sisters of Charity, who have charge of an educational establishment, at which I was told there are eighty children—forty boys and forty girls. The priests take charge of the former and the nuns of the latter. All the teaching seems to be conducted in the French language; but it is said that as soon as the children leave school they speak only Malagasy. On the whole, I think that the French occupation of St. Mary's has beautified the island, though it has not much improved the people. Why they continue to retain possession of it I cannot imagine, unless it be for the purpose of enabling them to take Madagascar, when they can get a favourable opportunity for so doing.

Of all the things I saw at St. Mary's the following was to me the most interesting—painfully so. Walking along by the arsenal I came suddenly on a small black wooden cross, and seeing that it was over a marble slab, I was prompted by curiosity to stoop down and read the inscription, which was as follows:—

Restes mortels
des
Français et Anglais,
Tués à Tamatave
1845.
Hic capita jacent.
Anno 1854.

These were the heads of the French and Englishmen who fell at the taking of the Tamatave fort by Captains Desfosses and Kelly, who bombarded and stormed it; but some panic having seized the party on their debarkation, they left their dead behind them. The heads of these persons having been cut off were stuck on poles, and placed round the bay of Tamatave, where they remained for several years, until the merchants of Mauritius paid an indemnity of 3,000*l.*, when they were removed by the French and buried in this place.

This unfortunate affair did the Malagassy themselves a great deal of injury, having given them an idea that they were a much more important people than they really are. It is laughable to hear the stories which are afloat in Madagascar in connexion with the bombardment, and the closing of the ports of the country in consequence. Among the stories I have heard are the following:—

When old Ranavalona was told the result of the bombardment of Tamatave she is said to have made a great kabary, and told her people to rejoice with her, as there was not a single white man (*vazaha*) under the heavens

which had not been killed by her soldiers. Again, having heard that the Russians had been defeated by the French and English, she exclaimed—"Pooh, the Russians are a poor set to allow themselves to be beaten by the English and French, both of whom I myself have beaten." She is also reported to have inquired of those who brought the indemnity money from Mauritius, for the purpose of re-opening the trade with Madagascar—"How is Louis Philippe? How is Victoria? They must be very skinny now, not having had beef for such a length of time!"

As knowledge increases, these absurd notions of their prowess are fast vanishing from the minds of the *Hovas*. The Lambert indemnity, which they were obliged to pay the French a few years ago, and the late English expedition to Abyssinia (to which the heads of the government looked with the greatest interest), have done the Malagassy a world of good, and enabled them, I trust, to see that the cultivating of friendly relations with both these great powers is to their interest.

Bourbon.

Having remained at St. Mary's a week, we sailed for Bourbon on Sunday the 21st March, and on the Wednesday following reached our destination. St. Denis, the capital, was said to be in a state of siege, in consequence of a revolution a month or two previous; but this I should not have known had I not been informed of it. I saw soldiers marching through the streets occasionally, and observed guards stationed at various points, but nothing more. Every thing appears to be quiet, though the Jesuits, the cause of the revolution, are hated with a perfect hatred, which finds expression at least in words. I met a few Protestants at St. Denis, and in conversation with one he expressed a wish that a Protestant Missionary might be sent to them. He also drew up a paper to that effect, which I enclose in this letter. Could the Church Missionary Society do any thing for these people, who are too few, and too poor to support a pastor?

After a month's sojourn at Mauritius, I left on Wednesday the 5th May, by a small schooner called the "*Vigilant*." She was not going direct to Vohimare, but to a place called Sambava, a few days south of that place. It was thought that the voyage to Tamatave, at which port she was to touch, would occupy about three days, but instead of that we were ten. I need not speak of my sea-sickness, as I shall never be able to get

over that infirmity; nor need I speak of discomfort, as that is inseparably connected with Madagascar trading vessels. Our provisions getting scarce, some deep-sea fish which were caught were a luxury to those who could enjoy them. Only imagine soup made of fish heads presented to a sick man!

Arrival at Sambava.

Leaving Tamatave with a fair wind on Thursday, the 20th, we anchored, about a mile south of Sambava on the following Saturday evening. Finding that we had anchored in the wrong place, we weighed anchor again in the morning, and, during this process, the anchor was lost. Getting opposite Sambava, and about a mile or so from the shore, the other anchor was dropped in the roadstead. A canoe came alongside at once; but not liking to trust myself in such a frail thing in a heavy sea, and with a great surf breaking on the shore, I remained on board, to my great discomfort, all day Sunday. Early the next morning, when the sea was comparatively smooth, the same canoe came alongside, and, finding I could get nothing better, I determined to go ashore in it. My friends heard of my arrival on Sunday, but looking at the distance of the vessel from the shore, and the size of the waves, they concluded that I would be unable to land. They were now congregated on the beach to greet me, and as I was riding up and down on the waves I was comforted with the thought that they were lifting up their hearts in prayer in my behalf. As the canoe neared the beach the surf became heavier, and as the frail boat dashed towards the shore on the top of a wave a lot of men rushed forward, and, taking hold of it, dragged it along. The first man who laid hands on it was our convert, Simeon Ratsitera, who, when he saw another wave coming, caught me up in his arms and carried me in triumph to the dry ground. Here I was at once surrounded by my friends, who shook my hand most warmly, and blessed God for my safe arrival. The governor, Ralaza, who had formerly been lieutenant-governor of Vohimare, came in state to visit me; and, having killed a bullock in honour of my arrival, invited me to dine with him in the evening. The dinner which was spread on a mat on the floor, was served up in true Malagasy style, and, squatting myself down on the floor, I endeavoured to do justice to the hospitality of my host. One pleasing circumstance was the fact that, before commencing dinner, the governor invited me to say grace.

The next day the governor returned to Soavinandriana, and, the day after, sent about a dozen men and boys to carry me and my baggage to the same place. Immediately on my arrival a man began to beat a small bell with a piece of brass, which had formerly been its tongue. This (which calls the people to church) apprised them of my arrival, and they flocked to see me and bid me welcome.

The church, which is the largest and finest building in the village, is much better and neater than ours at Andovoranto, and is far more ecclesiastical looking, as it is surmounted by a small wooden cross. Like all Malagasy houses it is built north and south. There is one door at the north end, and another at the west, while five windows on the east side suffice for light and air. It is, to say the least, highly creditable to those who built it. All they want in order to complete it is a little bell to call the people to prayers; but this they are unable to provide. Could not some friend of Madagascar provide us with about half a dozen small bells? They would be a great boon to our churches here in the north, and in the large villages about Andovoranto in the south, such as Vohiboa-azo and Tanimandry. They would tend also to make our people more punctual in their attendance at our daily and Sunday services, as a clock or a watch is a rare, if not an unknown thing among them. I am sure there are many persons at home who, if they knew of this, would supply them at once. Something about the size of a ship's bell would, I think, be suitable; one which, when hung on a pole, would be heard by the people of a village containing from 200 to 500 inhabitants.

The services at this place are conducted by Paul Rabe, who was formerly an occasional attendant at our prayers at Vohimare. About a year ago he accompanied John and Simeon to Andovoranto, a distance of about 500 miles, to be baptized by me. As he came *rid* Antananarivo, some invited him to be baptized there, but he replied, "No, my father is at Andovoranto, and I shall go to him." This man, was formerly the slave of a heathen master, who used to beat him severely, because he persisted in praying. But seeing that he could not change the purpose of his slave, he sold him to his present owner, who is a most hopeful person indeed, and one who may probably be baptized by me before I leave these parts. There are several catechumens here who have already asked for baptism.

The services on Sunday were attended by over a hundred persons, including the governor and his wife, while the singing and responses both astonished and delighted me. When this state of things is contrasted with the darkness and ignorance of this people when I visited them some four or five years ago, and which may be seen by a reference to my journals of that period, one has, I think, reason to exclaim, "What hath the Lord wrought!"

I do not wish, however, my friends at home to be deceived by this apparent success.

The greater number of the people probably attend out of mere curiosity, or else out of fear of those who rule over them, and it is not at all improbable that my coming among them may have inclined some to swell the crowd of worshippers. Still, God's truth is preached, the people hear it, and it will bring forth fruit in due season. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

First Baptisms at Soavinandriana.

On Sunday, the 6th of June, Mr. Campbell had the great joy of admitting three men and two women by baptism into the visible Church of Christ, the first-fruits of the Soavinandriana congregation. Of those baptized, four had previously been under instruction at Vohimare; and the fifth, who had learned something of the truth at Antananarivo, had been further instructed by the two converts, John and Simeon. But, more than this, a spirit of inquiry seemed to have been aroused, the effects of which began speedily to manifest themselves.

June 13: Lord's-day—This, like the preceding Sunday, has been to me, as is the harvest to the husbandman, a day of joy and gladness. Yesterday, a man with his wife and child came from Vohimare, with letters from John Ratsiza requesting me to baptize him, and bearing testimony to his character and conduct. Simeon Ratsitera, who was with me, knew the man well, and had no doubt of his sincerity and earnestness. About a year ago he intended going to Andovoranto, to be baptized by us, but being a Hova officer he could not at that time obtain leave. Now, being sent to the south on business, he had determined to go to Andovoranto before coming back; but my opportune visit has probably saved him a journey of some hundreds of miles. Having examined him and his wife, I found that they had been well taught by our two faithful converts, and had the pleasure of baptizing the whole family this morning, and in the evening of uniting the man and woman together in holy matrimony. This young man formerly attended some of our services, but did not strike me as being very hopeful: but God has His own way of working, and brings His people to Himself in His own time and way. "He led them by the right way, that they might go to a city of habitation."

In the evening a list of ten persons desiring baptism was given to me, on which were the names of the governor and his wife. As I was about to leave for Vohimare in a couple

of days, I gave instructions as to how they were to act, what they were to learn, &c., and gave them into the charge of Paul and Thomas; asking Esther, the best-informed woman in the congregation, to look after and instruct the women. It was almost dark when the catechumens left my house, and, on their departure, a young woman, the wife of one who had been baptized on the previous Sunday, came to me with tears in her eyes, and desired me to put down her name. She said that it was her determination to serve God, and to forsake her evil ways, and live to the end of her life in His blessed service. I spoke to her very solemnly, and, putting down her name, told her that it would afford me unspeakable pleasure to baptize and marry her, if she were diligent in learning, and if those whom I had left in charge of the congregation bore witness to her good conduct. Next morning the governor and the other Christians sent as much rice as would take me and my party to Vohimare. I also breakfasted with the governor and most of my dear Christian friends. They expressed their deep sorrow at my departure, but comfort themselves with the expectation of seeing me again in a month or two, when I return to baptize the candidates who sent in their names.

Departure for Vohimare.

June 15—Left the town of Soavinandriana for Vohimare after meeting the Christians in the church, and committing them to the watchful and tender care of our loving

heavenly Father. Many preceded and followed me to the river-side, that they might see the last of me; and, on separating, the eyes of some were filled with tears. On fording the river, our route to the north was not by the sea-side as formerly, but some little distance inland, through a forest of the rofia-palm. The way was in parts extremely difficult, but before mid-day we reached, and breakfasted at Benarivo, the farthest village to the south, under the Governor of Vohimare.

The next day we were off before sunrise, and having breakfasted at Matenga, got to Ampanobè early. Here I was comfortably put up by a rich Sakalava, who, together with his family, remembered me and brother Maundrell. In this village our converts John and Simeon used to have a service on the Lord's-day; but on the death of the late Queen, and in consequence of John's going to Antananarivo, and Simeon to Andovoranto, it was given up. It is now, however, in the way of being revived, and I hope, before I leave these parts, to see a small church built here. The people have asked for lesson-books and prayer-books, both of which I have supplied.

One pleasing circumstance plainly showed me that our work in the north has not been in vain, and that "the bread cast upon the waters shall return after many days." After dinner I was sitting reading with my back to the people, as I saw they were preparing to eat rice. About a dozen persons (I suppose the sons, daughters, and slaves of the old people) came in, and sat round the food which had been spread on the leaves of the travellers' tree. Before commencing, however, the eldest son asked a blessing "in the name of Jesus Christ our Lord." I was astonished, rejoiced, and thankful, and could not help feeling that the sword of the Spirit had pierced the joints of the armour of Sakalava* superstition.

Before retiring to rest I read a psalm, sang a hymn, and had prayer with the whole company. In the morning, also, before starting, I had prayer again with the old man, his wife, and son.

Before mid-day, we got near to Vohimare, and, while breakfast was preparing, I sent on a note, telling the Christians of my whereabouts, and when they might expect me. Having congregated, they met me at some distance from Amboanio, and, marching in file before me, escorted me to the house which

* I afterwards learnt that the old man was by birth a Betanimisaraka, though, living so long in these parts, he is almost looked upon as a Sakalava.

they had prepared for my reception. In the evening we met together in God's house, and there praised Him for sparing us to meet together once more.

I must now mention the state of this town and people since the time we left it some three years ago. The year before last the town was visited by a tremendous hurricane, which demolished every building in it, with the exception of the church, and a few houses, which happened to be more strongly built than their neighbours. The town, since it was rebuilt, is somewhat changed in appearance, and is more compact than formerly.

The Converts' Church at Amboanio.

The church which John and Simeon built, and finished in spite of immense difficulties, is a pretty large one, capable of holding about one hundred and fifty persons. It has a communion table, with rails, and a reading-desk, the model of which was taken by John Ratsiza from the Gospel Propagation Society's church at Tamatave. When they commenced building, all the people, headed by the governor, laughed at them, and said that they would never finish it. They had, however, counted the cost. They persevered, though poor—one being a soldier, and the other a slave—and, to the astonishment of every body, and the chagrin of some, finished the house. While the building was in progress they sometimes had nothing to pay the men they had employed at the end of the month, but just then something turned up, by the which they were enabled to carry on the work.

When the church was finished, John, having bought a bell from the captain of a ship, had it mounted close to the building. The house was now opened, or consecrated, in the literal acceptance of the term, and on the Monday afterwards the hurricane came and swept away the town. The people were all astounded at this, and the Sakalavas, believing that the bell called the wind, brought their spades to dig it down. But the governor and some of his officers, though wishing that the church and bell and all had been buried in the sea, durst not permit such a gross violation of the British treaty; so the bell was allowed to remain. It is now, however, cracked, and almost useless, but I would fain believe that some person who reads this, and who takes an interest in Church Missions in Madagascar, will send to this devoted people another bell, which will assure them that there are people in England who appreciate their zeal in the Lord's cause.

(To be continued.)

THE UNKNOWN GOD.

BY A BENGAL MISSIONARY.

THE calm command with which the Son of Man directs His disciples to "Go into all the world," which had just rejected Him as neither of it nor for it, and "preach the Gospel to every creature," is a sufficient answer to all objections against Missionary work. The story of Jesus is good tidings to the world that slew Him. He, the Son of man, knows that He is the "Desire of all nations." The crucifixion could not disprove that. Beneath the actions of men He could read the directly opposite verdict of their needs. It was in ignorance they cast Him from them: "Father forgive them, they know not what they do." It was this deep need which the faith-taught eyes of St. Paul saw in the vision of the man of Macedonia, which "prayed him, saying, Come over into Macedonia, and help us." The conduct of the Philippians contradicted the vision. In modern language, 'they did not want the Missionary;' but Paul, with His Master's command ringing in his ears, knew they did want him. It is our unspeakable comfort and strength that we can approach every man with this story of Jesus, in assured confidence that, despite all his imaginings, this is *the* remedy for his soul's unrest. The man, whoever he be, will, God opening his eyes, *recognize* Christ. That would be enough for us. It would, at least, justify all our conduct as Missionaries, and sanction our efforts for the conversion of heathen men. But when, advancing a step further, we examine the present creed and worship of the heathen man, we perceive with a kind of awe, that while he continues to reject us as foreign and impertinent, he is still, in his own unwieldy and distorted religion, straining abortively after the Christ we preach. The cry is inarticulate, but we can give it meaning; the gesture is wild, but there is 'a method in its madness' strangely familiar. And this comes upon us like an echo to the great command of the Master, mysteriously justifying His words, and filling us with self reproach that we did not trust them more. It is as if some seeming corpse we were hopelessly, and therefore very inefficiently, seeking to restore, according to directions, were presently to betray some capacity of responding to the treatment, if only it had been more faithfully administered. Or as if some seeming stranger, dying through our neglect, should, in his delirium, drop some words incoherent, scarce intelligible, yet sufficient to awaken the conviction that the home he dreamt of was our own, and the mother's name he strove to utter was her's whom we too called mother. Here we have gone beyond justifying our conduct in having attempted something. When it comes to this, we are filled with bitter remorse that we have not done more.

St. Paul at Athens was quick to detect, beneath all appearances to the contrary, the reality of a recognition of the Gospel. In this he had not only a conviction which justified his conduct to himself, and which emboldened him to stand, a lonely and despised stranger, undismayed before that scornful audience; but he had also a pathetic appeal, which won his pity and his love, from the hearts themselves of his judges. "Whom ye ignorantly worship;" the thought of that "ignorant worship" would plead more loudly on their behalf, to such a soul as his, than all their scorn and pride could plead against them. It matters very little to us which way the learned may decide their controversies about the altar which supplied his text. Paul saw the altar, read the inscription, spoke of it in a public assembly of Athenians. This is testimony enough for us. If he had only been an utter heathen instead of a Christian man it would be enough for everybody. Nor is it of real consequence, after all, whether we render the inscription, as some scholars assert we must, with the definite

article; or, as other scholars maintain we should, without it. We are satisfied that in that solemn hour the promise of Christ was fulfilled to His servant, "I will give you a mouth and wisdom." And in the wisdom of the Word of God there could be no taint of prevarication. The argument of the Apostle was beyond the reach of all sophistry, solidly true, and unanswerable. Surely no Missionary, at least, could ever study that perfect "apology" without feeling it to be nothing less than divine: so bold, so true, so profound. St. Paul's appeal to that inscription, "To the Unknown God," was no clever allusion to an accident, no figure of rhetoric, no weak attempt to identify his Master with some missing deity of their Pantheon. To him this altar only testified to a truth everywhere confessed. The very multiplicity of their altars acknowledged the unrest of their souls. If Apollo had been enough, what need then of Diana? If Athene could give peace, what need of Zeus? The confession had not been a whit less true, though it had never been put into words. But the inscription on the altar foreclosed all argument, and gave to a stranger liberty of speech: "Whom ye ignorantly worship, Him declare I unto you." To the Apostle's eyes every altar bore this inscription. He saw all Greece upon her knees in uninstructed and unanswered prayer; an instinctive sigh after Christ, which, if they would not have Him when He came, must witness against them to their confusion. This was a pathetic echo to that command of the Master distinct enough.

The same incoherent, but unmistakeable, voice falls upon the ear of the modern Missionary in India. Spite of all his long-settled belief in the truth of revelation, in the unity of the human race, in the creed of the Church, he is somewhat startled to discover, amid the din of controversy and the vehemence of opposition, the already-yielded concession which must sooner or later bring every honest Hindu to Christ. He is half vexed to perceive with how much surprise he traces, amid the grotesque chaos of heathenism, the broken reflection of his familiar faith. He is at once animated with new hopes and touched with a new and profound compassion, when first he realizes the truth that heathen philosophy in its gigantic problems aims only at an unknown answer—CHRIST.

For what is this Christ as we have "learned Him"? We find ourselves, when at last we do find ourselves, very far gone from original righteousness, in the midst of a coarse hard world, to which we are fast bound by ten thousand circumstances, and, so, helplessly hurried onward, vainly and, alas! but feebly protesting. We find ourselves beset with a "flesh" which at once compels and betrays our confidence; which holds all doors of temptation open; and which in very weakness effectually baffles our best efforts. We find ourselves opposed in any right doing, fearfully helped in any ill doing, by a personal spirit of evil, who adds deliberate intelligence to the already terrible odds against us. We find conscience testify of Judgment to come, and meanwhile convict us of the sin, with which our unavailing protests against it only serve to identify us as guilty. What, then, is Christ to us? From childhood we have been hearing how God had pity upon sinners; how near He came to us, that He might save us; how "the Word was made flesh," and "dwelt among us" in the midst of this same sinful world. The story of Jesus—born, tempted, suffering, dying, as "God manifest in the flesh"—is our hope and comfort. The world, the flesh, and the devil, things past and things to come, are no longer invincible, for Christ is "God with us" in the midst of them all. We have found in Him all we wanted, EMMANUEL, God, with us where we needed Him, in joy, in sorrow, in life, in death: and in Him we know God.

The Hindu (count them by millions) in his village home, far off from us in mere space, much further in every difference of thought and feeling and sympathy and

culture, is assailed by these same powers of evil. Where does he turn for rescue? He bends over a page older than the records of St. Matthew or St. John, and reads with tearful eyes the story of an incarnate god. Pundits, now converts to the faith of Christ, have testified of the emotion with which they used in darker days to read the story of Rama's sorrows. He and his three brothers, sons of three Queens of King Dasaratha, are held to be incarnations of Vishnu:

"As many a river lends its silver breast
Where the calm image of the moon may rest,
So in the bosom of each lady lay
That God divided, who is One for aye.

* * *

The babes were born : then sin and sorrow fled
And joy and virtue reigned supreme instead :
For Vishnu's self disdained not mortal birth,
And heaven came with him as he came to earth."

But not Rama, with his brothers and the faithful Sita, could bring peace to the soul; for in Rama God is not known. Rama is but the name of an aspiration, bent aside, as it rose, by the self-will of proud men; and therefore the peaceless Hindu repeats again the abortive prayer. To Rama is added Krishna, the dusky shepherd: another incarnation, in whose legends may be traced the heathen and horrible counterpart of the Song of Solomon, and strangely, too, of the wisdom of the Preacher. Another side of human nature unreached, unsatisfied, by the virtues of Rama, here demands, with loathsome writhings like the contortions of a demoniac, the presence of Him who is "the chief among ten thousand, the altogether lovely." But this, too, is not enough: it is only another altar with the same inscription—"To the unknown God;" for not yet has the poor Hindu found rest. Many another incarnation he adds to these, testifying thereby that he has not yet found God, and that He is to be found "in fashion as a man." Is it not Christ they seek? True it is, that in the mad fancy of their mythology, the incarnation at times is in the form of a beast, or even of a fish; but beneath these some gleam of symbolic truth may linger. The early Church had their Ichthus, in which name, albeit an anagram, Augustine could find a mystical representation of Christ, who could abide sinless in the deep of mortality, as a fish remains alive in the midst of the sea.*

But Christ, as we have known Him to our peace, finding God in Him, has put away our sins by the sacrifice of Himself. Without this atonement God is still unknown. The Hindu would fain satisfy himself with the empty husk of a sacrifice in which is no atonement. Of this let a Pundit teach us—"We find," says the Rev. Professor Banerjea, "that in the inscrutable wisdom of God there could be no remission of sin apart from sacrifice; that Christ was revealed in the primitive age of the world as the great sacrifice for the sins of men; and that immolation of animals was ordained as typical of that rite. . . . While the ceremonial performance of the rite was kept up everywhere, its object and intention were gradually forgotten. . . . The zeal and assiduity with which it was maintained in our country is accounted for by its transmission from age to age as a primitive practice; but the inability of our ancestors to give the least intelligent explanation of the rite, and the want of any information in the oldest of the Vedas on its connexion with the celestial fruits of which it was believed to be productive, are enigmas which can only be understood by the light of the Biblical history."

* See Archbishop Trench on the Miracles, p. 138.

Christ, again, is ours, not by national inheritance, not by birth privilege, not by good works, but by a "faith which worketh by love." Three hundred years ago Luther with his prophet voice shook all Europe with the enunciation of this truth. While he spoke in the midst of Christendom, like the far-off ripples of a spent tide, their direction changed, their cause unknown, making their way up mysteriously into remote recesses and inland bays, came the same cry through Bengal. Chaitanya, whose miserably degenerate followers still count their millions, in that same age preached against caste and works, maintaining that in Faith and Love all true religion was found.

Christ, again, is ours in our daily life. Every act of the Christian man is consecrate to Him. All duties are baptized into His name. Children are to obey their parents "in the Lord." Wives to submit themselves to their husbands "as is fit in the Lord." Servants are to serve knowing that "of the Lord they shall receive a reward." Masters to rule "knowing that they also have a Master in Heaven." And "whatsoever we do in word or deed," we are to "do in the name of the Lord." The Hindu's life is part of his religion. Into the house wall, above his door, is built the image of Ganesha; or, if he be too poor to buy an image, three blood-red marks upon the lintel acknowledge his devotion. He prays with obeisance at his bath, when he enters a boat, when he crosses a bridge, at every important moment. He inscribes the name of his god upon every document he writes—the schoolboy on his copy, the merchant on his bill, the landlord on his lease. Nay, you may see the porter at your gate marked on brow, and arms, and breast, because, for the time being, his intellect, his activities, and his emotions are dedicated to his god. How plain is his intent, though the execution of it is all marred with his insensate idolatry! Is not the unknown God he worships to be found in Christ?

But turn aside from these more popular views and practices, which might be multiplied manifold, to the deeper thoughts of the more learned. Here are men to whom the popular religion of their country is only a scaffolding, ignorantly identified with the building itself by the many, but to them a long since useless device for the attainment of better ends now reached. Still more contemptible in their eyes is the pride of western civilization. The grand results of human labour and ingenuity, the labour itself, the incessant industry, the rapidity of movement, the very efficiency in which we boast an inaccessible pre-eminence, are to them but specimens of ignoble dexterity, the well-earned dexterity of slaves. And the curious engines which do our bidding they regard with less dismay than the Roman did the elephant. What are sinews of iron and brass in comparison with the forces of the soul? Wisdom to these men is the principal thing. "Iron is taken out of the earth, and brass is molten out of the stone; but where shall wisdom be found? It cannot be gotten for gold. No mention shall be made of coral or pearls: for the price of wisdom is above rubies." What we call 'progress' is in their sight a headlong plunge into the abyss of ignorance. "What!" they say, "do these men know that there is a God: that life is but a passing dream: that their highest success is only vanity: their best interests only fetters binding their souls more hopelessly to bitter delusion!" For them, God alone exists: and the only wisdom is the knowledge of this fact. The Missionary in the bazaar, with eager entreaties beseeching men to turn from idols to the living God, is only another and scarce less contemptible instance of the insensate ignorance of the West. God alone is, and salvation is in the apprehension of this. This knowledge releases the soul from the captivity of vanity. For when a man, meditating on God, can realize that all else is vanity and delusion, and that the only real existence

within him is a particle of the Divine essence presently to be absorbed again into the sum total of the Deity, what to him any longer is pleasure or pain, or hope or fear, or sin or holiness? Life in the world is but a dream, and these the unreal characters which give it interest to the sleeper, because he does not know that he is dreaming. The wise man is he who can say, "So far as I am, I am God; the rest for me is but a dream."—What a splendid guess is this! A man not satisfied till he can say, "I am God!" What insatiable thirst of the human soul! Where can it be slaked, but in Him who gives Living Water to all who come to Him? What but the Spirit of God can appease such a soul as this? We shall find the "Unknown God" of this broken altar in Christ alone. In Him His people are united indeed to God. The mystical union with Christ, the sonship of believers, the indwelling of the Spirit, the partaking of the Divine nature, the life in God through Christ in all its plenitude of blessing:—these doctrines of the Gospel of Jesus Christ are the true goal of this aspiration. Whom they "ignorantly worship" we "declare" unto them. It is needless to quote texts in illustration of the truths these despised heathen of India have so nobly imagined and yet so blasphemously mistaken. In blind self-will they have made a lofty leap indeed, which misses the intended goal, and hurls them into more fatal ruin. But the very madness of their scheme bears traces of the old familiar features. They are sons of Adam, first created in the image of God. They are of the world God "so loved." Their yearning is for the truth only found in Christ. Their sin is such as His blood alone can cleanse. Their altar is to the Unknown God, to us made known in Christ. They are our brothers, too long perishing through our neglect; for not to save is to destroy: and he that will not be his brother's keeper must become his brother's slayer.

J. W.

DIOCESAN MISSION BOARDS

WHAT DO THEY CONTEMPLATE? CAN WE, AS FRIENDS OF THE CHURCH MISSIONARY SOCIETY, SUPPORT THEM?

By the Rev. W. H. BARLOW, M.A., Vicar of St. Bartholomew's, Bristol; and Hon. Secretary of the Bristol Church Missionary Association.

[The following paper was read before the members of the Bristol Clerical and Lay Association for the Maintenance of Evangelical Principles, at their Annual Meeting held at Cheltenham on the 6th of June last, and we gladly give it a place in our pages, not only for its own sake, as setting forth so clearly and so well the chief objections and difficulties which the friends of the Church Missionary Society feel to stand in the way of the proposed scheme for Mission Boards, but also as expressing on the same subject the views of one of the largest and most influential of our country Associations, of which Mr. Barlow is the Secretary and Representative.]

I MUST bespeak, and I am sure I shall receive, the sympathy of the brethren here assembled, in reference to the particular subject which has been assigned to me to-day.

The difficulties which surround its treatment are neither few nor small. For one thing, the general scheme of a Board of Missions has, thus far, been laid down only tentatively; its details are far from being complete; and therefore, in the discussion of them, there is a risk of points being criticised which may, after all, be modified or withdrawn: and it is quite possible that, when the full plan comes forth, several elements, dealt with to-day, may have disappeared, whilst new ones may have been

introduced in their stead. Again, whilst most anxious to obtain not only authentic, but also, as the nature of the case requires, the very latest information possible on the whole proposal, I have been hindered, through causes over which I have had no control, from obtaining, until very recently, a reliable statement on certain important topics. Happily, however, this difficulty has, within the last few days, been removed; and the delay will, I hope, have caused no further inconvenience than may arise from the putting together of some of the materials required for this paper in a hastier manner than I could have wished, and than the importance of the case, and the character of the assembly which I have the privilege to address, demand. Moreover, I must not forget that the proposal for any Diocesan work, coming forth with the sanction of the chief pastor of the Diocese, must of necessity receive respectful examination and treatment from those who claim to be, in all essential points, loyal members of the Church of England, whether clerical or lay. I have no sympathy, and I am sure that those before whom I speak have no sympathy, with that temper of mind which would decry any great movement, proceeding from the authorities of the Church of England, simply because it proceeds from those authorities, and prior to a careful examination into the merits of the scheme. As evangelical members of that Church we simply assert for ourselves the right of inquiring into the plans proposed for our acceptance. We desire to import no personal feeling into the matter, but calmly to ponder over the various points in detail; to see what their bearing really is; and not to commit ourselves in any way without understanding something of the results involved. For myself, I sincerely hope that, whilst expressing freely my own opinion, I may not utter one word which could be construed into disrespect of the Bishop of this Diocese, or of those who are at one with him in this movement; but that, whilst speaking plainly of the principles at stake, I may be preserved from all personal or invidious references.

Having thus bespoken your kindly and indulgent attention, I will at once proceed to the matter in hand.

The subject naturally divides itself into two parts:—

First, What do Diocesan Boards of Missions contemplate?

Secondly, Can we, as friends of the Church Missionary Society, support them?

I.—In treating the general inquiry under these two heads, I must ask permission a little to widen the basis of the whole question. For Diocesan Mission Boards are only a part of a larger and more comprehensive plan; and to understand at all fairly the part, it will be needful first that I should say something upon the whole. Let me then offer a few words here upon the general scheme of a Board of Missions, as shadowed forth by the Houses of Convocation of the Province of Canterbury.

The question of a Board of Missions has been before the Houses of Convocation of the Southern Province since the year 1859. But it was not until last year that a definite plan was agreed upon. The report of a Committee of the Lower House, accepted by that House, and by it presented to the Upper House, runs as follows:—

“1. That it is desirable that there should be some duly organized Board which should represent the Church of England in her Missionary aspect. 2. That such Board should not undertake the direct management of Missions, nor the collecting or receiving of funds; but that it should be a body inviting communications from all parts of the world respecting the advancement of Missions and questions arising thereupon, on which advice and information may from time to time be required. 3. That the Archbishop and Bishops of this Province, and the Archbishops and Bishops of the Northern Province, if the Convocation of that province should resolve upon the same course, be *ex-officio* members of the Board; that the Convocation of

Canterbury and that of York, if it should so determine, should appoint annually a body of Presbyters, equal in number to the Episcopal members of the same, to be members of the aforesaid Board, and an equal number of Laymen, being communicants of the Church of England; and also admit into the Board such number as Convocation may hereafter determine, of Representatives, either Clerical or Lay, nominated by such Missionary Societies as shall signify their willingness to accept the invitation of Convocation to co-operate with the Board. 4. They further recommend that, if Convocation shall agree to the formation of a Board of Missions, a Committee of both Houses be appointed to settle other details of its constitution and modes of action."*

This Report, after its acceptance and adoption by the Lower House, seems to have been agreed to by the Upper House, though with what modifications or additions I am not able to say.

Here then is the general scheme of the Board of Missions, as prepared nearly a year ago; though it does not appear, as yet, to have been definitely published to the world as a final or settled measure. This delay probably arises from the desire to have the co-operation of the Northern Province before positive action be taken.

When the Report which I have just read is examined, it seems to be based on the following principles. First—That the Church of England, as a Church, is not represented in its Missionary aspect as it ought to be. The Church of Rome has its *College de propagandâ fide*; the American Episcopal Church has its Mission Board; the Scotch Presbyterian Churches have their recognised Missionary departments; so have the Wesleyans, the Congregationalists, and the Baptists among ourselves; but the Church of England, it is alleged, has an unenviable pre-eminence in being unrepresented, officially and ecclesiastically, in the foreign field. The agency of various Missionary Societies, addressing themselves to the Jews, to the Heathen, to the Mahammedans, and to our Colonists, is indeed acknowledged; but these Societies are all voluntary. Their supporters are, in the main, Churchmen; but the Societies themselves are not under the immediate direction and control of the heads of the Church of England. This is assumed to be a grievance, and one that ought to be remedied. Secondly—In regard to the Societies themselves, it is further argued that whilst, up to a certain point, they have obtained support at home, and have had encouragement and blessing abroad, yet beyond this point they seem unable to advance: their income having, of late years, been in but few cases progressive, in some stationary, in others declining. And this fact is urged as a reason why a new era of things should be inaugurated, that so the Church of England, as a whole, may be called upon to support Missions, not as the work of this or that voluntary institution, but as a recognized part of Church life. Thirdly—It is assumed that the proper agencies for undertaking this task of vitalizing the Church of England in respect to her Missionary duty, are the Houses of Convocation of the two provinces, acting in concert, and turning their best energies to this eminently practical subject. Were this done, the Church of England would appeal, so it is urged, through her regularly-appointed synods, to the loyal members of her communion with an authority and influence which could not be resisted, and which have never yet been brought into play with reference to this important work.

So far for the principles underlying the proposed Convocation Board of Missions.

If now we turn to the sphere of operations, and the mode of conducting them, prescribed for that Board, we shall find them to be, in outline at least, somewhat as follows. No collection, reception, or distribution of funds is to be undertaken. The

* See Report of the Church Congress, held at Southampton, October, 1870, p. 30.

Societies already in existence would, under the suggested scheme, continue to obtain and to disburse their income as at present, without interference of any kind. The Board itself would consist of the twenty-six Bishops of English Dioceses, of twenty-six Presbyters to be chosen by the two Convocations, and of twenty-six Laymen, being communicants, to be elected in the same way. There might also be representatives from the various Missionary Societies, and possibly some from the Irish and Scotch Churches. These latter points, however, seem far from being, at present, fully agreed upon. The head-quarters of this Board would necessarily be in London; and its operations would include the following particulars. In regard to foreign work, it would invite communications from all parts of the world respecting the advancement of Missions, and questions arising thereupon, on which advice and information might from time to time be required. In other words, all abroad who are interested in Missions would be asked to correspond with the Board, to tell of new openings, of the advancement of Native Churches, of the desirableness of extending the Episcopate, and of the boundaries of the fields to be occupied by the various Societies respectively. In regard to home work, the Board would seek in every available way to stir up fresh interest in Missions, by publishing the facts received from abroad in reference to the points I have just mentioned, by affording a central meeting-place for friends of Missions from all parts of the world, and by arbitrating between the Committees of the various Societies whenever, as in the recent case of the suggested Madagascar Bishopric, difficulties of a serious nature might arise.

There are some additional points which, though not, as yet, connected with the scheme itself, have been suggested as likely to become parts of it; *e. g.*, the opening of special Colleges at the Universities for the training of Missionary students; the giving of permission by the Bishops to parochial clergymen, in certain cases, to be absent from their home parishes, for a specified time, on foreign work; the providing of suitable spheres of labour in England for Missionaries no longer desirous of work abroad; and the inducement that would be held out to young men of worldly means, and of position in society, to offer themselves without salary, as going forth to serve the Mission work of a Church, rather than that of a voluntary institution. But on these collateral points I need not dwell further. They may, or may not, finally become a part of the undertaking; and therefore I will not longer occupy your time with an enumeration of them.

Having thus referred to the Board of Missions generally—to the scheme of it, as laid down by the Convocation of the Province of Canterbury, to the principles on which it appears to be founded, and to the work which it would, in all probability, undertake—I come now to the Diocesan aspect of the matter, to that special point, in short, with which this paper has to deal. And if I seem to have dwelt at too great a length on the general proposal as emanating from Convocation, and to have left but little time for the more particular scheme of Diocesan Boards, my apology must be that the details of the latter are much less clearly marked out even than those of the former; in fact, so far as I know, very little has hitherto appeared in print with authority upon the matter. But I must proceed, using such information as I have been able to obtain.

It is assumed, and fairly enough from the point of view of those who promote the Convocation scheme of a Mission Board, that if the plan is to succeed it must be generally supported throughout the country, and the Diocese is naturally taken as the most suitable sub-division of area. In this Diocese it is proposed to send from each Deanery three representatives to a Central Committee, holding its periodical meetings at Gloucester. One representative is to be the Rural Dean, the second a selected

Presbyter, the third a chosen Layman. These three members in their several Deaneries, and the whole body of them, sixty in number, in their corporate capacity, are to be the representatives, as it were, of the Mission work of the Diocese. The Bishop and the two Archdeacons will also, of necessity, be members of the Diocesan Board. An annual sermon is to be preached in the Cathedral; an annual report of the work done in the Diocese is to be published; a list is to be kept of all friends of Missions, lay or clerical, who may be willing to speak or preach for the cause, that so the expense of deputations may be reduced as much as possible; every parish, not promoting in any way the foreign work, will be canvassed, and the Incumbent will be asked to support whatever Society may suit him best; and the whole Diocese will be made to feel, if possible, that the cause of God in distant lands is that in which every Christian man ought to have an interest, and which he ought to try and help forward.

Perhaps I ought to add that the Diocesan Mission Boards, if constituted, will have no further connexion with the Central or Convocation Board in London than that of friendly relationship. Correspondence will, of course, be maintained between them: but the members of the Diocesan Board will not necessarily be members of the Central Board; nor will the Central Board, except so far as the personal influence of individual Bishops may extend, control the action of the Diocesan Committees.

Having now stated the case of the suggested Boards of Missions, both Central and Diocesan, as fairly as I can, and from the point of view of the promoters of them, so as to set their advantages in the strongest possible light, I pass on to the second branch of the subject, viz.:—

II.—“Can we, as friends of the Church Missionary Society, support such Boards?”* Perhaps it may seem presumptuous in me to lay down any definite opinion; but the wording of the subject appears to demand an answer; and therefore I will at once say that I do not think we can support them. Having pronounced this judgment, I must now bring forward a few of the reasons which, to my mind at least, plainly lead to this conclusion.

1. In the first place, I fully grant that the Church of England, as a Church, and as distinguished from the voluntary Societies which are supported by its members, is not represented, as some Churches are, by one central and authoritative Missionary agency. But while things are in their present condition, I do not see that we could expect any other result. For we are, on many points of doctrine and practice, a divided Church. Very varied forms of teaching on vital questions like justification by faith, the right use of the Sacraments, the proper functions of the Christian Ministry, &c., are to be found within our borders; and to form a Society which should comprehend in one harmonious whole the various sections into which we are sundered, would be a task beyond the powers of man to achieve. Were the clergy of the Church of England uniform, or any thing like nearly uniform, in their belief and in their teaching; were all, clergy and laity together, animated even approximately by one faith, one hope, and one love, the case would be widely different.

2. Secondly, the various voluntary Societies which are now engaged in Missionary work, already exist; they have, by God's help, accomplished much good; many of them have passed through days of darkness and trial; they are dear to the hearts of thousands in this country; they have grown with the nation's growth, and with the

* The Church Missionary Society was alone mentioned in the subject, as originally proposed; but other Evangelical Societies are equally concerned in the question, such as the Society for promoting Christianity among the Jews, the Colonial and Continental Church Society, the South American Missionary Society, &c.

gracious revival of vital godliness which this century has happily witnessed. Let them, not now be treated as if they were proved failures.

Possibly, if Missionary enterprise were now to be commenced for the first time in our land or in our age, and if we were in points of doctrine and practice a united Church, then a scheme such as that proposed might work. For example, were the Irish Church, now placed on a new basis, and distinguished by remarkable uniformity in the faith and worship of her members, to set herself to Missionary enterprise as part of her recognised machinery, the result might be successful. But, for ourselves, while things are as they are, I foresee nothing but disappointment and even confusion in the attempt.

3. Neither, thirdly, do I yield to the charge that Missionary zeal and interest are on the wane. The last few years have, confessedly, been trying ones. Religious controversies at home, and foreign wars, have attracted much attention, and have withdrawn funds; but not more than might have been expected. And should ecclesiastical peace among ourselves, and a season of quiet abroad, be secured to us, I look forward to a real and steady increase in Missionary spirit and self-denial.

4. But, fourthly, it may be said, "Cannot we forget our internal differences in the high and holy work of Missions?" No, certainly not, if the *teaching* of our Missionaries is to be taken into account. Were there any signs in these days of a general return to the simple ritual and to the plain and Scriptural doctrines of our Evangelical Church, on the part of those who, of late years, have gone to such extreme lengths in an opposite direction, we might have some hope. But at present there seem no such signs.

To attempt to heal our own intestine divisions by a union of all parties for Mission work appears to me to begin at the wrong end. Heal those first, and Missionary Societies will soon be at one. Numerous Societies are the result of our divisions, and not the cause.

5. But, fifthly, it may be said again, "You cannot surely object to the awakening of a deeper and wider Missionary spirit in the land. Both the proposed Boards will do this: the Central one generally, the Diocesan ones locally: and then your funds will not be interfered with. The clergy and laity in every parish will simply be pressed to support this Society or that, according to choice." Now I freely grant that to awaken a true Missionary interest is a most important thing. But there is another element in the case, of which account must be taken. Missionary interest, when awakened, must be directed. And for myself, without one unkind thought towards others, I cannot see how, under the proposed constitution of both the Central and Diocesan Boards, the friends of the Church Missionary Society could ever be so adequately represented, upon either the one or the other, as to get the principles dear to them enforced in the directing of this Missionary zeal, supposing it to be once thoroughly aroused.

6. Nor, again, sixthly, does it seem to me that the fact of being members of a Central or Diocesan Board of Missions will induce many new speakers or preachers to offer themselves for deputation work. When there is a love of the great cause in the heart, then men will speak. But the imprimatur of a Mission Board will not compensate for the absence of that love, or of real knowledge of details. The movement organized a few years ago, for appointing Lay readers in the Church has not, as far as I know, been largely successful; at least not sufficiently so to encourage the application of a somewhat similar principle in reference to the subject under review.

Moreover, Missionary interest among the people of this country is a somewhat sensitive thing. It shrinks from being called out by merely human authority. It is to be aroused rather from a sense of the privilege of the work, in

God's sight, than of duty to a visible Church. Neither can we prevent men having, as they have, their special fancies and predilections for particular branches of the service. And any attempt to obliterate the dividing lines which at present separate the various agencies, would end in loss to many of them, in benefit to none.

7. As a seventh point, I may mention that the constitution of the Lower House of Convocation is far from satisfying the views of the bulk of English churchmen, and were two-thirds of the proposed Central Board of Missions to be elected simply by the Convocations of the two Provinces, acting jointly or separately, full confidence in the movement could hardly be expected.

8. In reference, eighthly, to the action of the Central Board, when appointed, grave difficulties seem to be in the way. It is to invite communications from abroad; but suppose few are sent in? It is to offer to mediate between various Societies in times of difficulty; but suppose those offers are refused by one or both of the contending Societies? Nothing but disappointment and heartburnings will, in such cases, ensue. Or suppose some new field of labour abroad to be specially urged upon the Board by correspondents, and the Board deem the proposal a wise one. If no existing Society possesses the means or the men to enter upon the field, so recommended by authority, is a new Mission to be organized? Is the Board then to begin a new course, to collect funds, and to send forth Missionaries? Will the Central African and Honolulu experiments have to be repeated? In such an event, not union, but still further divisions and sub-divisions would ensue. As things are, we know what we have got; under the proposed scheme I believe we should know neither what we had, nor what we were to expect.

In reference, also, to information from abroad, the Church Missionary Society, in common no doubt with other kindred Societies, has always welcomed the advice and assistance of Christian gentlemen who have resided in heathen lands, and who often bring to its Committees most valuable counsel and experience.

9. In regard to the collateral advantages of which I spoke, as supposed likely to follow the establishment of the Central Board of Missions, they would probably be of very doubtful benefit, even if realized. Special Colleges at our Universities, unless under most peculiar circumstances, might do more harm than good. The going forth of a parochial clergyman, for a few years' labour abroad, would probably only dislocate his home work, without greatly promoting the foreign. To offer any inducement to Missionaries to retire early from distant service would often be to spoil an efficient labourer, just when he was beginning to reap the harvest of his former toil. Whilst the number of those Missionaries who delight to preach the Gospel at their own charges, must always be small; and probably as many of this rank are now drawn out, under the present system, as would be under any other.

10. On the whole, it seems to me that the friends of the Church Missionary Society have but one course to pursue, to hold their present ground. The confidence of the Evangelical section of our Church is strong, and deservedly strong, in the principles and practices of the Church Missionary Society. A public religious Society, more than any other institution, depends for its success, humanly speaking, on the confidence placed in its principles and management by its friends throughout the land. Any suspicion of wavering from its principles would be fatal to its prosperity. The Society has never been anxious to win public favour, otherwise than as it may have deserved it by its steady upholding of Evangelical truth, and by waiting patiently for the blessing of God. All we ask for is, to be allowed to go on as we are. We seek no organic change. The onus of the present difficulty does not lie at our door. We wish neither to interfere with others, nor to be interfered with by them.

It is probable that in the discussion of this subject, now about to follow, some practical method of combined action, in reference to the future, may be suggested; and in such a result I should heartily rejoice. But if not, I feel bound in conclusion to add that, in the event of contemplated Central and Diocesan Boards of Missions being established, our wise course appears to me to be, not as mere partisans to decry the movement, or to throw obstacles needlessly in its way, but simply and calmly to hold aloof from the scheme. And in the meantime, let us lay out our energies afresh in promoting the welfare of the Church Missionary Society, until there be not a parish where any one of us has influence which shall not be heartily occupied with the great work. And above all, let us commit our way more entirely to that Lord and Master to whom Missions are infinitely more dear than they ever can be to us, knowing that He over-ruleth all things according to the good pleasure of His own will. And if He has given us a share of this great work, in difficult and dangerous days, let us be assured that so long as we are faithful to Him He will bless the labours of our hands; and that in quietness, and in the confidence of His favour, our wisdom and strength shall be.

THE EPISCOPATE OF BISHOP COTTON.*

BEING very deeply sensible of the many blessings which our voluntary organization secures to us, we are altogether free to acknowledge with hearty gratitude whatever benefits our Missions may derive from the influence of State-appointed ecclesiastical authorities. No one, we think, can peruse the Memoir of Bishop Cotton, which has been lately given to the world with faithful care and remarkable ability by his widow, without becoming sufficiently aware of these two notable facts, that the man himself was not one who would, in all human probability, have ever gone out to India as a Church Missionary: and, that when he did go thither as Bishop, he was very helpful to the Society's work. It would be altogether beside our present purpose to inquire whether, under other possible circumstances, even better results might not have been obtained. We have it on record that "Missionaries mourned for him with a wholly filial reverence; they spoke of him as one who had been to them a 'good gift from God.'" We desire thankfully to accept this attitude, and to recognize the benefits accruing to our work through this "good gift."

We shall not need to say much in illustration of our first fact. The graphic picture which Dean Stanley has given of his early and almost too loyal friend, in the first chapters of the memoir, is not the portrait of a future Henry Martyn or Bishop Wilson. Fiery zeal, eager enthusiasm, a spirit of enterprise, heroic self-devotion, were not the characteristics of that thoughtful, self-contained, soul. His virtues and excellencies were wholly of another type; and the forces that lay stored within him were rather those which slowly respond to an uninvited duty than become themselves creative or suggestive. Far on in life, when circumstances very new and unanticipated made serious demands on his powers, he seems to regard his ability to satisfy these demands with a pleased surprise; and one of the features which most attracted the attachment of chivalrous hearts to him was the courage with which, under a high sense of duty, he seemed to accept responsibilities which no impulse of conscious strength would ever have tempted him to undertake. But if natural character would, in all probability, have failed to excite him to seek a Missionary's life, still less likely is it, that views of

* Memoir of George Edward Lynch Cotton, D.D., Bishop of Calcutta, by his Widow.

spiritual truth, such as he held, would have ever prevailed to "thrust forth" one of his temperament into the foreign field as a Church Missionary. Had the question been pressed upon him from the outside as a duty, doubtless there would have been found self-devotion of the non-heroic, but very durable kind, and determination scarcely less effective than enthusiasm, and other like qualities, quite in sufficient force to sustain him in accepting the call. But it does not seem that the impulse could ever have come from within. The particular side of divine truth which had the deepest hold of his mind was not the most evangelistic. And to this must be added—whether as cause or consequence who shall say?—a dislike to what he considered the narrowness of the Evangelical school. When at Cambridge, we are told, "principles and aspirations distinctively Christian were manifest and prominent in all his words and ways. He was a teacher in the Jesus Lane Sunday school, a member of various religious associations among the undergraduates, and an adherent avowedly of the Evangelical school, which indeed was the only one at that time recognized at Cambridge as inculcating devoutness and devotedness of life. But there was much in the Evangelical system which he distrusted and objected to, and the teaching which had already won his full sympathy and adherence was that of Arnold." Long afterwards, "one well-known in the Indian Church" thus describes the impression he had received of the bent of the Bishop's spiritual character:—"Should I be liable to be misunderstood if I said that, of the two successive Bishops of Calcutta under whom I laboured (and whom I both loved and revered), the one seemed to me to have had his religious life moulded predominantly on the first eleven chapters of the Epistle to the Romans, the other on the remaining five. Bishop Wilson was, I am sure, truly zealous of good works, and Bishop Cotton truly evangelical in doctrine, but the impression left by them on their diocese corresponds, I think, to what I have said above. The one seemed animated by an ever-present sense of God's wondrous mercy in the redemption of fallen man; the other by a lively conviction that Christ was carrying on a great regenerating work upon earth in, and by means of, His faithful servants." Between the periods of these two testimonies the Bishop's own words, more than once, indicate a sort of jealousy lest a too early and too eager demand upon converts for evidence of a deep sense of sin and of need of forgiveness should discourage or disgust any of them. While throughout all his utterances, in whatever form presented to us, there is a tone of repression, an absence of that yearning after perishing souls so often found in Missionary memoirs, and the presence of a seemingly self-conscious effort above all things "to form an equitable judgment on all things and persons." Take, for instance, the careful letter to the Metran of the Syrian Church, or the sober letter he addresses to an inquirer. In the first of these (p. 380) excellent and most helpful advice is given, and the spirit of the English Reformation breathes through every line of it; but yet the central truth of the Missionary's message is coldly, almost sternly, put aside in the discreet sentence, "This is not the time or occasion for discussing the points of doctrine on which our Churches differ." In the second instance we refer to (p. 407) we have a letter worthy of the thoughtful attention, not only of such an inquirer as it was intended to guide, but of Missionaries likewise, who will find in it very many instructive points; but this letter also urges the performance of duty upon the lowest grounds, since these exist, without reference to the miserable guilt indicated by the absence of higher motives: "The Epistles show us that many joined the Church whose love in Christ was cold, and whose obedience to Him was scanty. The Apostle Paul himself tells us that he was always pressing on to the things which are before, and that he counted not himself to have apprehended, *i. e.*, to have fully realized, the glory of the Christian name and

character." Wholly apart, then, from all questions as to what is, in fact, the true proportion of faith in such matters, we see in Bishop Cotton one whose mind was wont to dwell more upon the edifying than the converting powers of the Gospel, the tendency of whose ministry would therefore ever be rather Pastoral than Missionary. We see, moreover, one whose experimental views of divine truth were protected and even repressed by a deliberately assumed intellectual system, for which he was largely indebted to his great teacher Arnold, "Penetrated himself in early manhood with convictions decidedly evangelical, Bishop Cotton ever retained substantially the same basis of religious sentiment under the broader system of theology which his maturer judgment approved; the devout personal element deepening indeed and strengthening with the growth of his character as he drew nearer and nearer to the sad and sudden end." (p. 232.)

Before passing on to the influence which Bishop Cotton exercised upon our work in India, it will be worth while to notice another feature in his religious character, closely allied to much that has been said, but having also its special bearings on his efficiency as a Missionary. It is not without emotion that we witness from time to time the swaying of his spirit under the tremendous assaults of that scepticism, which has of late proved so fatal to many belonging to the school of theology which he most nearly affected, in name at least. The candour with which he records these temptations, and the humility with which he clings to the simple revelation of God, are fruitful of an increasing confidence in the truth of the Gospel, and crowned with many a noble unwavering protest against the seductive falsehoods of the day. The birthday which finds him a consecrated Bishop, the Metropolitan of India, upon his way, in the fulness of his new dignity, to take possession of his diocese, provokes no self-congratulations in the contrast between the past and the future, nor yet does it overwhelm him with a sense of his own unworthiness of the huge honour and vast responsibility God has laid upon him. Equally undazzled and undismayed, he encounters just that temptation to which the genuine integrity of his character and the intellectual cast of his theology exposed him. Thus simply he records his "experience" at such a time:—

Oct. 29—My birthday. How little I thought on its last anniversary where and how this one would be spent; and now what a number of hopes, fears, doubts, and misgivings disturb me in spite of myself. I find it quite impossible on a day like this to avoid unprofitable, or worse than unprofitable questionings as to the worth of the task which has been put upon me; whether it was really needful to make so utter a change in my life, to rend asunder so many ties for a future all darkness and uncertainty. Nay, sometimes doubts force themselves upon me as to the reality of the message which I am to deliver; still worse, as to my own fitness to deliver it in circumstances so wholly new. I trust that all these temptations to distrust, and even unbelief, will, by God's blessing, be dispelled when work really begins, and that He who called me to the task, will help me to perform

it. The monotony and want of occupation on board ship doubtless encourage such evil thoughts; perhaps it is better to put them away at once, not to indulge them by dwelling on them, even in hopes of conquering them, but to use the simple prayer, "Lord, I believe: help Thou mine unbelief," because I am quite certain of my earnest desire to believe in the greatness of my message and the value of my office, and to try to realize to myself the promise of Habakkuk, repeated by St. Paul, and appropriated by Luther, "The just shall live by his faith." O Lord, grant that as this new year of my life must be one of the most important through which I have passed or shall pass, so it may be most largely blessed to me and mine by the help of Thy Holy Spirit, through Jesus Christ our Saviour. (p. 75.)

Another passage, in which he acknowledges the presence of like temptations, and relates his method of dealing with them, occurs in a letter to the then Master of Marlborough, and is extremely valuable:—

I am sure (pardon a little confession not desirable generally) that whenever doubts and difficulties come into my mind, they always take an immoral, or, at least, an unmoral tone. It is not, 'Did Christ really rise from the dead?' but, 'Why should I think that duty and immortality are realities?'

Again it is evident he is speaking out of the experience of his own heart when he writes thus of an eminent convert, and glides thence into wholesome inferences:—

He is, I suppose, more or less the victim of irresolution, arising from the convulsive effects of a change of creed in a man of such deep feelings and subtle intellect, like the many more in England who are kept from a life of real usefulness by over-speculation in unsolved and insoluble difficulties. When I see all these Missionaries and their wives at work, wholly given up to the endeavour to promote the highest welfare of these Hindus, I feel that here is one great branch of the true evidence to the reality of Christianity, and to

What is the use of troubling myself about all this? Why should not I take my ease, and live an idle, undistinguished life of indulgence and literary leisure? Let us eat and drink, for to-morrow we die.' Hence, to us at least, scepticism and temptation to selfish wickedness are identical. (p. 164.)

many of its doctrines, such as conversion, the difference between the Church and the world, spiritual holiness, and self-sacrifice. The other branch is the New Testament itself, the life of our Lord and the moral teaching of His apostles. So we come to Coleridge's conclusions, that the two proofs of the truth of the Gospel are Christianity and Christendom. And against these proofs, F. Newman, and Theodore Parker and Comte thunder in vain. (p. 275.)

Want of space precludes our quoting his onslaught upon the "New Reformation," the luckless war-cry of a party, repeated with too much appreciation by a valued correspondent. This vigorous letter (p. 377) may well carry profitable dismay into the ranks of those advanced thinkers who would willingly claim Dr. Cotton as one of their number. It is more fair, in attempting to estimate the Bishop's influence on our work, to quote the admirable summary of his second Charge, which contains his actual and public teaching upon certain points of the deepest importance, such as "the great questions of the nature of inspiration, and the mutual relations of the various parts of Scripture." Upon these points his views, as there set forth, are thus described:—

Acknowledging, on the one hand, the irresistible claims of reason in matters of critical investigation, and firmly believing that such investigation, fairly pursued, would but confirm the conclusions of faith, he unhesitatingly pointed out that the patent facts of various readings in the sacred text, of discrepancies in statement between the sacred writers, and of altered or irreconcilable quotations in the New Testament of passages from the Old, necessarily refuted the theory of a plenary verbal inspiration: a theory which is nowhere advanced by Scripture itself, while the Vedas and the Koran, in significant contrast, do actually make such a claim for their contents. On the other hand, he still more earnestly maintained that the acceptance of the Gospel as a revelation from God imposes necessarily and at once upon every sincere believer a submission of the understanding and judgment to the Divine voice, involving the acknowledgment of a special inspiration accorded to the sacred

records, and setting limits to the province of criticism in dealing with them. What those limits exactly are he was far from thinking himself competent to define, though some guiding landmarks seemed to him unquestionably evident. Indeed he did not consider a precise definition as either attainable or desirable, regarding it rather as a part of each man's moral probation to order his steps with reverent care upon that holy ground. For himself he feared chiefly to err on the side of presumption; and in this spirit he suggested to his clergy some of the principles which he strove habitually to keep in view. Thus, while he readily admitted that on matters of natural phenomena the writers of Scripture speak according to appearances, and not in language scientifically correct; and while he would not refuse to believe with Bishop Ellicott that men inspired to communicate moral or spiritual truth might in matters of narrative be liable to 'such incompleteness and such imperfections as belong to the

highest form of purely truthful human testimony ;' he still reserved the right of expecting that on many controverted points a maturer science and a deeper historical research might yet come round to confirm the statements of the Bible.

* * *

Above all, he protested, with the loyalty of a devout trust that knew no bounds, against

any hypothesis which could impugn the perfect wisdom and sufficiency and the transparent veracity of Christ Himself. Whatever train of human reasoning seemed to lead to such a result, that he required every Christian unhesitatingly to reject, waiting in faith, if need be, for the further knowledge which would justify the decision." (p. 335.)

From all this, it is, we think, sufficiently evident that this "good gift" came altogether from a region outside Missionary life. If it had not been for that sudden demand upon him which made it a plain duty to place himself in the very midst of the pagan world, there can be little doubt that Dr. Cotton would have laboured on to the close of life in a faithful, loving ministry, without any special interest in the conversion of the heathen. This consideration gives a peculiar interest to the question of his influence upon Mission work in India. The man who dealt so honestly with himself ; who was at once so bold and so reverent in his treatment of the deeper questions of theology ; who was so simple and yet so fastidious in his tastes ; who was so sincere and yet so deliberate in his piety, was not one to be satisfied with superficial notions of the work entrusted to his oversight, nor one to withhold his clear opinion of what he examined. The avowed disciple of the school of Arnold was not likely to be unduly prejudiced in favour of either of the Church Societies labouring in his diocese ; nor one to fail in exhibiting what might seem to be the more conciliatory points in his own system. And the authority and independence of the Episcopal office would invite even a less earnest minister of Christ to make his presence a felt power in his diocese.

There were three main directions in which the help of Bishop Cotton was more particularly rendered to our Mission work in a manner we may call peculiarly his own. The first to which we shall refer is the influence upon the Church and the world of his testimony to the reality and value of Mission work in India. In his mode of action toward the two great Societies of the Church his sense of their value was unequivocally expressed. It is thus described in his Memoir :—

As President of the local Committees in Calcutta he maintained official connexion with the two great Societies, the "two arms of the Church of England," labouring for the conversion of India. The transaction of business with these Committees was always a source of interest to himself ; and harmony and good understanding were never endangered by any disregard on his part of the two-fold relation in which he stood towards the work that they administered.

As Bishop of the diocese he confirmed the Native Christians, took cognisance of points strictly ecclesiastical, and ordained and licensed Missionaries ; but he never swerved from the decision at which he arrived quite early in his tenure of the see, of declining to ordain a Missionary except on the title of a presentation by one Society or the other ; and he disclaimed, as a general rule, any control over details of management beyond that which his vote as a member of a Committee

gave him. This theory of his position was maintained quite as much in the interests of the parent Societies as of himself. The bent of his own mind was so utterly opposed to all loose and irregular action for the furtherance of the great cause at stake, that it was always his sincere desire, and, so to speak, his friendly policy, to uphold the distinct position occupied by the Church Missionary and Propagation Societies, and to vindicate a compact and organized system, such as they represented, as the only effectual means of grappling with the false religions of an empire. Moreover, he felt so keenly the responsibility involved in the care of the Churches among professing Christians, that he experienced a sense of personal relief in sharing the supervision of the Church in her Missionary character, with two powerful agencies practically representing the zeal and sympathy of the Church of England. (p. 490.)

In a letter to one who sought ordination at his hands as a sort of unattached Missionary, these views and feelings are clearly expounded. We extract one paragraph:—

I fully agree that government by a Bishop is more in accordance with Church order, and likely to be more successful, than government by a Society. But it appeared to me that the Propagation Society really, in theory as well as in practice, and the Church Missionary Society, as at present administered, at least practically, do place their Missionaries, in all

theological and ecclesiastical relations, under the sole control of the Bishop; indeed I may say, in all relations except those of a temporal and pecuniary character, in which it is, on all accounts, much better that he should only interfere as President of a managing Committee and not in his episcopal character, with which they have no necessary connexion. (p. 410.)

Nor did he fail to express plainly in words, as opportunity offered, the convictions which thus guided his conduct:—

The individual Missionary still often pursues his labours under the discouragement of indifference on the part of those whose sympathy and support would be much valued. A sense of this stimulated the Bishop constantly, when on visitation, to excite interest in the local Mission among the residents of the adjoining station, and to commend it to their

friendly sympathy; and the same feeling could impart to his occasional sermons on Missionary subjects a vividness of application, and almost picturesque freshness of style, contrasting strongly with the insipid and conventional handling with which the theme is often treated.

Of this picturesque freshness of style, as well as of the solid fact it expressed, our readers may judge by the following extracts from letters and journals, in which, without partiality, without even enthusiasm, he describes what he saw and felt:—

TO THE REV. G. G. BRADLEY, MASTER OF MARLBOROUGH COLLEGE.

Simla, 1860.

Hurrah! we are here at last—a great boon after our long wanderings. The rest and homelike feeling are most delightful, though it is hard to feel altogether at home, when we are told that we are living “on the Thibet road.” However, here we are in a comfortable house, with a glorious mountain view before us, with no need to start to-morrow either in jonpon, dooly, dak ghari, or camel carriage. The visitation, though undoubtedly attended by a good deal of fatigue and physical discomfort, has been of the highest interest, and not, I hope, without its use. Moreover, we are all in sound health, indeed I am much better than before it, though I have serious doubts whether an old bishop could accomplish it. With the Missionaries I have been agreeably surprised. Spite of some heresies in the charge, they received me everywhere with real cordiality, listened attentively to my entreaties that they would not neglect their schools for the more exciting work of preaching in bazaars, and many of them are not only devoted Christians, but sensible and practical in their work

to a degree which I had not expected. One whom I ordained priest (a high wrangler at Cambridge) is a really superior man, and passed as good an examination as I have ever seen, either as chaplain or as bishop; while Burn, who saw a good deal of him in private, was still more struck with him. His school is the best of the Missionary schools, and the only one which could compare in secular knowledge with the Government colleges. I regretted, however, that some of the Missionaries study the Revelation more than the Koran and Shasters, or rather, perhaps, I should say (since the Revelation itself is a study) Elliott's ‘*Horæ Apocalypticæ*,’ Cumming's ‘*Great Tribulation*,’ and similar works.* But these millennial speculations, *and on the part of some only* [the italics are the Bishop's; an inordinate belief in the efficacy of galloping from village to village, and making the proclamation to the unprepared and ignorant heathen, were the only exceptions to much really edifying intercourse, and the sight of a great deal of self-denying and practical piety, from which I am sure that I have great need to take a lesson. (p. 162.)

* Let it not be told in Gath, but in a further page the cautious reader may discover the good Bishop himself poring over the pages of the ‘*Horæ Apocalypticæ*,’ and though “unconvinced,” yet not unprofitable.

A letter to the same friend, dated from Cape Comorin in January, 1864, thus describes the South India Missions:—

We have just finished a fortnight's most interesting visitation of the Tinnevely Missions. I can assure you that I have been deeply impressed with the reality and thorough-going character of the whole business, and I entreat you never to believe any insinuations against Missionary work in India, or to scruple to plead, or allow to be pleaded, in your chapel, the cause of either the Society for the Propagation of the Gospel, or the Church Missionary Society. All the English humbug, the petty rivalries between the two Societies, the nonsense which one hears from a wandering "deputation," vanish in this land where the real work is going on, and the actual contest is waged between Christ and Belial. In Tinnevely the two Societies work hand in hand, their districts interlace, and we were escorted continually by a Society for the Propagation of the Gospel Missionary, into the domain of a Church Missionary Society-man, some five miles distant from his own, and met together for family prayers, a cheerful breakfast, a pleasant, practical talk about parochial and evangelistic plans, a joint inspection of schools, and church, and other parochial institutions. The whole country is now mapped out into regular Christian districts, each furnished with a substantial church, parsonage and schools in its central village, and with small prayer-houses in the minor hamlets. A thoroughly good, simple vernacular education is given all over the country, and there are four efficient training-schools, two for schoolmasters, one for catechists, and one for mistresses. In one of these, and also in a large central school at Palamcottah, the capital of the province, English is taught; in the others instruction is given through the medium of Tamil; and to one of these training-schools (for masters) is attached a regular playground and gymnastic apparatus, where I witnessed cricket being played, and poles climbed by tawny Indian Christians, with light, white garments wrapped round their middles; and where, at Christmas,

there had been athletic games worthy of Marlborough, including flat races, high jumps, sack races, and every kind of exhibition of muscular Christianity. In every parish there are short services morning and evening, which all attend when not hindered by house or field work; and Bible-classes of men and women systematically taught, some of which I examined, and found the women most intelligent and correct in their answering. Compare this, I entreat you, with the condition of women in a Zenana. Industry, order, cleanliness, domestic purity, improvement in worldly circumstances, are all conspicuous among the Tinnevely Christians; and if they are still somewhat given to prevarications and untruthfulness, yet we must remember that this is the national vice of India, and that Christianity can no more eradicate it *all at once*, than it eradicated by a sudden blow impurity from Corinth or Ephesus, or worldly selfishness from the higher and drunkenness from the lower ranks of English society. Most of the converts are Shanars, a caste corresponding to our small farmers, and chiefly occupied in the culture and climbing of the palmyra tree, from which they extract sugar: some are Pariahs. But the leaven is spreading upwards, and I myself had a conversation with two inquirers of the caste next to the Brahmans, who seemed to me at once intelligent, humble and earnest in their Christian aspirations. As to the temporal results of the Gospel in these parts, one person told me that society is getting turned upside-down, and instead of the Shanars being in debt to the Brahmans, the Brahmans are now borrowing money from the Shanars. Altogether I do not think that any one can go through the Tinnevely Missions without being the better for it; and I feel that my own faith in the Gospel has been strengthened by the journey, and by the actual sight of what Christianity can do. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." (p. 367).

The second particular of which we shall speak, in which Bishop Cotton's influence was felt in our Missions, is one that might well have been anticipated. It was not to be supposed that the friend of Arnold, and the triumphantly successful master of Marlborough, could forget in India the tremendous power of education. Of what he did for the education of the East Indian community we shall not need to say more than to remind our readers of those "Hill Schools" which are planted along the far-off Himalayas, a nobler monument to the Bishop's memory than sculptor or poet could

devise. But we have to do with Mission work ; and here, too, we find a College which will ever be associated with the memory of Dr. Cotton. It is not necessary to relate here again the story of the origin of the Cathedral Mission College of our Society in Calcutta. It will suffice to describe in the Bishop's own words his first visit to it.

In Calcutta the most important Missionary effort in connexion with our own Church recently made, is the opening of the Cathedral Mission College in a native house not far from the Amherst-street Mission. I went to see it, found about 150 boys diligently at work, briefly examined and harangued them, expressing my hopes and aspirations for them in general language. I trust that God's

blessing is upon it: it realizes very completely some of my most cherished wishes—the committal of the higher education of India to good and earnest Christians; the union of secular and religious learning; the application of Missionary efforts to the educated Bengalis; the greater prominence of our own Church in educational matters in Calcutta. (p. 447.)

But the Bishop's views on native education as condensed in the following letter, written to a Missionary in 1861, are those which, we are told, "lay at the root of all that he at any time suggested or stimulated in this branch of Missionary operations":—

I think that you are quite right to throw yourself heart and soul into your first class. Think what an effect Arnold produced on his sixth form at Rugby mainly by the constant display of Christian principles, piety, and an earnest devotion to their improvement. Do not be disappointed if, as yet, you see no spiritual life, no conversion. Work on in faith and hope, doing earnestly your own duty, and leave the result to the Spirit of Christ. I believe that quite as many conversions have been produced by Missionary education as by bazaar preaching. In any case, I am sure that lessons in Christianity, systematically given to intelligent young men, by one whose character they reverence, and to whom they are personally attached and grateful, must produce a mighty hidden effect, even though immediate fruit may be delayed. Besides, you have been hardly at work three months. Believing, too, as I do, that the conversion of India must come from native agency, I think that such agents are more likely to be drawn out by the influence of a class-room

than by words scattered over a crowd in a bazaar.

The other day, at a meeting of the Syndicate of the University, I expressed my hope that in time all the Government Colleges, except the professional colleges, might be abolished, and the money devoted to a great enlargement of the grant-in-aid system, and to the development of the University, as the two legitimate (because at once central and indirect) organs of Government education. One member announced his entire acquiescence; another said, 'The time has not yet come'. That may be true, because I doubt whether the Missionary bodies are yet prepared to step into the gap; but it is the goal to which we should direct our efforts, instead of the impracticable scheme of introducing the Bible into all the existing Government schools. It is the view, too, to which the most thoughtful persons interested in Missions are gradually and surely tending. (p. 419.)

It would, to be sure, be impossible exactly to measure the results of opinions like these acting upon our Missions through the period of Dr. Cotton's episcopate: the following extract does not certainly over-estimate their influence:—

When the Bishop went out to India he was very doubtful as to the amount of prominence conceded to education in the machinery employed in the conversion of the country. On his first visitation tour, which covered a large part of Upper India, he carefully examined each successive Mission school, and always made its condition a point of comparison with that of the Government school hard by. As time went on, Missionary thought

on this subject undoubtedly became progressive. The doctrine that secular knowledge must hinder the entrance of spiritual light into the soul, if still held in theory, was ignored in practice; and if there remained some Missionaries who, as the Bishop used to put it, 'did not believe in schools'; there were others who were becoming increasingly dissatisfied with the share they had in native education. (p. 420.)

We must hasten on, passing over many very interesting topics to notice very briefly, in conclusion, the effects upon Mission work of what we may call the Bishop's breadth of view. Without desiring at all to endorse the Bishop's teaching on all points, we gladly and thankfully recognize some beneficial results to the Mission from contact with a mind like his. Its tendency was to impart an intellectual tone to the discussion of religious questions, and coming as it did, whether to Missionaries, or directly to natives, at long intervals, its influence was not unduly great. As regards Missionaries, the efforts of the Bishop would naturally be to repair what seemed deficient, during his short intercourse with them from time to time, rather than to insist upon those topics with which he might suppose them sufficiently familiar. The views he was accustomed to dwell on at such times are thus described:—

Other and more perplexing difficulties, those, namely, which beset the guidance of men's souls from the darkness of heathenism to the light of the Gospel, must increase with the increase of education.* They draw largely upon the intellectual resources of Missionaries, and the Bishop earnestly desired that they should be recognized as reasonable and inevitable difficulties, and be met not only with the zeal, but with the sympathy and large-hearted wisdom of which St. Paul is the great apostolic model. * * * * * He was always perplexed and troubled by the inability evinced by some among those

long accustomed to contact with minds in many stages of moral and spiritual progress to estimate the length and strength of the conflict which so often precedes the acceptance of a new and transforming faith. With himself it was, throughout his Indian life, a subject of true interest to analyze the various arguments, or to observe the different mental bias, by which men were attracted towards Christianity or withheld from it. He never accepted shortcomings in belief as an equivalent for Christian faith; but he could recognise such shortcomings and understand them. (p. 415.)

In this spirit he met the Deists of Bengal, whose school developed so remarkably during his episcopate. The story of his efforts to reach and aid this interesting section of the native community is very instructive: we must here, however, confine ourselves to one brief extract:—

The Bishop's calm temperament withheld him from strongly pronounced demonstrations of sympathy with intellectual progress, which, in its religious aspect, reflected much of the latitude of modern thought. He desired to be the guide of those who in humility and sincerity were finding their way to the Gospel of salvation, rather than to be known as welcoming with enthusiasm every mental phase in men who, while breaking with heathenism, were content to stop far short of Christianity. He regarded the actual state of things around him as one

of transition, out of which he was well assured would come at last a general recognition and acceptance of Christian truth. But the merely negative and destructive period must first be brought to an end. He was too sadly impressed with the self-sufficiency, the merely deistical belief, and worst of all (as their own confessions showed), the licentious morals of 'young Bengal,' to welcome the abandonment of Hinduism, unaccompanied with the sense of sin or consciousness of the need of a Redeemer, as any approach to Christianity. (p. 332.)

Although it seems an injustice to the memory of the Bishop to leave many of his efforts unacknowledged in these pages, we must not say more. His work does not wait on our approval. We have only been anxious to acknowledge the blessing of his episcopate, even in some particulars which seemed at first sight less hopeful. Whatever be the merits or demerits of the present system of Church appointments and of the organization of our Society, we cordially and thankfully add our humble judgment to the consensus of all familiar with the subject, that in the appointment of Dr. Cotton to the Bishopric of Calcutta, the Secretary of State consulted well "for the interests of India, of the Church of England, and of Christianity."

* Does then "secular knowledge hinder the entrance of spiritual light?" See our last extract.

MADAGASCAR AND ITS MISSIONS.

II. THE CHURCH MISSION AT VOHIMARE. (*Continued.*)

WE left Mr. Campbell in our last just arrived at Vohimare, where he met with an enthusiastic welcome from the little Christian community there. The extracts from his journal which follow give a most cheering account of the progress of the Gospel in those parts, notwithstanding the opposition of the Governor, which, as will be seen, became so virulent, that Mr. Campbell was obliged to send a formal remonstrance to the authorities at the capital through the British Consul at Tamatave. This remonstrance happily produced the desired effect, and speedily led to his removal. While deeply regretting, as we have said already, that such gross outrages should be perpetrated in the name of Christianity, we are inclined to hope that the actual effect on the infant church at Vohimare may, in the end, have been rather beneficial than otherwise, as tending to impart strength and reality to what might else have been but a shallow half-hearted religious profession.

We shall look anxiously for tidings of the future progress of this interesting Christian community, and trust that it may be with it, as with the Churches in Judæa and Galilee, and Samaria, after the persecution recorded in Acts viii., ix., that having rest, it may become both *edified* and *multiplied, walking in the fear of the Lord, and in the comfort of the Holy Ghost.* (Acts ix. 31.)

It may be well to add, to prevent any of our readers from being perplexed by the names Vohimare, Amboanio, and Hiarana being used somewhat interchangeably, that *Vohimare* is properly the name of the province, a district, though often applied also to designate either the chief Hova Town, *Amboanio*, where the governor resides, or the sea-port *Hiarana*, from which Amboanio is distant about twelve miles inland.

The governor and his party, with some exceptions, continued to absent themselves from the services of the sanctuary till within a few months ago.

As soon as the news of Queen Rasohérina's death reached this, the governor, frightened at the name of her successor, gave out publicly that he was not a Christian, nor had he been one during the reign of the late Queen. After the coronation of Ranavalona II., and the publication of her *kabary*, he turned round and immediately became zealous in the cause of religion. But here he met with a difficulty. The people whom we had taught would not permit him, a polygamist, and a "notorious evil-liver," to rule them in the matter of public worship. He, however, had might on his side; they had right. He persecuted; they persisted. He and his clique, on learning the will of the present Queen, came to the services on the Lord's-day, and while others stood up to praise God they sat still; when our people knelt they still sat, and simply covered their faces. John and Simeon were now called to account for their preaching. It was too strong: it

was too personal. "This, against polygamy, and that, against fornication, cruelty, &c., was aimed against me." Of course, this state of things came to a climax, and the end of it was that the governor built another church, and separated from ours. A great tail followed him, as will always be the case in a country like Madagascar; but many of those who have done so have been heard to say that fear and not love was their motive for so doing.

When he opened his place of worship the frightened ones followed him, and a rumour was spread that the other church (ours) would be levelled to the ground. The Sunday after the opening two soldiers were sent to the door of our church, in order to intimidate those who entered, and to bring to the governor the names of those who dared to do so. In spite of this, there were thirty-seven in attendance at the morning service, and forty-eight in the evening.

First Sunday at Vohimare.

On Sunday, 20th June, my first Sunday at Amboanio, the church was comfortably filled, more than a hundred persons being in

attendance. I baptized, in the morning, the wife of John Ratsiza and his slave; and in the evening, united John and his wife together in holy matrimony.

The services were hearty, and presented such a contrast to the miserable little meetings we used to have here, that I shall not attempt to describe it. One thing I shall say, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But though we have much for which to praise God, our time of rejoicing has not yet come. The governor, seeing that the plan of forcing the people to forsake our teaching, and to follow his, has been somewhat frustrated by my opportune arrival, is simply furious. His violence is beyond bounds. I believe he would kill me if he dared, or at least pluck out my beard, and otherwise abuse me, as he did to an unfortunate Dutchman, a Dr. Guntz, about a year before Mr. Maundrell and I arrived at Vohimare. But "the Lord is my strength and shield," "a very present help in trouble." "The Lord of Hosts is with us; the God of Jacob is our refuge."

June 21—This morning some Hova officers, with the Sakalava judges, presented me with a bullock in the name of Queen Ranavalona, the governor, and all in authority here. I thanked them most kindly for this token of their regard, and, on their leaving, ordered the bullock to be killed, and divided amongst the members of our congregation. As is usual, also, in such cases, I sent a morsel to his Excellency, the judges, and some of the principal officers.

The next day the governor went off into the country, accompanied by a number of soldiers and officers, John Ratsiza among the latter. John, who knows the governor thoroughly, said to some of his friends on leaving that he knew, from the appearance of Rainikotomavo, that he intended to abuse him before his return. His suspicions were soon realized, for a few days after, without any cause, he was cruelly beaten with a great stick. The governor, thinking that the man whom he commanded to beat him did not do it hard enough, took the stick out of his hand, and, after beating him for his supposed leniency, thrashed John himself until he was tired. He also, at the same time, beat a soldier, who is a member of our congregation. John and the soldier afterwards entered their house, and engaged in prayer for their persecutor, but were again called out and beaten.

The governor said in his rage that he would not stop until he had killed some one belonging to our church; and that this kind of treatment might be expected by all who belonged to it.

Some of the members of the governor's church say to our converts, "Why do you persist in praying contrary to the wishes of the governor? You are always beaten; but look at us, we are permitted to go on without any annoyance."

I need hardly state the pain and sorrow of heart which this state of things has caused me. I am sure the Committee will be able to enter into my feelings on the subject, and that they will agree with me that earnest prayer ought to be offered up by the Church at home for this country and people. Madagascar is now passing through a crisis, and God alone knows what the end of it may be, whether destruction or exaltation. "Righteousness exalteth a nation, but sin is a reproach to any people." May our prayer be that all these things may turn out rather to the furtherance of the Gospel, and the advancement of true spiritual religion.

Rainikotomavo did not return to Amboanio to spend the Lord's-day, as he had intended, but allowed some of his friends to do so. He told our converts that "not one of those who worshipped with Campbell should be permitted to go to Amboanio on Sunday; but only those who worshipped in his (the governor's) church." He kept his word; for while many of his people came to town, ours were kept in the country. But they did not forget their duty to God; for the twelve or fourteen of our converts who had accompanied him met together for prayer, and John preached to them both morning and evening. Thus, in spite of difficulties and opposition, the truth is making progress.

Baptism of a Slave.

On Sunday, 11th of July, we had a very fair congregation indeed, and during the morning service I had the pleasure of baptizing a Sakalava by the name of Samuel. This man is a slave, and a short sketch of how he came to love the truth may not prove uninteresting. While Mr. Maundrell and I were here he knew us, though we did not know him, as he never came to our services, nor attended to our teaching. In the providence of God he came with other Sakalavas to Andovoranto, during the visit of Queen Rasohierina to that place. As old neighbours in the north, he visited us, in company with several others. The others I remember, but

of him I have not the slightest recollection. It seems that he came into our house during prayers one morning, and sat down near the door. He knew nothing of praying at the time, but stood up when the rest stood, and also bent his head and covered his face when the congregation knelt in prayer.

Before leaving, he asked me for a spelling-book, in which, he says, I wrote his name. On arriving here at his home he was almost able to read, and, entering into communication with John and Simeon, they helped him in his studies. His diligence was soon rewarded, for in a short time he was able to read well, having almost taught himself. He was then provided with a New Testament and Prayer-book, and began to attend the services of the sanctuary on the Lord's-day. In this he had much opposition from his heathen master, who, to prevent his attendance, gave him more work than usual on that day. He besought his master to tell him on Saturday what work he intended him to perform on Sunday, and he would finish it on Saturday, i.e., do two days work in one, in order that he might have the Lord's-day to worship his Creator. The master was so struck with his earnestness, that he gave him the day to himself.

The zeal of this man is remarkable. He once thought of going to Andovoranto for baptism, but, being a slave, he could not of course go off to such a distance without the consent of his master. He conducts family prayers regularly in his little hut in the country; and at the appointed time, night and morning, some children of the village join him and his family in the prayers of our incomparable liturgy.

The conversation I had with him the day before his baptism, together with the testimony of John and Simeon, left little doubt upon my mind that he was a man who had given himself to God, and who had wished to obey and serve Him. I do pray that he may be a help to our two converts, whose teaching has been so blessed to him.

July 25th: Lord's-day—This day, during the morning service, I admitted into the Church of Christ by baptism five persons; four were members of the same family, father, mother, and two children, the elder of whom can read, having been taught by his father. What makes the baptism of this family the more interesting to me is the fact of their being Sakalavas. The church was unusually crowded, and many who had not the courage or the disposition to enter, stood about the doors and looked on attentively.

The other person baptized was the wife of a Sakalava, who left this about a year ago, for the purpose of receiving baptism from Mr. Maundrell or me at Andovoranto; but the Rev. J. Holding, of the Gospel Propagation Society, on whom he had called while at Tamatave, baptized him and another who had accompanied him.

In the afternoon I joined the two couples together in holy matrimony, and this service, like that in the morning, created a great interest. I doubt not but these things will be much talked of, both by the people here and those in the surrounding country. They are beginning to "see men as trees walking," and to find out that true prayers are not what they imagined them to be. May the Lord indeed open their hearts, so that they may "see clearly," and "receive with meekness the ingrafted word which is able to save their souls."

Second Visit to Soavinandriana.

Having sent Simeon Ratsitera to Soavinandriana, in order to aid Paul in the instruction of the candidates for baptism, I started for that place myself, on Tuesday, the 3rd of August; Ralaza, the governor, having sent an officer to conduct me thither.

On Saturday I conversed with, and examined the candidates for baptism, and, being satisfied, I promised to baptize them on the following day. They were ten in number—seven men and three women—among whom were the governor and his wife.

Sunday, the 8th of August, will not soon be forgotten by the people of this little town. After the reading of the second lesson at the morning prayers the candidates, who sat on a form in front of the congregation, stood up, when I commenced the baptismal service. As they came to be baptized I took them severally by the right hand, when they knelt down reverently, and received the sacred rite of admission into the visible Church. It was a solemn and impressive scene; and I rejoiced, and praised God at thus being permitted to reap some of the fruits of our former labours.

In the afternoon I married the governor and his wife, also his son and newly-baptized daughter-in-law, and an old man and woman who had lived together from their youth.

My sermons, both morning and evening, were listened to with earnest attention, and, I trust, with profit by some, for in the evening two persons spoke to Paul and Simeon requesting to be admitted as candidates for baptism.

The governor—who chose the name of Zacharias—is to all appearance most anxious to advance in the knowledge of God and of His word. He and his wife are regular attendants at our daily services, both morning and evening.

On Tuesday he killed a bullock in honour of his baptism and marriage, so that all his friends might rejoice with him. He sent for me before killing it, thinking that prayer ought to have been made before doing so. I told him that it was not a Christian custom to offer up prayer before killing any animal for food; that our custom was to thank God before eating for the good things He had provided for us; and after eating to thank Him for having satisfied us. He and the rest of our friends were quite satisfied with this explanation, especially when I referred to a custom of the heathen Malagasy of praying to their ancestors when offering up bullocks in sacrifice, and stating that we should depart as far as possible from every appearance of such practices.

Return to Amboanio (Vohimare.)

On Tuesday, the 7th, I left again for Vohimare, amid the regret of the members of the congregation. The kindness shown to me by this people has been very marked, and is, I trust, a proof of their love to that Saviour whose servant I am, and whose message I delivered. After three days' journey I again reached Vohimare, and on the following Sunday I was most thankful to see that, notwithstanding persecution and annoyance on the part of the governor, our congregation was largely attended. The Lord, I trust, will manifest to this people that He is the Governor among the nations; and that He it is who can teach men to lift up holy hands, and to glorify Him in the fires of persecution.

On Sunday, the 19th September, the church was almost crowded, a remarkable fact when one takes into account the opposition of those in power. After the morning service I administered, for the first time since my arrival here, the sacrament of the Lord's Supper. There were nine communicants—four couples whom I had married, and Simeon Ratsitera, whose wife is at present a candidate for baptism.

During the past week I was particularly struck one afternoon, while reading the service, by the mixed character of those composing the congregation. There were eight persons present. Of these, one was a Hova, another an Antimor, another a Betsimisaraka, two Sakalavas of different tribes, a creole Hova and Sakalava, a creole Hova and Betsimisa-

raka, and a Mozambique. It was quite a representative assembly; and one is at liberty to imagine the probable amount of good which, by God's blessing, might result, if each of these were to spread the knowledge of Christ among his and her respective tribe and race.

Sept. 22—Having received two letters from the acting governor of Marantsetra, informing me of the Church and congregation there, and asking for books, and for a visit from me; I thought the best thing I could do would be to send a faithful man to inquire if he and his people were willing to follow my teaching, &c.

It is now the custom in Madagascar for self-constituted teachers to take upon themselves to preach and to administer the holy sacraments; men without any knowledge or experience; many, or most of whom are notoriously ignorant, immoral, and unclean. His Excellency informed me of their being obliged to enlarge their church, and that nearly all the Hovas and their slaves are attendants; but that only a few of the Betsimisarakas have been induced to attend. In order, therefore, to be rightly informed, I have sent Simeon Ratsitera to visit them, and report to me their state and feelings. If the Lord will, I may visit them myself during the next good season; but at present, from various causes, I cannot decide as to my future plans. May the Lord direct me, and then I am sure I shall decide aright.

I could not have chosen a more suitable messenger than Simeon, as he was my companion during my first Missionary journey to Marantsetra. He was then unbaptized, but on the way he decided to be baptized on our return to Vohimare. After Mr. Maundrell and I left this, he and John Ratsiza, as you are aware, carried on the work which we had commenced, and with what success this journal will in a measure testify. On Saturday, Sept. 25th, he took his departure, and I trust that an abundant blessing may rest on him, and on his labours.

Sept. 26: *Lord's-day*—This day admitted into the Church by baptism the wife of Simeon Ratsitera. Though not an attendant on public worship during our former residence here, yet shortly after she began to follow her husband. Her master, a Sakalava chief here, tried to prevent her attending church, but without success. He bound her with cords and beat her with his fist because she had the presumption to pray, though neither he (her master) nor any of his friends were praying people. She endured this patiently, not answering a word; and a few days after, being Lord's-day, she attended His house as usual.

Shortly after this, the *kabary* of Ranavalona having reached this, her master ceased his persecution. She and Simeon wish to be joined together in holy matrimony, but objections being raised against this by her master, this cannot be accomplished at present.

Oct. 10: Lord's-day—John Ratsiza preached an admirable sermon in the afternoon, from the second lesson of the morning service, Mark xiii. 13; "He that shall endure unto the end, the same shall be saved." The sermon came well from the mouth of one who has suffered for the truth which he loves, and who, through God's grace, has been kept in the right path. May the Lord spare him to this people!

Oct. 29th—On Tuesday last the Governor of Vohimare, Rainikotomavo, in addressing the officers and judges in the *lapa*, or Queen's house, made a speech to the following effect (as reported to me by one who was present)—

"And this I say unto you, that when I was at Hiarana I called to me Isanijoby and Tsiangizina, and Andriamalaza and Osinipilily (judges), and said to them, You see that those prayers of the *vazaha* (Campbell)* dare not make their appearance at Antananarivo, but only here on the sea-coast, whilst the Missionaries are at Antananarivo. I also said, (viz., to the judges at Hiarana) you see that there are two prayers (*i. e.* modes of praying) here, whilst there is only one God to whom we ought to pray. There are not two.

"And you have seen that formerly, when the Queen was a worshipper of idols, if the people did not worship idols as she did they were put to death. At present, don't think that I shall not be partial, for if you follow not the prayers which are followed by the Queen, but those of the Queen of the English, I shall hate you.

"Those prayers which I make at present are those of the Queen of Madagascar. Don't think that I shall not make a difference. If you follow not the prayers of the Queen, but others from beyond the sea, I shall have respect of persons. Those that follow me I shall love, but those refusing to do so I shall hate. I shall certainly force you to pray as I do, for that is the will (or wish, *izany tiany*), of Queen Ranavalona.

"And you, Rafojia (chief judge), enter the prayers which are in accordance with the will of the Queen, and don't delay any longer.

"On the morrow, friends, let us prepare the timber to enlarge our house of assembly (*trano fiangomana*) for it is now too small. Appoint men to get the materials, that we

* I put my name in brackets, because I am the *vazaha* referred to.

may finish it in the shortest space of time."

All the officers present consented to the above speech; but Rafojia, who was chiefly addressed, replied, "Your word is true; nevertheless, God says, 'Where two or three are met together in my name, there am I in the midst of them;' and it is well that you, the chief man here, should cause us to hear that."

The foregoing speech, and several other circumstances in direct violation of the English treaty, and also of the *kabary* of Queen Ranavalona, on her coronation, caused me to come to the determination to visit the governor, officers, and judges assembled, for the purpose of demanding a public explanation of this violation of our treaty.

Accordingly, on Thursday morning I sent a letter to the governor, officers, and judges, telling them that I had something to ask them, and if it were their will I should like to meet them on the following day. To this letter, though written officially, I received no answer.

On the following morning, shortly after six o'clock, I was informed by a friend that all the officers, judges and people had assembled as they are wont to do every day. I therefore set out, and, presenting myself at the gate of the governor's house, sent a messenger to announce my arrival. I was shortly told to enter the *lapa*, which was more than half filled with officers, judges and people, the latter mostly Sakalavas. The respect shown to me was not very marked, but I did not care anything for that. However, as I stood looking about me, some of the officers told me to enter, and sent for a chair. I shook hands with a few of my acquaintance, and then sat down waiting the governor's arrival. As he entered I stepped forward to shake his hand; but, putting his hand under his left arm, he said, in the keenest irony, "O you dare not shake hands with me, I am unclean." I bowed, returned to my chair, and sat down. The governor occupied an arm chair on my right.

An officer of eleven honours not having arrived, he was sent for before the proceedings commenced. I sat for over five minutes without opening my mouth, nor did the governor; until, getting tired, or frightened at the silence, he asked the assembly why they were so still? This caused a little movement, but not much. I then spread the English treaty on the floor before me (as I had obtained it in a Mauritius Gazette), and also the *kabary* of Queen Ranavalona on her coronation.

The messenger sent to call the absent officer, having announced that he was not to be

found, I was told to proceed with what I had to say.

I then asked, 1st, Whether the treaty which had been made between the Queen of Madagascar and the Queen of England had been abrogated?

To this the governor replied by saying that until I told him the reason why I asked the question he would not answer. I could get no more out of him than this.

I asked, 2ndly, Whether the *kabary* made by Queen Ranavalona on her coronation had been changed, or altered? The reply to this was the same as to the first question.

I asked, 3rdly, "If the treaty between the Queen of Madagascar and the Queen of England has not been abrogated, and if the *kabary* of Queen Ranavalona on her coronation remains unchanged, why do you persecute continually those who follow my teaching here and at Amboanio?" This he denied, and demanded the names of those who informed me of these things. I referred him to his speech on Tuesday the 26th. He asked me if I heard him say those words? To which I replied, "No, but you said them, and those listening to me now heard you say them." "Let those who told you," said the governor, "come forward, and then I shall confess whether I said so." Knowing that it might be death, or chains at least, to name those who informed me of those things, and feeling that then and there they would have been laid hold of and bound, I refused to name them. "But," said I, "if this persecution does not stop, their names shall appear at Antananarivo; and if they are to die they shall die at the feet of Queen Ranavalona. You have (I continued) been killing our converts with slow poison (*tadilava*), but this must now come to an end. If they are guilty because they follow what I have taught, let us all be put to death on the spot, and at this instant."

When I spoke thus I had not the slightest fear that my advice would be followed; for the article in the English treaty, and the Queen's *kabary* which I read several times, enabled me to see that the opposition to our prayers is only the governor's jealousy and wickedness.

The debate between the governor and me lasted nearly three hours. Now and then one or two officers chimed in, but as they are all afraid of Rainikotomavo, they mostly kept silent.

This is a very brief and meagre account of our long controversy; but as it would be of no interest to record all that passed between

us, I have given at least the text from which I spoke.

I heard that, the very next morning, the governor repeated his speech of the 26th October, namely, that "he would hate all who did not follow his mode of praying, and love those who did." All the officers were silent, but the chief judge (*Rafojia*) said, "If they are guilty, let them be put in chains." He knows that they are not guilty of any crime, and that the governor dare not do such a thing.

Nov. 7: Lord's-day—Two interesting services to-day. In the morning I administered the sacrament of the Lord's Supper to ten persons, five men, and five women. If John and Simeon had been present there would have been twelve; but Simeon is gone to Marantsetra on the Lord's work, and John went to Hiarana on Saturday, in order to preach to our congregation there.

Besides our congregations at Hiarana, Amboanio, and Soavinandriana, there is a small congregation of Sakalavas at Ampanobè, about half a day's journey south of this. I have mentioned this place before, and it will be satisfactory to record that the people there are talking of building a little church for themselves. Thus "the word" is being "sounded out" from Vohimare, and is being heard in all the surrounding country.

Since my arrival at Sambava in May last I have baptized in all twenty-eight persons—fifteen men, ten women, and three children. The number of communicants is about twenty-six. There are four stations or congregations. Two of these are central, Vohimare (Amboanio) and Soavinandriana; and two out-stations or congregations, Hiarana, the port of Vohimare, and Ampanobè, a small village about half-a-day's journey south of this. The number attending these every Lord's-day is, at a rough estimate, about two hundred, more or less.

Nov. 18—Sent off an official letter to T. C. Pakenham, Esq., H.B.M.'s Consul, setting forth the position of the Church of England converts here, and asking his assistance in obtaining redress of our grievances.

Nov. 21: Lord's-day—Two splendid congregations to-day. Like the children of Israel in Egypt, "the more they were persecuted, the more they multiplied and grew." Many who entered church to-day did so for the first time. On seeing so many strangers flocking into the Lord's house I could scarcely refrain from tears; but I knelt down and thanked God for this answer to my poor prayers. In the

morning I was informed that there were 120 persons present, and in the afternoon 97.

During the week following the daily services were well attended, at times astonishingly so. Not that the new arrivals joined us, but that more of our people than usual came to prayers.

Nov. 28: Lord's-day—The church was more crowded to-day than on the previous Sunday. The people were not counted in the morning, but in the afternoon the number reported was 103 souls.

The congregation at Hiarana, to which John preached, was small, but most encourag-

ing. Joseph, a Sakalava, who conducts the services at Ampanobè, rejoiced my heart by informing me that there were fifty-three persons present at the services there on Sunday. I have also been informed that the church at Soavinandriana will not at present contain the number of attendants, and that about one-third of the people are obliged to sit outside. The congregation there are about to enlarge their church, and they are going about the work systematically, each engaging to do a certain portion. I expect in a short time to hear that it is finished, and to receive an invitation to reopen it.

Christmas-day, was a day much to be remembered by the Christians of Vohimare. On no previous occasion had the congregations been so large, while the unanimity of feeling, and brotherly affection manifested by the converts towards one another was peculiarly encouraging. As the proceedings of the day have been already described at length in the *RECORD** it is unnecessary to repeat them here.

On Wednesday, the 5th of January, 1870, the persecution of Church of England converts was again renewed, and this time with increased virulence. This, no doubt, was in consequence of our large and enthusiastic congregations on Christmas-day and the Sunday following.

Jan. 11 — After many months of anxious waiting, I received my home letters this morning. Among those from Tamatave was one from H.B.M.'s Consul, T. C. Pakenham, Esq., acknowledging the receipt of my letter containing charges against the governor of Vohimare, and other Hova officers; and assuring me that he would write to the Prime Minister on the subject. He also sent a letter to the governor, officers, and judges, expressing his astonishment that any Hova governor or officer should dare to violate the British treaty, and the speech of Queen Ranavalona on her coronation.

The letter, being in English, was brought to me in the evening for translation; but being engaged at the time, I read it over to the messengers, and promised to write out the translation in the morning. The governor, however, seeing that its contents are condemnatory of his conduct, has not sent it to me again; and, though not addressed to him only, but also to the officers and judges, he is concealing the matter from them.

Burning of the National Idols.†

Jan. 29—A most important circumstance has just taken place, viz., the burning of

the national idols. Seeing several Sakalava chiefs passing, I inquired if their *kalary* was finished, when they informed me that all their idols were to be burned by order of the Queen. The Sakalavas who informed me of this returned shortly, and one of them carried a small covered basket containing their idols, or *betaly*, as they call them. I expressed a wish to see them, as I had never seen any of their household gods. None of them seemed to have the courage to remove the lid, but permission was given me to do so. On removing the lid I found a quantity of old rags, and under these a couple of pairs of black cow's horns, stuck together, and filled with a quantity of blackish pigment, not unlike mercurial ointment. Replacing them in the basket, I made my way to the kabary ground, and took up a position on a small hillock on the outskirts of the crowd. There I saw the national idol *Ramahavalay*, which consisted of a piece of scarlet cloth (which I saw), and a small piece of wood (which I did not see) all in a blaze, together with the press or cupboard which had contained them. The idols which I had just seen were placed upon the burning pile, and several of the people brought forth their charms and chaplets, and threw them into the fire. There sat the chief idol-keeper with his gray head uncovered, looking with a sorrowful countenance at the last of his idol. There sat the chief of the Sakalavas with the tears trickling down his cheeks; and there also sat our two faithful

* See "Gleanings from the Missions" for January, p. 21.

† We have already given to our readers an account of the burning of the national idols in the central provinces, which took place early in September, 1869, (see p. 190). The example thus set seems to have gradually extended to other parts of the Island.

converts, John and Simeon, cooking the idols, and seeing that they were utterly consumed. Many were glad, and more sorry, at this destruction of their fetishes. Some had said previously that their idols would not burn, but would turn into water, and put out the fire. This doubtless quickened the zeal of John and Simeon, who were themselves astonished at the rapidity with which the national idol was turned to powder. A few have been heard to deplore their loss, and say that, if attacked by an enemy, they are sure to be defeated, now that their protectors are no more. The Lord has blown away their refuge of lies, and they must now look out for something more substantial in which to put their trust.

I fear, however, there is more of worldly policy in this idol-burning, than zeal for the cause of God and the progress of vital godliness. Still, whatever the motives which prompted the act may have been, no true Christian can be otherwise than glad at this national rejection of idolatry, and tacit acceptance of Christianity.

Previous to the burning of the idols, and in the presence of an immense crowd of chiefs and people, collected from all parts of the province, Ramanandray read the *kabary* of Queen Ranavalona, which she delivered on the day of her coronation. And will it be believed? he omitted the eighth clause, which gives liberty to every Malagasy to worship God as he will! as also the ninth clause, which speaks of the treaty made with Europeans, and commands the Malagasy to guard it strictly! Why these important omissions? The fact is, that both clauses are daily violated by the governor of Vohimare and his friends.

The next day being Sunday, I took for my text Isaiah ii. 18, "And the idols he shall utterly abolish;" and referred to the destruction of their gods on the previous evening. The congregation was very large, but would have been much more so had it not been for some Hova soldiers who were stationed on the road, and prevented the strangers from coming to our church, by forcing them into their chapel.

This conduct explains the omission of that clause of the Queen's speech which was read yesterday; for if the people had known that they could have prayed in our church with impunity, I believe the building would have been too small for the numbers who would have come to worship in it.

Feb. 27: *Lord's-day*—Yesterday, all the people of this province came together, in order to

attend a great *kabary* on the occasion of the burning of their fetishes. To-day the church here was crowded in such a manner as it never was before; some were behind me round the communion rails, and many sat outside, for whom there was no place within. I think two hundred would not be an unfair estimate of the number of attendants. Simeon being at Soavinandriana, and John at Hiarana, I had the whole weight of the two services, though I was not in my usual good health. The Lord, however, helped and strengthened me, and some, I trust, benefited by the services and sermons. The *kabary* not being finished, owing to the weather and other causes, the daily services were sometimes as well attended as they used formerly to be on Sundays.

March 6: *Lord's-day*—Yesterday the people were ordered to bring firewood to the market, at which place two stages had been erected for the purpose of burning those who refused to give up their idols, &c. Hundreds of the people passed my door carrying wood, some more and others less; and it was currently reported that on Monday, some would be burned on the stages in the market. Many of the poor people trembled at this, and more than twenty of them packed up their baggage and fled to the west, some, probably, to the French colony of Nossibe; and others, to Tsimiharo, the Sakalava King of Nossifaly, who is not on good terms with the Hovas.

These violent changes from one side to another are Hova characteristics; and the people of the provinces, and the conquered tribes, have in consequence not much confidence in their rulers. One day they are killed for praying, and on the next they are burned for not praying.

On Monday, the great *kabary* was held. It commenced at mid-day, and was not concluded till sunset. Three men, who have been in chains for various offences, were placed upon the stages. The wood was piled about them, and fire brought in a pot, and placed in sight. Being commanded to give up their medicines (*ody*), one did so, but the others denied that they had any.

In the evening, the men were taken down, and the people informed that the *kabary* was finished for the present; but that in a month the scene should be re-enacted. The people suffered much from rain and want during the ten or eleven days they were kept here, and were glad to obtain permission to return to their respective villages.

A Retrospect and a contrast.

Good Friday—On Good Friday, 1866, Mr. Maundrell and I went on board the "Souvenir," and on the following morning left Vohimare, where we had laboured some year and a half. Our sorrow on leaving was great, as was that of many of the people, but of none more than John Ratsiza, and Simeon Ratsitera, our only baptized converts.

What a contrast that day, when compared with this! To-day there must have been from eighty to a hundred persons present at the service in the morning; after which I administered the holy communion to ten communicants. I preached a sermon appropriate to the season to a most attentive congregation. In the afternoon, the congregation was not so large, but Simeon gave them a good address.

Easter-day, 1870—The services of this day were most encouraging. In the morning I baptized a Sakalava, of good standing here, being related to all the men of importance in this part of Madagascar. He is the first of the Onjatsy tribe who has been admitted into the Christian Church by baptism: but, as I hope and believe, a first-fruits of a glorious harvest amongst this people. He is a young man, and it may please God to make him instrumental for good amongst his friends and acquaintance. His wife and little children are regular attendants at Church; and I trust ere long to have the pleasure of baptizing the whole family. A breach has been made in the Sakalava citadel, and it must surrender sooner or later.

In the afternoon John preached a capital sermon. He referred to the departure of Mr. Maundrell and myself from Vohimare, on Good Friday, 1866, four years ago; and said that on this day four years (*Easter-day*) he stood up and preached for the first time after our departure. He spoke of the mocking and scoffing of some at his and Simeon's supposed foolishness, and also of the sufferings which they had endured from that day to this, and contrasted the two or four who met here and there in days gone by, with the congregation then present, in a house set apart for God's service.

It was a telling discourse, and will, it is to be hoped, lead many to think, and to decide on giving themselves to God.

April 24: Lord's-day—Though many of the people at this season of the year are obliged to look after their rice crops, there was a large and interesting congregation present at to-day's services. The singing and responses

were even better than usual; and I felt that the presence of the Lord was with us of a truth.

Third visit to Soavinandriana.

On Wednesday, the 4th of May, I left Vohimare, for the purpose of visiting our congregation at Soavinandriana. For a long time the people there have been expecting me, but owing to the season, and other causes mentioned in former journals, I thought it prudent to remain with my persecuted converts.

The day was cloudy and threatening, but cool and pleasant, and as a rule my bearers went along with a will. After mid-day we reached the village of Ampanobé, and found it utterly deserted. A few of our Christians, hearing that I was about to pass that way, met me with a fowl and some rice, which were very acceptable.

The cause of the desertion of the village was as follows:—At this season of the year the rice is ripe, and being planted or sown at some distance, the people leave their villages, carrying all their possessions with them, and, erecting temporary huts on their rice-grounds, remain there until the crop has been gathered in. They then return to their respective villages, until the next season, and this is repeated year by year.

The mode of gathering in the harvest is different in several parts of the country. The Hovas of Imerina shear down the rice with large knives, and thresh it out on a threshing-floor made by levelling a piece of ground, and beating it smooth. The rice thus obtained is stored up in well-constructed granaries under ground. The Betsileo, if I mistake not, adopt exactly the same course. Not so, however, the Betsimisarakas and Sakalavas. These cut off the heads of the rice one by one, and store them up in small houses, several feet from the ground, called *tranonomy*, i.e. rice-houses. They trample out with their feet what is required for daily use, but larger quantities are threshed out on large pieces of matting. Only imagine an English farmer cutting off each separate ear of corn and wheat in all his broad acres!

This fact of the different modes of gathering in the harvest, together with the difference in the manner of the burying of their dead, &c., would go far to prove the difference of race and origin of the several tribes of Madagascar.

Arriving, as I said, at Ampanobé, and finding it deserted, we were somewhat put out in our calculations. We resolved, therefore, to make for the next town, Manakambahiny, at

which we arrived in the afternoon, and breakfasted and dined, all in one, at about 4 P.M. This being a Hova post-town, a soldier and a few of the inhabitants were obliged to remain in charge of it, though the major portion of the population were looking after their crops.

Arrival of Queen's messengers.

In the afternoon we were startled by the roll of the drum, calling the soldiers to arms, and were informed that four Queen's messengers had arrived suddenly, on their way to Vohimare on urgent political business.

At an early hour I retired to rest in a small house within the governor's compound; but had hardly fallen into my first sleep when one of my men knocked at the door, and informed me that one of the Queen's messengers was taken ill, and requested medicine. I immediately turned out, lit the candle, and invited him to come to me. When he arrived, together with his companions, I found him suffering from toothache, and gave him a dose of chlorodyne. He then informed me of the object of their journey, namely, to bring Rainikotomavo to Antananarivo, together with my faithful convert John Ratsiza, who will there witness against him concerning his persecution of Church of England converts, his making away with the Queen's customs, and his other crimes against Europeans, Arabs, and Malagassy.

I was visited by these men the next morning, before I was properly dressed, and, at their request, sent a letter to John, and made a kind of indefinite engagement to return to Vohimare. They said it would be well for me to do so; but I replied that my returning at once would depend upon the answer I received from John.

Opening of the new church at Soavinandriana.

The same afternoon I proceeded to the governor's town, Soavinandriana, to which place Zacharias had preceded me in the morning. The next day being Sunday, I entered the large church which has taken the place of the former one, which was large enough for the congregation during my visits in May and August of last year. Its length is twenty paces, and breadth eight; and it is a well-constructed Malagasy house, capable of accommodating from 300 to 400 persons. It is certainly the best and largest church connected with our Society in Madagascar. It is surmounted by a plain wooden cross, as are also our churches at Amboanio, and Hiarana. A fourth is in course of erection at Ampanobé, the timbers being cut for the purpose; and as

soon as the rice crop has been gathered in I hope to hear of its being finished. This is quite voluntary on the part of the people of Ampanobé, who are mostly, if not all, Sakalavas.

The church at Soavinandriana was not any thing like filled on Sunday, many being at their rice-fields. Still I think the congregation was at least twice as large as during my former visit. The interior is as yet unfinished, but as soon as the communion rails are put up, and the matting on the walls and floor completed, it will be quite a model prayer-house.

We thought of having a feast in commemoration of the re-opening; but the coming of the Queen's messengers, and the probability of my returning to Vohimare next week, have caused us to put it off until my return.

On Sunday, the 15th, we had two excellent services. In the morning Paul Rabe preached, after which I administered the holy communion to fifteen persons. I preached in the afternoon, and informed the congregation of my intended return to Vohimare on the morrow, but that I purposed (D.V.) after a few weeks to return to them again.

Return to Vohimare.—Removal of the persecuting Governor.

On Monday morning I set out on my return journey to Vohimare, which I reached on Wednesday, about noon. Here I learned with gratitude and thankfulness of the deliverance which the Lord wrought by the providential arrival of the Queen's messengers.

It had been settled by Rainikotomavo to destroy John, and to put some other leading men of our Church in chains, and reduce their wives to slavery. My absence in the south afforded a capital opportunity for effecting this in the most expeditious manner.

He intended, at the distribution of some guns, lately arrived from the capital, to ensnare John, and make it appear that he had failed in his duty. He was on this lying charge to be beaten by the officers, from those of nine honours down to the common soldiers; after this, by the judges, and, last of all, by the women; and if he did not die under this, he was to be put in chains. "Man proposes, God disposes:" on the very day, or the day before this villainous transaction was to take place, the Queen's messengers suddenly arrived, to bring Rainikotomavo to Antananarivo, to answer the charges which have been brought against him by John and others. Thus the Lord fought for His people, and brought to nought the machinations of this

evil man, and his no less wicked associates. Poor John knew nothing of this attempt to take away his life until after the arrival of the Queen's messengers, when those who did know of it shook hands with him as one who had risen from the dead. From the depth of my soul, I desire to praise the Lord for this token of His watchful care and tender mercies.

John and Simeon both go to Antananarivo, whither the prayers of the little Church here shall follow them. May the Lord bless their

mission; and may all they say and do there tend to the advancement of His glory, who has preserved and blessed them hitherto! All we want is liberty to worship God according to the professed law of the land, and according to the treaty concluded between Her Majesty Queen Victoria and Her Majesty Queen Ranavallo-Manjaka.

Pray for us that the word of the Lord may have "free course, and be glorified" with us, even as it is with you.

MISCELLANEOUS INTELLIGENCE.

REVIVAL OF MISSIONARY LIFE IN THE RUSSO-GREEK CHURCH.—The New York "Spirit of Missions," quotes the following remarkable statement of the Rev W. Williamson, agent in China of the National Bible Society of Scotland. "The Greek Church, under the patronage of the Russian Government, has of late manifested a deep interest in the spiritual welfare of the Mongols. They have established Missions in several important localities, and are carrying them on with zeal and intelligence; and, what is most satisfactory, the views of divine truth held by the present heads of that Church are clear. Mr. Edkins, of Pekin, had lately the pleasure of perusing a recent charge issued by the Bishops of Transbaikal, and he assured me that it was worthy of being set beside many of the charges of modern Missionary Bishops. The worship of Mary and the saints was alluded to, but in a great measure ignored, and Christ Jesus was set forth as the great Mediator between God and man. And as another proof of the changed character of the hierarchy of the Greek Church in this quarter of the world, I may mention that they now use that translation of the Scriptures in the Mongolian language which was made by Messrs. Swan and Stallybrass, of the London Missionary Society, and also the school-books prepared by them previous to expulsion. Two large cases of these Scriptures, have been lately purchased by the Russians, from the British and Foreign Bible Society, and forwarded to the Buriats in Pekin. Nor is this all: they have been purchasing Scriptures, and portions of Scriptures in the Manchu language, for the use of Manchu tribes on the Amoor, and have recently completed a translation of the New Testament, in Chinese, for the use of their converts among that people, and for evangelical work among the Chinese generally. But perhaps the most astonishing fact of all is that which the Archimandrite at Pekin told me two years ago, that they had now established Missions all throughout Siberia, and had Missionaries in all the important centres, such as they are, on the north of the Amoor, and in the remotest confines of Asia, both on the north and east. I know from other sources that the settlements on the

Amoor and the channel of Tartary have each a priest. To avoid giving false impressions, I may say that these men are not to be compared in point of intelligence, culture, or character, to Protestant Missionaries; but it is a matter of no small joy to know that the great fundamental truths of our faith are now being disseminated in these inhospitable and remote parts of the world, in many cases by men of piety and devotion. This is the more gratifying from the fact that the Russian Government still continues intolerant of all but its own Church, and will not permit Missionaries of other communions to proceed to Russian territories. . . . We cannot despair of the ultimate triumph of Christianity, when we find that within the limits of the Russian Empire itself, and with the full sanction of the Government, Russians are preaching the Gospel in the remotest and most inaccessible parts of the world."

REVIVAL OF POPULAR PREACHING IN THE CHURCH OF GREECE.—We learn from some letters published in the "Colonial Church Chronicle," that in the other branch of the Greek Church there has lately risen a mighty preacher of the word, worthy, as it seems, to rank in his own communion as high as Gavazzi or Père Hyacinthe in the Roman Church. Some time in the beginning of 1867 there appeared in Athens "an obscure individual from one of the monasteries near Jerusalem. He took a very humble position in the choir of one of the principal churches of the city. On the approach of Lent, he obtained from the Synod permission to preach, although he was not one of the city clergy. After he had given one or two public discourses, it became the question of the day among all classes of the community, 'Have you heard Latas?' and the greatest excitement prevailed, caused by the talents and eloquence of the preacher. It was considered that the man was worth developing, and for this purpose a wealthy Greek gentleman paid his expenses at a German University, where for some time he prosecuted his studies and matured his powers. More recently, having returned thus qualified to the pulpit at Athens, he has been instructing thousands. Dr. Hill, of that city, writes:—"One of the grandest

sermons I ever heard I listened to on Good Friday morning (at an earlier hour than that of our church service) from the pulpit of the Church of S. Irene, from the lips of the eloquent preacher, the Archimandrite Dionysios Latas." Christian truth, he said, had been vindicated in every age by its triumphs over all human systems that were not based upon the living word of God, which is the oracle of truth." An audience of 2,500 persons for nearly two hours listened to this new Chrysostom. He is said to be as modest as he is gifted, and to attribute devoutly all his success to the grace of God.

BISHOP OF CALCUTTA'S SECOND CHARGE.—On the 9th March the Bishop of Calcutta delivered his second triennial Charge to the assembled clergy in the cathedral. Forty-four clergymen, European and native, were present. One missed the laity who have been wont to assemble on these occasions to testify some interest in Church affairs, but perhaps the rival attractions of the Financial Budget, which unfortunately was fixed for the same day, may partly account for their total absence on this occasion. Certainly there was no lack in the Charge of matters interesting to all who watch the events of the day with the deepening interest of those who "wait for the kingdom of God." In his remarks on the recent war in Europe, the great measures of Church disestablishment in Ireland, and national education in England, as well as in his rapid survey of Missionary operations in India, the Bishop treated many questions of public interest discriminatingly and suggestively. His observations on the extension of the Episcopate, and his decided adhesion to the principle which, we believe, has actuated the Church Missionary Society in the case of the Madagascar Bishopric, showed his superiority to party trammels. He pointed to the Honolulu Bishopric as a "warning" not to anticipate in such appointments the requirements of the Native Church, to which we should look to supply, in due time, all the orders of the ministry; and he sagaciously drew the distinction between the Colonial Church, properly so called, and the ecclesiastical establishment in India, with its mixed Missionary character, as well as the purely Missionary Church in other heathen lands.—*Calcutta Christian Intelligencer*.

THE PROPOSED BISHOPRIC IN MADAGASCAR.—Lord Granville having written on the subject of the Madagascar Bishopric, that, "in the face of the difficulties and objections which have deterred a clergyman so highly spoken of as Mr. Baynes from undertaking the duties of that office, it would neither be desirable nor expedient to proceed to the creation of the proposed bishopric, or to move Her Majesty to grant a license for the consecration of a Bishop whose advent in the island would be calculated to produce schism in the Anglesian community, and therefore have an injurious effect on the conversion of the heathen inhabitants to Christianity," the Society for the Propagation of the Gospel has resolved that a "superintending Missionary

of the Society's Missions in Madagascar," should be appointed at once, at a salary of 300*l.* a year; and that, with a view to "the great object of obtaining a Bishop for the Church in Madagascar, the Society's Missions ought to be immediately and considerably strengthened, and that a branch of the Mission ought to be established in Antananarivo." Apart from the questions of principle involved in thus sending a Mission to the capital, we cannot but fear that many supporters of the Society for the Propagation of the Gospel will feel that the present is hardly a time to divert any considerable sum of money to a field of labour which scarcely even falls within the legitimate scope of the Society's operations, and that any such "appeal" as it is supposed to make should have for its object the restoration of grants, the withdrawal of which is crippling the Church in all quarters. In a letter written on an entirely different subject, a correspondent says—"The Society for the Propagation of the Gospel, in taking up native work and bringing it, as I think, into far greater prominence than that colonial work which, according to the terms of its charter, it was formed expressly to do, is laying itself open to criticism." It may be well for the Society to consider how far they can afford to ignore this natural feeling, and what effect the present proposal is likely to have upon its supporters in general.—*Mission Life*.

MR. VOYSEY AND THE BRAHMO SOMAJ.—The Brahmo journal, the *Indian Mirror*, congratulates the liberal community in England "on having at last secured (in the person of Mr. Voysey) a zealous Theistic preacher, who will nobly consecrate his heart and soul to the organization of a Theistic community similar to the Brahmo Somaj." Our contemporary then goes on to quote the following passage from a private letter of Mr. Voysey's:—"From India, in the remotest ages of civilization, came all the culture of Europe and all its religious ideas, nearly all its laws, and certainly its morality. Now India is the first to have publicly inaugurated what will be the religion of many ages to come, until newer and brighter light shall dawn upon mankind. History will preserve this fact, depend on it, to illustrate for the thousandth time that India is the cradle of human intelligence and progress—the East is the mother of the West."—*Overland Mail*.

INDIAN LITERATURE.—"A prize of 500 rupees is offered by the Viceroy for the best Bengali tale or novel illustrating the social and domestic life of the Hindu. The competition will embrace works of fiction of all kinds, from popular modern novels to such books as the 'Vicar of Wakefield' and the 'Citizen of the World.' Every work intended to compete for the prize must faithfully delineate the character and habits of the leading Hindu races in India, and describe their national customs and institutions. The work is to comprise not less than 200 octavo pages. All competing works are to be sent, prepaid, to the Secretary to Government of India, Home Department, before March 1, 1872."

NATIVE CHRISTIANITY IN INDIA.

THERE are two great arguments with which faithful obedience to the great Missionary commission may be sustained : the one is the need of the Gospel ; the other is the result of it. Effort must begin with the first alone ; but gradually, as softly, as slowly as day steals up through night, the second argument supplants the first. A period arrives in Mission history when results become not only a possible argument, but the most obvious one, until at last they monopolize attention and become almost the only one we care to use. There was a time when St. Paul's gaze upon Macedonia only perceived a suppliant figure crying "Come over, and help us." But as effort was obediently continued, the time also came when the Apostle's review of the same land disclosed a very different scene, so that he must needs say, "I thank my God upon every remembrance of you."

It must be evident to every one familiar with the history of modern Missions, that we are already, through God's mercy and faithfulness, enabled to use increasingly this second argument. The pages of our various Missionary Publications which used to be darkened with the sad pictures of heathen degradation, superstition, and cruelty, among which anecdotes of success were scattered sparsely, like a few stars through a cloudy night-sky, are now illumined with cheerful and often brilliant views of Christian progress, and are busy with the discussion of the organization and development of Native Churches. There are dark places of the earth still, both numerous and of vast extent, and they are still full of the habitations of cruelty. It would still be only too easy to fill our pages, to the exclusion of all else, with narratives and descriptions of heathen ignorance and cruelty. But to dwell exclusively on these, or to give them even a space proportionate to what we may call their bulk, would be a gross exaggeration of their real influence. A little life is worth far more than any amount of death. The existence of Christianity, as become indigenous in any country, is of much greater import than the continuance of even very widely-spread heathenism. We are therefore quite warranted in recognizing as early as possible, and as fully as may be, the grateful argument from results. Indeed the danger after all is that we should not do justice to results. What with the clamour of an unspiritual world refusing to recognize any thing as a gain but what it can see, and the dull, thankless spirit in which we too much carry on our work ; the wonderful goodness of God, and the amazing power of His grace, often pass by almost unnoticed. It has also to be confessed that tales of idolatry and its melancholy fruits possess a more exciting interest than accounts of Christian activity, already in themselves familiar to us, and, from the nature of the case, more feeble than what we witness among ourselves. We need, in short, some education to enable us to appreciate duly the argument from results, and this education is not very popular.

In speaking of the present condition of Christianity in India, more particularly in the Northern Provinces, we shall not be tempted to exaggerate results through forgetfulness of what remains unaccomplished ; for we believe the measure of these results can only be ascertained by carefully bearing in mind the hostile elements among which they assert themselves. We must measure David's faith by the cubits in Goliath's stature. And this is all the more necessary, because the particular feature in the present aspect of Native Christianity in India, to which we wish now to draw attention, is its growing self-reliance and independence. We use the terms in a good sense : it will readily be understood that such qualities have their true support in a divine faith, although their development necessarily depends largely upon a nascent consciousness of inherent power. A little time since the convert in

India appeared as an isolated fact, an anomalous existence, not contained under any recognized category, political, social, or religious. He counted the cost and deliberately accepted an exceptional position as the only one possible for him, and, without further question, consented to forego all other rights for the sake of the one right—membership in Christ. Whatever claim he had in this world he was content to make in the person of his foreign friends, and to receive the protection of the law rather as a favour conceded to their powerful interest, than as a right to which he himself had any title. Making the Missionary or some other European Christian his patron, he would, without protest, submit to be ignored except so far as this patron saw fit to represent him. With joined hands and speech of *Apne ma bap*—"your Honour is my parents"—he would commit the whole responsibility of his earthly existence to his foreign co-religionist, with a completeness of resignation very touching, but also somewhat embarrassing to his patron. And whatever he might think of his after treatment, he rarely ventured to think he could change his position by any other appeal. The pain of disappointment, or of actual physical suffering, he bore with more or less patience, putting it down to his religious account as part of that cross which he had accepted with the crucified Jesus. His native brethren were hardly more to him than so many individuals in a like position with himself. Their numbers added no strength to his appeal. They might even be rivals; they could not be helpers. Each hung in the same helpless resignation upon the same patron, more conscious of the hopelessly hostile heathen world around him than of the sympathizing company by his side. They rejoiced in each other's salvation unselfishly, as refugees rescued by one kind aid from some common danger of flood or fire which had swept away their whole earthly resources.

Without entering at all upon the discussion of the spiritual advantages and disadvantages connected with this state of things, we must acknowledge that it was not a state that could continue long, *if Christian Missions made any real progress*. With increase of numbers and the accession of education, intellect, and wealth, would come of necessity a consciousness in the Native Church that they possessed in their own body that particular kind of power which they had hitherto only found in their patron. And if this consciousness were to arise in the face of the continued existence of great masses of heathenism, and other tremendous odds against it, the value and reality of the progress testified thereby would be only the more apparent. Now the undeniable fact, which we have with all thankfulness to observe, is, that this consciousness has arisen, and is making itself known among the native congregations in India by a very decided movement away from the patron and towards self-reliance and independence; and, moreover, that this movement is carried on in the face of a heathenism still enormously powerful, and possessing in its one institution of caste alone an engine of terrible persecution, which the law of the land protects, and even uses.

It is very difficult to form any adequate idea of the tremendous odds against which the infant Church must struggle, and is already manfully asserting itself. True, we boast that our empire there is a Christian Government, our laws not hostile to Christianity, our officers a race illustrious in Church annals through the mention on their bed-roll of so many names which all Christian England cherishes with affectionate honour. True, again, that the Missionaries of various Protestant Churches may now number some 400. But all this seems mournfully insufficient as soon as we encounter the large figures and gloomy facts massed against us. Hope sinks under the dead-weight pressure of the millions of Pagans among whom Christian life has to be sustained. We quote, from a recent very instructive pamphlet by Dr. Smith,

the following estimate of the numbers attached to the various creeds represented in the land* :—

Hindoos proper	160,000,000
Sikhs	2,500,000
Buddhists and Jains	5,000,000
Mussulmans	30,000,000
Aborigines and Outcasts	14,000,000
Parsees	85,000
Jews	15,000
Christians—	
Protestant	350,000
Roman Catholic	760,000
Syrian	135,000
Armenian and Greek	5,000
	1,250,000
	<hr/> 212,850,000

If, for a moment, we are tempted to dwell fondly upon this 350,000, and to form cheerful notions of what they may be expected to accomplish, a second thought reminds us that they form no united community in some happy valley of their own, under their own laws, free to develop their resources. They are no Christian "Salt Lake City," but far otherwise. The three or four hundred thousand are scattered through two hundred millions, broken up into numberless small communities, separated by language and distance from each other, with little present prospect of union in any Shinar, wherein to build them a name. "The empire consists of 212 millions, of alien and diverse races," Dr. Smith tells us, "spread over an area of 1,558,000 square miles, which is greater than that of the United States of America:" "an empire twice as populous as that of Augustan Rome:" "a territory nearly as large as all Europe without Russia, and a larger population than Europe contains." Moreover, vast tracts of this continent remain still almost impervious to Christian influence: "no fewer than 48,000,000, or one-third of the population—no less than 600,000 square miles, or nearly half the area—are, and ever will be, administered by 153 Hindu and Mussulman Princes. Many of these have power of life and death." How quickly do these numbers re-absorb our little 350,000, and leave us only their own hideous bulk to gaze upon!

We shall not pause now to estimate or illustrate the power of caste, or any other still prevalent institution of heathendom. Enough has been said to show that there is room enough, and to spare, for every heathen influence to accumulate, and be directed, wherever there is occasion for its exercise, almost unchecked by any but legal considerations. The Native Christian society it meets in any particular locality can only be some much smaller and detached portion of that comparatively little company we have mentioned, something therefore to be little accounted of, even if its existence be in any way acknowledged:—"We were in our own sight as grasshoppers, and so we were in their sight." But yet the fact is incontrovertible, that the Native Church has of late years, spite of all difficulties, become somehow conscious of inherent power, and is actually altering its attitude from one of silent uncomplaining independence into self-assertion and the demand for recognition. Every reader of our pages is familiar with the question of Native Church organization as a topic of the day. The increase of the Indian Pastorate, the construction of Church Councils, the appointment of Native Bishops, have been for some time subjects claiming our attention.

* "The Native Christians of India as a Community and a Church," a paper read before the Missionary Society of the New College, Edinburgh, by George Smith, Esq., LL.D., Editor of "The Friend of India."—Reprinted from the *British and Foreign Evangelical Review*.

Dr. Smith thinks 300 hardly too large a figure at which to estimate the present number of native ministers of various Protestant denominations in India and Burmah. Many of these are, as they certainly ought to be, men but little removed in point of education and social standing from the inferior status of the congregation they serve. But without passing the limits of our own Church we could point to many also whose qualifications in these respects are quite as high as can be found among the members of any learned profession in India. There can, we believe, be no doubt that unsanctified learning does most materially increase the difficulty of submission to the cross of Christ, and among Hindus and Mussulmans there is added to the natural pride of intellect—which, in the case of able and learned men, despises the “foolishness” of the Gospel—the hostility of the philosophy and theology, falsely so called, in which their minds have been trained. In approaching an Indian Pundit the Missionary presently perceives that he is attempting to reach a trained intellect, subtle as air to evade a conclusion; a mind, whose methods lie outside his own, scarce offering a common foothold on which to try an issue; a being, who dwells in the imagined antiquity of the Vedas, a world more remote from the present than the age of the pyramids told over seven times. It does, indeed, seem, as was remarked by Sir H. Maine in one of his brilliant orations, that if the physical theories of Hindu philosophy had not broken down, a practicable breach in its massive fortifications could hardly have been anywhere else effected. The learned Mohammedan cannot surround himself with any such hopeless atmosphere of antiquity, but he is armed instead with the bigot bitterness of a heretic. His learning is directly anti-Christian. And if, in the former case, the Missionary fights “as one that beateth the air,” in this latter it is as one that contends “with wild beasts.” We mean no disrespect to either Hindu or Mussulman doctors by such a comparison. Controversies with both have often been conducted by Christian Missionaries in which the utmost courtesy has been observed. We only wish to assert the fact, that Hinduism refuses to accept the Christian challenge, or to acknowledge any obligation to consider its own position, and that Islamism constitutionally appeals to brute force. “The sword or the Koran” is the fierce argument of Mohammed. Under these circumstances, who can enough magnify the grace of God, who has adorned His company of saints in India with “wise,” “mighty,” and “noble” souls, rescued even from the depths of such hostility, and that in sufficient numbers to give already a weight to the scarce perceptible Church, which even the outside world can measure in its unscriptural scales!

In South India, where the numbers of Christians in connexion with particular European Missions are sufficiently large to form independent bodies, finding in their own community all the elements of due self-development, we may expect such a process, already begun, to be continued, with God’s good blessing, till, in each several case, the desired Church ideal is in some sort realized. But in North India, under very unlike conditions, the movement, which the new consciousness of strength has originated, has assumed an altogether different form. Native Christianity in Northern India is to be found advancing under two aspects. Among aboriginal tribes, such as the Santhals and the Kols, it seems to spread upon what may be called a *social* basis. It often comes to the individual recommended by family affection, or even larger social relations, so that whole villages move together. It is as when a magnet approaches a heap of steel particles. The subtle influence finds in the common *kind* an easy access from particle to particle, and when you lift the mysterious source of sympathy, you find it draws with it a longer or shorter train of attached particles, but a few of which are in immediate contact with itself, the rest receiving readily through their *kind* the same influence which they thenceforth gladly obey. Such churches will doubtless follow the same law of development as that which belongs to the South Indian Chris-

tian communities. But among Hindus proper no such happy facility awaits the Gospel magnet. The steel particles are now found imbedded in a non-conducting mucilage of most troublesome tenacity. Particle by particle must be individually separated from the mixed mass, and gathered into a new free heap before the magic influence can unite them with each other, or exercise over them any common influence. Caste is an institution which the Gospel cannot recognize. If it could, whole villages would have long since moved together into the Christian Church. But, as it is, caste must, in the nature of things, be broken wherever there is obedience to the Gospel. It exists as a non-conducting highly adhesive substance, surrounding every individual, and binding him to the mass of Hinduism with a cohesion much stronger than common humanity, or even family affection. It separates the *kind* which the human Gospel can recognize: it unites the mass under conditions which neutralize Christianity. Hence among the Hindus proper of North and West India, and the same may be said with but slight modification of the Mohammedan population also, Christianity advances upon the much slower *individual* basis. And hence, again, each congregation there is so small in number, and has so few distinctive elements of union within itself, that it naturally seeks for some wider basis of action which shall enable it to enjoy the largest possible advantage from the Christian Creed. We are not, therefore, surprised to find that, both in the East and West of North India, the movement of independence has taken the shape of associations of Protestant Christians of all denominations. Three years ago there was formed in Calcutta a Society, entirely native, under this descriptive title, "The Bengal Christian Association for the Promotion of Christian Truth and Godliness, and the Protection of the Rights of Indian Christians." Its President is a clergyman, very well known in both English and native society, the Rev. K. M. Banerjee: its Vice-Presidents are, we believe, a minister of the Independent community and a Church of England layman: its Committee contains the names of a number of graduates and other gentlemen of education and position connected with the different Christian bodies represented in Calcutta. Periodical meetings of its members are held for the purpose of hearing and considering papers upon all topics which can be included under its comprehensive, and, at the same time, sufficiently distinctive name. If as yet there has been no very substantial result from these meetings, there has at least been that altogether essential discussion and agitation of practical and interesting questions which must precede and shape action. To this organization there was added last year another expression of the same movement in the establishment of a newspaper, *The Bengal Christian Herald*, whose object is thus stated in its first number: "To the Native Christians of India in general, and to those of Bengal in particular, we propose to give a voice; the *Bengal Christian Herald* is to be their public *crier*." After describing its character as Christian, the paper goes on to claim the recognition of its right to be considered national. "In having become Christians, we have not ceased to be Hindus. We are *Hindu Christians*, as thoroughly Hindu as Christian. We have embraced Christianity, but we have not discarded our nationality. We are as intensely national as any of our brethren of the native press can be. Indeed—begging the pardon of our native contemporaries—we are, if possible, more intensely national than they, since, keeping to our nationality, we endeavour to raise and improve it, and long for that higher and nobler national life which it has never been the happiness of our countrymen to enjoy."

How thoroughly spontaneous and indigenous this movement is, may be gathered from a more recent expression of it on the opposite shores of the Indian continent. In Bombay an Association of a similar kind has lately been instituted.

In preparation for this a meeting was summoned to which Native Christians of all denominations were invited by a general letter. The spirit in which the undertaking

was commenced may be judged of from the tone of this document. We extract a few paragraphs only, pausing to remind our readers that whatever differences separate the various Christian communities in India are not of native origin. Theirs is the credit of desire for union, not the blame of originating separation :—

“To all our native brethren in Western India, beloved of God, called to be saints, grace to you and peace from God our Father and the Lord Jesus Christ.

“Beloved, by the grace of God we are made members of the body of Christ. ‘By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.’ ‘So we, being many, are one body in Christ, and every one members one of another.’ It follows from this, dear brethren, that as all members of the body are united to one another, and the body to the head, so we also are united to one another, and to the Lord Jesus as our great Head. This two-fold union—union with each other and with the Saviour—is the glory of our holy faith. Beloved, it is our privilege, as well as our duty, to manifest this our double union in the world around us. Such an union should not, in fact could not, remain in oblivion. It must show itself. Hence the blessed Saviour, the public profession we make, the enlightened conscience, and the renewed heart, all urge upon us loudly, yea peremptorily, to give earnest heed to this matter. * * * * *

It is therefore earnestly desired, beloved brethren, that as we are really and essentially one people, this unity of ours be made visible. The world knows us not. It neither understands our common faith, nor the bond of union existing among us. It does not comprehend that our minor differences are not so potential as to keep us back from drawing towards one another in the bonds of holy love. Hence it is ever and anon reproaching us as a divided people, and even as being disaffected towards each other. The duty of giving visibility to our existing union becomes, therefore, absolutely necessary to the progress, peace and prosperity of the Church in India. We must convince our non-Christian population that we are one body, have one spirit, one hope of calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. The great importance of taking this step may be gathered from the Saviour’s intercessory prayer. He prays fervently that His people ‘may be one, that the world may believe that Thou hast sent me.’ Accordingly it appears to us most desirable, dearly beloved, that we of Western India, who have been called out of heathen darkness into God’s marvellous light, should form ourselves into an alliance to be styled ‘The Western India Native Christian Alliance.’”

This document is signed by the following members of different Churches :—Narayan Sheshadri, Free Church of Scotland’s Rural Mission; Vishnu Bhaskar, American Mission Bombay; Appaji Bapuji, Church Missionary Society, Bombay; Shahoo-Dajee Kukdey, American Mission, Bombay; and Dhanjibhai Nauroji, Free Church Mission, Bombay. It bears date December 29, 1870. The happy response to this appeal we find described in the *Bombay Guardian*, a few months later :—“The 29th of March, 1871, is a day to be remembered, and a day that will be remembered, in the Church of Christ in Western India. The Native Christian Alliance was then most successfully inaugurated. It was evident that the blessing of the Lord had been granted to this movement in answer to many prayers that had been offered up by Native and Foreign Christians. In response to the invitation addressed to them, the members of different Churches in all parts of the Presidency assembled on the day mentioned in the Free Church Mission Church, Khetwadi.” After prayer and the necessary preliminary proceedings, the Alliance was duly proposed. The scene which followed is thus described :—“All present were

seated in the wall pews, the seats in the body of the church remaining unoccupied. The chairman now called upon all present who wished to join the Alliance to occupy the vacant seats. Immediately the Native Christians of all denominations, to the number of 109 (representing a number several times greater) moved to these seats, leaving only the women with a few Europeans and natives in the side seats." A joyful hymn of thanksgiving was then sung with much enthusiasm, after which the rules of the Alliance were put to the meeting and adopted, and various addresses delivered which "took due note of these points:—1st. There actually exists a union among all true Christians; no Alliance could create this, if it did not already exist. 2nd. It is important that this union should be manifested. 3rd. There is need that it should be increased, purified, and rendered more influential in the Church and in the world. 4th. No position of antagonism is taken up against denominations or Churches. 5th. It is fitting that the Churches of India should learn to act independently and assume the obligations that belong to them, and the Alliance is designed and fitted to further this."

These facts speak for themselves in a very clear and unmistakeable manner, and without any desire to exaggerate the significance of the movement they announce, we see in it grounds for great thanksgiving to the God of all grace, for the very manifest and wonderful progress of His truth into the heart and life of heathen nations, herein exemplified. But, indeed, with all this advance, for which we cannot be too grateful, and in which we certainly do not enough rejoice, there is an element of disappointment, inevitable perhaps, but yet such as no forethought could altogether neutralize. The transition period from youth to manhood is always a crisis with its own pains and perils. The young man, newly aware of his own strength and dignity, is haunted by the recollection of his recent helplessness, which he would fain forget, and hence he is tormented by an incessant self-consciousness. Under this entirely unnecessary influence he is led to assert himself too much, and, in his haste to claim his rights, to forget the feelings of those who watched over him in his helpless and even pitiable infancy. On the other hand, the guardians of his youth with difficulty resign the charge which affection had endeared to them, and habit had confirmed. Hence there is occasion for mutual reproach, the guardian unwilling to resign wholly his charge; the youth resenting interference, the right to which he believes to be based upon an exaggerated estimate of services rendered. Hard words are spoken on both sides; and there are—because, after all, a deep affection exists below—sore hearts on both sides. The existence of this state of things marks the transition period, and is in a manner inseparable from the progress of man. Precisely such sorrows and difficulties now encompass the relations between the growing Christianity of India and its foreign parent. On the Missionary side there is danger lest interference be prolonged beyond the usual period, and even greater danger lest the rejection of it be regarded as an ungrateful insult. On the side of the Native Church there is danger of exaggerating its self-assertion in the manner common to young men, which is painful to friends and ludicrous in the eyes of enemies. An excessive sensitiveness may refuse to discriminate between wise and helpful criticism and intolerable interference; and in the endeavour to be self-reliant the Church may topple over the mark, and become fatally self-sufficient. These dangers exist: these mistakes are no doubt made. But while we would most earnestly point out the danger and entreat the prayers of all concerned, whichever way their sympathies may most tend, at this time of crisis, we would also point out that the existence of this state of things is an unmistakeable proof of progress: it means life and growth. And these are His gift, who is the Author and Giver of life, and whom we would here again devoutly thank or them.

J. W.

ROMAN CATHOLIC MISSIONS.

VENN AND HOFFMANN'S LIFE OF XAVIER.*

Dr. HOFFMANN, of Berlin, has entered on Mr. Venn's labours in connexion with the life and letters of Xavier, and has made a recast of the book for the use of German readers. Instead of a simple translation of the English work, he has aimed at a fresh review of the Mission field, incorporating into his work as much of Mr. Venn's *Life of Xavier* as it seemed to him would interest German readers. The result of this is a certain want of literary unity, but at the same time we have an interesting outline and summary of the rise and growth of Missions from the earliest times down to the present. Dr. Hoffmann's book is accordingly divided into three parts, which hang somewhat loosely together, and which can only be described by that indefinite term, a world-historical Mission picture. The work is neither biography nor history, but a mixture of both, or rather a biographical portrait set in the canvas of an historical sketch. We can only compare it in this respect to one of Leonardo da Vinci's banqueting pieces, in which he introduces a family portrait or two, as if on the sly. The first part, which extends over 115 of the 420 pages of the entire work is taken up with a summary of the history of Missions from the earliest times down to the rise of the power of Portugal in the East. There is nothing very special to remark in this branch of Dr. Hoffmann's labours. It is an interesting epitome of Missionary work in early times, and recalls those sketches which Neander has drawn out in such delightful detail in his "*Light in Dark Places*," and his "*Memorials of Christian Life*." Mission history in early times was, after all, only another name for biography. A series of monographs such as Neander sketches out represents fairly enough the way in which the Gospel was planted out, and the tribes in the east and north of Europe were brought within the pale of civilization and Christianity one after the other. The picture of Gallus weaving his fishing nets and reclaiming the Swiss as much by the force of example as by his actual teaching, is quite a specimen of mediæval Missions. Like Bishop Wilfred, who preached the Gospel in Sussex towards the close of the seventh century, Gallus had to begin from the very beginning: from a fisher of fish he became a fisher of men. When he first came there, as Neander tells us, a famine prevailed: the sea and the rivers were full of fish, but the people only knew how to catch eels: he was obliged to instruct them in fishing. He collected all the nets: his people used them in the right manner, and caught three hundred fishes of different kinds. One hundred of these he kept for his own people, a hundred he gave to the owners of the nets, and the remaining hundred to the poor. By this means he won the love of the people; and as they were so much indebted to him for their temporal welfare, they listened to him more willingly when he discoursed of heavenly things. The incident is characteristic of that which was the best side of early mediæval Missions. They were not, as a rule, the attempts of corporate bodies, whether Churches or States, to plant out the truth in heathen lands. It was well, perhaps, for the world, that as Christianity became corrupt and the salt lost its savour, this sense of Missionary duty declined. Had corrupt and superstitious Christendom attempted to plant itself out on the heathen field, it could only have done so by force or fraud. It would have begun in the wrong order attempting to mould man from the outside, beginning with combating barbarism and sin in their external aspects, instead of penetrating within, and

Franz Xavier: Ein Weltgeschichtliches Missionbild, von Rev. H. Venn, B.D. und Dr. Hoffmann, Hof und Domprediger zu Berlin. Wiesbaden: Niedner.

Translation.—Francis Xavier: a Sketch of Missions by Rev. H. Venn, B.D., and Dr. Hoffmann, Court Preacher, Berlin, and General Superintendent of the Kurmark, &c.

infusing there the silent but powerful principle of a new and divine life. We know enough of Charlemagne's mode of conducting Missions among the Saxons, baptizing them in the Elbe, which was running red with their own blood. It is well that, during these dark ages, the Missionary spirit slumbered and slept. If it waked at all in its corporate character, it was only to fight Mohammedanism with its own weapons, to meet the sword with the sword, and to preach crusades in which the Crescent and the Cross met on the same level, and fought with the same carnal warfare. It was doubtless better that there should be no Missions at all than Missions such as the King of the Franks or the German Kaiser would have clothed with authority, or for which the Bishop of Rome would have sent a pall of the finest lambs' wool, shorn on St Agnes' day, and woven in the Vatican. Such evangelists would have been only wolves in sheep's clothing among the simple heathen, croziered Pizarros and Cortez. It was better far that the history of Missions should remain a closed book, than that the name of Christ should be thus blasphemed among the Gentiles in this way.

Nevertheless God left not Himself without a witness, even in the darkest times. There were men who went forth taking nothing of the Gentiles—seeking not theirs but them; men who had no authority from men, and who waited not for any commission from ecclesiastical superiors to preach the Gospel in lands where Christ was not already named. The Missionary spirit, as Dr. Hoffmann well remarks, lies too deeply embedded in the heart of living Christianity to be extinguished altogether, even in times of comparative deadness. It is then like a pent-up spirit struggling to be free; it is like a water-course, which, however dammed up and confined, chafes and eddies round till it finds a passage somewhere to its native home, the ocean. The only difference is, that with the corruption of the times the evangelistic spirit, which is that of living Christianity, finding, as it does, no direction or encouragement from those in authority, breaks out in irregular effort. It is desultory, aimless, intermittent. The impulse is felt and is carried out in a generous, self-sacrificing spirit, but it is not followed up as it ought to be. The Monk Missionary, whether it be a Columba, or a Gallus, or a Boniface, goes forth in the spirit of a hero, and with the devotedness of a saint. But he is single-handed in his work; he lives and dies at his post unsupported by the sympathy and encouragement of a living Church at home, of which he is the evangelist and messenger. It is true that he may have a number of associates at his back, monks like himself, ready to step into his place and fill the post of danger, and win the crown of martyrdom by leading the forlorn hope in the battle against Paganism. It would be a mistake, we admit, to think of these mediæval Missionaries as solitary pioneers in the backwoods of the old world. Still there was this drawback in all mediæval Missions, that they sprang from a radically wrong conception of the genius of the Gospel. The ascetic spirit which had given up the conflict with evil at home which—"quits a world where strong temptations try, and, since 'tis hard to conquer, learns to fly:"—this spirit, which was the foundation-stone of the monastic system in civilized Europe, was called on to furnish evangelists to carry the glad tidings of new life to the barbarous tribes who had overrun the Roman empire. It is not judging these men uncharitably to say that they could only give what they had received. As water will not rise above its own level, so the Missionary in the heathen field was the same man as the devout monk in his cell at home. The austerities which he practised himself he enforced on others. What he had he gave; what he knew he taught. It was well for him when he was not backed by the arm of flesh, or rewarded with dignities and titles by Popes, who were more mindful of the spread of the dominion of Peter than of the salvation of souls. The conclusion we come to, from a review of mediæval Missions, and which Dr. Hoffmann's summary

only confirms, is, that the Missionary enterprise which has existed in every age of this Church has always taken a colour from that age. In the age of the Apostles Missions were pure and apostolic. Later on, in the age of the martyrs and apolo-gists, as the warfare was with idolatry in the Roman empire, the Missionary was the man who, like Justin Martyr, had thrown aside the philosopher's cloak, and who, after seeking for goodly pearls all his lifetime in the schools of Athens and Alexandria, at last found the pearl of great price in the doctrine of the despised Galilean and in the mystery of the Cross, and who, for joy thereof, sold all that he had, threw off the philosopher's cloak, and put on the white robe of the neophyte after baptism. A few centuries later, when the Roman empire had passed away, and with it the old gods of Olympus and the Pantheon of Rome, Christianity entered on a new phase. The Missionary spirit then took a new dye and colour from the age through which it passed. Just as the Rhone flows through the lake of Geneva, mingling its waters with those of the lake, but still marking distinctly that it has a channel of its own, and is something more than a mere tributary to the lake; so it is with mediæval Missions; they belong to the Church of the middle-ages, and reflect much of the dark-ness of that dark time. But they have a source of their own, at the well-head of purest primitive Christianity, and they will make a course for themselves long after the middle ages have ended, and when the unbroken supremacy of them has become a thing of the past. We might carry on our parallel between the spirit of the age and the spirit of Missions down to our own times, and see that in every age it gives a colour to that age, and, on the other hand, takes a certain hue and complexion from it. It is unlike, in this respect, the written Word, which holds a unique position, "which gives a light to every age; it gives, but borrows none." The Missionary enter-prise, on the other hand, may be compared to those heroes of Homer, the son of a mortal and an immortal: it is vulnerable, therefore, because of this mixed nature, but still immortal till its work is done; and then, when it passes away, it is only the external form which has died with the age that gave it birth: the immortal spirit lives on to vivify and inform some new effort of Missionary zeal, which is the expres-sion and mouth-piece, in the same way, of some succeeding age.

But it is time to turn from these general reflections to the special subject of Dr. Hoffman's recast of Mr. Venn's *Life of Xavier*. Francis Xavier is the representa-tive Missionary of the Church of Rome. She has challenged her pretensions to resist and defy the Reformation, by producing a Loyola at home and a Xavier on the Mission field. If the counter-Reformation in Europe could have succeeded, it was through the efforts of the early Jesuits before the aims of the Society had de-generated into a mere plot to hinder the march of truth by hanging on to its chariot-wheels, and bribing kings and statesmen to make themselves obstructives in every way. Jesuitism at home is fairly to be judged by Loyola, as Jesuitism in the Mission field is by Xavier. Historians like Ranke and Macaulay tell us that it is not fair to judge the Jesuitism of the Reformation age by that of the seventeenth and eighteenth centuries, and they turn round on us and ask us, should we like Calvin to be judged by the Calvinists of Geneva or Saumur in the seventeenth century, or Luther by the Lutherans of the same dead and degenerate age. There is some justice in the retort, and therefore we are content to abide by the test strictly applied in both cases. We shall judge Loyola and Xavier by their own age, and not by the standard of conduct to which their degenerate followers sunk. It must be admitted, then, that they were heroic men, worthy of that heroic age, the times of the Reformation. It would be strange, indeed, when the attack had called out spiritual heroes like Knox, and Luther, and Zwingli, and William the Silent, if the defence had not brought to the

front some men worthy to rank with them. It would be a stupid prejudice not to see that the counter-Reformation did produce some men of the first rank—a More and Fisher at home; a Bellarmine and Pius V. in Italy; and in Spain, the country pre-eminently Catholic, the two most eminent leaders of all, Loyola and Xavier. It is certainly a singular coincidence that the leaders of the counter-Reformation—the founder of the Society of Jesus and its Apostle to India—were natives not only of Spain but of the same district, born, the one at the castle of Xavier, in the kingdom of Navarre, at the foot of the Pyrennees; the other at Azcoytia, a village in Castile, not far from the same mountain range. Both were of noble and knightly family, but of no great opulence; and though Xavier began life as a student in Paris, while Loyola turned to arms, and was an accomplished soldier and man of the world, the two men came together so early in life, and Loyola's conversion threw him so completely out of his old line into that of his friend Xavier, that practically they may be regarded as having undergone the same or a similar training. The difficulty in the case of both Loyola and Xavier is to disentangle the true from the false, the fabulous from the real. Mr. Venn, as every reader of the English work is already aware, has set himself to this task with rare sagacity; and for once the Germans own that they have come off with second honours. Taking a leaf out of their book, and ploughing with their heifer, Mr. Venn has done for Xavier what Niebuhr did for legendary Roman history, and what Strauss afterwards attempted to do—with what success we all know—with the narrative of the Gospels. He has compared dates, sifted original documents, traced legends home to their source, and pointed out how, on the principles familiar to Falstaff, great deeds grew greater with repetition, and the tale of men in buckram swelled with the swelling importance of the satisfied narrator. All this Mr. Venn's book has long since made us acquainted with. He has failed, as we think Niebuhr did, and for precisely the same reason. It is much easier to pull down than to build up. The destruction of a legendary tale does not imply the construction of a living narrative out of the remaining materials. When the old house is pulled down, and nothing remains of the original bricks but a ruinous heap, it is seldom practicable to pick out enough of the old bricks to build a new house, even of the most modest proportions. It is better to leave the broken statue as a *torso*, than to piece on fingers and whole limbs, even as the keepers of the Vatican treasures too often have done. Niebuhr, as Sir Geo. Cornwall Lewis has pointed out, attempted this; but his constructive talent did not equal his critical. He wanted not imagination, but the materials out of which imagination can translate its thoughts into solid realities. He was like Prospero on the desert island, with nothing left him but his wand, by which to reconstruct the gorgeous palaces and cloud-capped towers of early Roman history. This is the penalty which all fiction brings with it, that it afterwards makes the search for truth difficult, if not absolutely impossible. The original Romulus has been carried off in a thunderstorm to the gods, and whether he was killed by his brother, or assassinated by a rival, or died in his bed, becomes an impossible fact to decipher from a manuscript over which so many copyists have passed their hands.

It is the same with Xavier. All that critical skill could do has been done to give us the *veron ikon* of this Veronica picture, but the result is, after all, disappointing. The destructive element comes in to mar the constructive. We are taken too abruptly from the legendary to the real Xavier, and we are ashamed to confess that we are not as thankful as we ought to be to our interpreter for stripping off the mask and showing us the man behind the cothurnus and sounding-board. Mr. Venn, besides, has a polemical object throughout his study, which he is at no pains to conceal, but which, nevertheless, takes from the literary interest of his performance. He is stripping the

hero of Jesuit Missions of his false proportions, to reduce him to the dimensions, or below it, known among the Missionaries of our day. Judged at the best, Xavier comes out from Mr. Venn's hands as a kind of incomplete Henry Martyn—with similar excellencies and similar faults—with all that singular man's purity of motive and zeal for the truth, so far as he knew it, and with much the same excitability of character and inability to settle long in one place, and plod on at one work, but with this damaging drawback, that Xavier was, what Martyn never was allowed to be, a political agent of the King of Portugal, backed by authority, and engaged in a kind of semi-religious propagandism among the half-caste pearl-fishers of the Comorin coast. Henry Martyn, it has been said by detractors, was a chaplain on the Company's establishment, and drew his rupees monthly; but as he certainly did not pay proselytes, the remark does not amount to much. His official position, so far from a help, was a positive hindrance to him in doing the work of an evangelist. The well known traditional policy of the Company, disgraceful as it was in itself, has rather turned to the furtherance of the Gospel by disabusing the Hindus of any impression that England would ever act as Portugal and Holland have done, and proselytize by State-paid Missionaries. But in Xavier's case no such apology is available. He was not a mere agent of the King of Portugal—the man was too great to be held in shackles of this kind—but he never rose to the altitude of the apostolic Missionary, of the man who went forth as a sheep among wolves, as Carey laboured at Serampore, or Marsden landed in New Zealand.

What Mr. Venn describes as the Romance of Missions is as well illustrated by the labours of Xavier as of any other man in ancient or modern times. Men of this sort are carried out into the Mission field more by impulse than sober conviction. Their Church, or sect, has been taunted with the remark that it has done nothing, and can do nothing great and heroic as in the olden time. It is a challenge to show itself to the world, and make good its claims to be the sole depository of truth. Fired with this spirit of rivalry, its champions rush forward, not so much under a Divine impulse which they can neither control nor account for, as with the desire to show that there is life in the old tree yet, and that, as Rome conquered the world once, she is ready and able to subdue it again. Few can tell the force of motives of this mixed kind so well as those who have felt them. If we have ourselves risen to a higher region of faith and breathe a purer air, let us remember that it is not owing to any thing in ourselves that we have been delivered from this tradition of men, this subjection to lower aims, and the passing applause of those around us.

The Romance of Missions, which Mr. Venn justly exposes as one of the delusions which the legendary life of Xavier fosters, is found among ourselves as well as in the Church of Rome. Tenderly as we wish to speak of brethren, especially of those who have sealed their convictions with their lives, we cannot shut our eyes to the same tendency at work among us. In this age of the world, when the principle of association or solidarity is the secret of all successful enterprise in worldly matters, we might expect that God would use the same principle for the furtherance of the Gospel. In fact, He has done so; and even those who set out single-handed on some romantic enterprise of their own have to fall back on this despised principle of association, and to call into existence some new Society at home to support their hasty and immature efforts to begin a Mission on their own responsibility. The multiplication of Societies, an admitted evil as it is in our day, what is it but a roundabout way of remedying the mistake which is made at starting? Men rashly begin a new Mission, hastily entered upon for certain sentimental reasons, and, finding out their mistake only when they are committed to it, they call on the Church at home to help them through

the difficulties which they have brought on themselves. Like those disciples, they "beckon to their partners in the other ship," not because their nets are beginning to break with the multitude of fishes which they have enclosed, but because, for the opposite reason, they have toiled all the night and caught nothing. We agree, then, in Mr. Venn's remark in the preface to his life of Xavier, which Dr. Hoffmann would have done well to translate, that "many prevailing sentiments, even in Protestant countries, find their counterpart in some of the most striking features in the history of Francis Xavier, such as a craving for the romance of Missions; the notion that an autocratic power is wanted in a Mission, such as a Missionary Bishop might exercise; and a demand for a degree of self-denial in a Missionary bordering upon asceticism. These and many such sentiments are often illustrated by a reference to the life and success of Xavier. The delusive character of such sentiments cannot fail to appear on a careful study of the truth of Xavier's history."

As we have remarked, the third part of Dr. Hoffmann's work is taken up with a summary of the ill success of Romish Missions in other parts of the world besides India. In this part Dr. Hoffmann has not translated Mr. Venn's remarks on the same subject, but has made an independent study of his own. In fact he has taken up Mr. Marshall's book and replied to it, going through the Mission field *seriatim*, as Mr. Venn has done. We rejoice that he has done so for this reason, that a perusal of the fresh facts which Dr. Hoffmann brings to light immensely strengthens Mr. Venn's case. "In the mouth of two witnesses shall every word be established." We have thus a German divine turning to the same subject as an English director of Missions, and confirming, by independent testimony, Mr. Venn's witness against the boasted success of Romish Missions. The facts in both cases are unimpeachable. These returned Romish Missionaries are their own witnesses to their failure. We had no idea that they had made so many attempts, and had abandoned so many Mission fields, till we had perused Dr. Hoffmann's pages. In addition to their failures in South India, in Ceylon, in Japan, China, Abyssinia, in Paraguay, and the Philippine Islands, all of which Mr. Venn briefly summarises in a chapter which forms an Appendix to his sketch of Xavier's life, we have in Dr. Hoffmann not only a fuller detail of the same particulars, but also the mention of others which we were previously unaware of. For instance, on the west coast of Africa, among the negroes of the Congo and Guinea Coast, Missions were planted by the Portuguese, under Prince Henry of Portugal, as early as the year 1489, soon after the discovery of these regions. The first ships which visited these shores brought some Missionaries, who landed on the Congo coast, and succeeded in inducing the king to submit to baptism. They could not prevail on him, however, to renounce polygamy, and, on pressing the matter, the king abandoned his profession of Christianity, and returned to his old idolatry. The ignorant monks who conducted the Mission had nothing to offer these heathen but scapulars and charms, rosaries and beads; and when these failed to work the desired result, they had no higher inducement to offer but the alliance of Portugal and its support in their slave expeditions. So signal was the failure of these monkish Missionaries that the work was taken out of their hands in 1547, and entrusted to the new Society of Jesus as the true Order for converting the heathen. The Jesuits, however, appear to have had as little success as their predecessors. Although they were even less scrupulous in appealing to the arm of flesh, and calling on the Portuguese to support their authority by force of arms, they appear to have made no real way. On the contrary, their very zeal and officiousness recoiled on themselves. In one case they flogged one of the wives of the king so severely for not attending to their sermons, that she appealed to her husband and procured expulsion. They went about, staff in hand,

breaking the idols to pieces: they concealed themselves in the fetish houses, and then secretly set them on fire: they winked at the marriage and even at the concubinage of the heathen priests, their converts; but all in vain. This zeal, not being according to knowledge, ended in failure. At last the chief, who was their remaining support, turned against them, and called in the Capuchin monks to take up the work which the Jesuits had so horribly mismanaged. In the seventeenth century the Jesuits had entirely yielded the ground to the Capuchins, and one of that order, Gavazi, is honourably distinguished for his zeal and discretion in the conduct of Missions on the Guinea Coast. The work, however, died out at last, and the planting of a new and distinct Mission on the west coast of Africa in recent times is the best testimony that the modern Church of Rome has no antecedents in these parts on which she can look back with any satisfaction. Tried by the truest test of success, permanency and the power of self-propagation, we find that every one of these Missions of the Church of Rome have turned out signal failures. As long as the European teacher was there, and especially as long as he was backed by authority, Missions of this kind seem to flourish, but they carry within them the seeds of decay. They have no vitality of their own; they come under the withering censure addressed by our Lord to the Pharisees, "Every plant which my Father hath not planted shall be rooted up."

If, with Dr. Hoffmann's facts before us to fortify those which Mr. Venn has adduced, the advocates of Romish Missions wish to renew the challenge, they are welcome to do so; but they had better demolish these stubborn facts, if they can, before they provoke us again by making comparisons such as Mr. Marshall rashly attempted to do. We are aware that men of the world will turn round and quote our testimony against the Romanist, and the Romanist testimony against us. We have both recorded our rival's failure, and so they leap to the easy conclusion that it has been a failure all round, and that we are all equally extravagant in making the attempt, and obstinate in continuing it in spite of such signal defeats. We are not careful to answer them on this matter. We can bear to look on the page of Protestant Missions, and to see where we have failed, and to learn the reason why. Dr. Hoffmann in this acts the part of a candid friend, not of a blind partisan. There is no doubt that Protestant Missionaries have made many mistakes, and have hastily entered on, and as hastily abandoned, new Mission fields. But these mistakes have entirely arisen from a single cause, in which we have taken a leaf from the History of Romish Missions. Wherever we have acted on the Romance-of-Missions principle—to use Mr. Venn's phrase—then we have been punished for our presumption as we deserved to be. To mention only one or two instances in which it is no breach of charity to refer to past failures. Mr. Grove's mission to Persia, in which he was accompanied by Mr. Francis Newman, was an undertaking of this kind. Bishop Mackenzie's Mission again to East Africa falls under the same censure, and no tenderness to departed excellence should blind us to the fact that it is not safe to trust the success of a Mission to any labourer single-handed, however devoted or gifted in other respects. The experience of the wisest conductors of Missions seems to teach us this, that the most successful labourers are not those who go out with most *éclat*, or whom the world, or even a Committee of godly men, would designate for the work. As if to defy our calculation and cast us more entirely on the Divine Spirit, God calls out men from the most varied stations in life: a Carey from a cobbler's stool, and then a Ragland from a high standing at the University. If we pitch on the one class—the peasant and mechanic—as the Basle Society is too much disposed to do, we find our calculations confounded by God putting honour on men of large attainments and ripe scholarship. If, again, we look on the other extreme—for thinkers and students to cope with the Pundits of India—we find some self-made

man, a Pfander for instance, is the instrument best suited for this peculiar work. We are reminded at one time that God does not want our learning, and then, to cure presumption in the other extreme, that He does not want our ignorance. This kind of experience which is treasured up for use by the Examining Committee of the Church Missionary Society, is only got after years of labour, and after looking for men in every direction. We cannot be too thankful for Dr. Hoffmann's experience, which entirely confirms that of Mr. Venn. As two independent minds, they have looked at the same question from a similar point of view, and thus we see, as through a stereoscope, the picture of Romish Missions and the secret of their failure. It is the old lesson of the prophet, "Not by might nor by power, but by my Spirit, saith the Lord." J. B. H.

THE RECENT ANTI-MISSIONARY CIRCULAR OF THE CHINESE GOVERNMENT.

WE are now able to present our readers with authentic particulars of the circular of the Chinese Government on the subject of Missions. Much apprehension was aroused by the exaggerated accounts which reached this country of the purport of the document; but the Committee felt that while the existing treaty with China remained in force, they were justified in supposing that our Government would (should the occasion arise) require the observance of those conditions which secure the personal safety of the Missionary, and religious toleration for the converts. And although, according to our Foreign Office authorities, no British treaty gives the right of acquiring property for Mission purposes, save at the treaty ports, yet this right has been so fully recognized by the Chinese authorities as springing from the French Treaty, that hitherto there has been no difficulty in obtaining property as it has been wanted. The excitement caused by the Tien-tsin massacre had apparently passed away, but the contest between the old conservatism which would exclude, and a more liberal policy which would admit the foreigner with his levelling improvements, is steadily maintained at Peking, the liberal party being in a minority, while the conservative has on its side all the Confucianism of the empire, including the whole class of literates who, to use the words of our senior Missionary at Peking, would consider almost any means justifiable which would rid the country of the hated foreigner, be he Missionary, Merchant, or Official. These words seem to afford a clue to the hidden purpose of the Chinese Government in the circular which has been issued by their Foreign Office.

Soon after the publication of the French copy of the circular a meeting was held at the Society's house in Salisbury Square, at which were present representatives of the various Missionary Societies labouring in China, when the circular was considered, and the Rev. Dr. Williamson, agent for China of the National Bible Society of Scotland, and the Rev. Carstairs Douglas, of the Presbyterian Mission at Amoy, gave the meeting the benefit of a careful analysis of the circular and its accompanying regulations.

The following is the circular :—

The object which the Powers and China had before them originally in signing treaties was to establish a permanent situation which should ensure them reciprocal advantages and remove abuses. However, the experience of the last few years has demonstrated, that not only do these treaties not attain this desired

end of permanency, but also that, up to the present time, they are difficult to carry into execution. Trade has in no degree occasioned differences between China and the Powers. The same cannot be said of the Missions, which engender ever-increasing abuses. Although, in the first instance, it may have been

declared that the primary object of the Missions was to exhort men to virtue, Catholicism, in causing vexation to the people, has produced a contrary effect in China. (This regrettable result) is solely attributable to the inefficacy of the plan of action (followed in this matter). It is, therefore, urgent that steps should be taken to remedy this evil and to search for a satisfactory solution of the difficulty. In fact, this question is one bearing upon those which influence the leading interests of the peace of nations, as well as those of their trade, which are equally considerable. Wherever the Catholic Missionaries have appeared, they have drawn upon themselves the animadversion of the people, and your Excellency is not ignorant that cases which have arisen during the course of several years embraced points of disagreement of every kind.

The first Catholic Missionaries who established themselves in China were called "litterates (lettrés) of the West." The greater part of the conversions took place at that time among respectable people. On the other hand, since the conclusion of the treaties took place (1860), the majority of the converts are persons without virtue; so that that religion, whose object is to exhort men to virtue, no longer enjoys any consideration. From that moment consciences have become a prey to uneasiness. The Christians have none the less continued, under the shadow of Missionary influence, to mislead and oppress the people: thence arose renewed uneasiness, then quarrels between Christians and non-Christians, and, at last, disturbances. The authorities proceed to investigate the affair; the Missionaries make common cause with the Christians, and support them in their insubordination against the same authorities. Thereupon the feeling of disquiet which pervades the people assumes greater proportions. Yet more: veteran rebels, beyond the pale of the law, amateurs in intrigue, seek a refuge in the Church, and lean upon her influence in order to commit disorders. At this moment the animosity of the people, already deep, degenerates gradually into a hate which, at length, reaches its paroxysm. The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination. They do not grasp the distinction which should be made between the different nations of which Europe is composed, and give to Europeans the generic name of "men from without;" so that, when

troubles break out, foreigners residing in China are all exposed to the same dangers. Even in the provinces where conflicts have not yet taken place, uneasiness and suspicion will certainly appear among the people. Is not such a state of things of a nature to occasion a lively feeling of irritation, and, as a result, grave disorders? The differences which exist between the religions and the nationalities are truths which are still beyond the comprehension of the masses, in spite of the constant efforts which have been exerted in order to make them appreciate their nature. The Prince and the members of the Yamén, during the ten years in which they have been at the head of affairs, have been a prey to incessant anxiety. These precautions have been justified by the events at Tien-tsin, the suddenness of which was overwhelming. The proceedings against the functionaries (compromised) have been begun, the murderers have suffered capital punishment, an indemnity has been paid, and relief given; but although the affair may to-day be almost settled, the Prince and the members of the Yamén cannot throw off the uneasiness which they feel. In fact, if this policy is the only one on which one can rely (to settle) the differences between Christians and non-Christians, it will become more precarious in proportion to the necessity there will be to recur to it oftener, and the disorders like those of Tien-tsin will be repeated more terribly each time. If the question is looked at under its present aspect, the question is, how is it possible to be on good terms and to live on either side in peace? It is not only to the hatred engendered by the suppressed animosities of the people, but decidedly also to the provocations of the Christians, that the conflicts on the Missionary question which arise in these provinces must be attributed. If, on one side, these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries charged with the direction of affairs (affecting the two countries), who, knowing the want of conciliation in the attitude of the Missionaries and Christians, show no good will in seeking for the means of remedying the evil.

With regard to the Europeans they only aim at getting rid of the difficulties of the moment, without troubling themselves whether by so doing consciences are disturbed: to employ coercion is all that is thought of. On the other hand, the local authorities have

only one object, that of bringing the matter to a close. Care for the future goes for nothing in this shortsighted policy. But if we seek, in concert with the Europeans, to secure by efficacious means a really lasting understanding, we do not find among these latter the desire to found the discussion on equitable bases. When this discussion arises, they place before us unacceptable means which they wish to impose on us by force, in order to be able to put a stop to the matter. That is, in truth, not the good and true way to take care of the interests of the two countries. Anxious about the whole matter, and sincerely desirous that concord and peace should reign for ever between China and Europe, the Prince and the members of the Yamên are bound to seek the best means to secure this result. Their belief is, that there are ecclesiastics everywhere in Europe, and that their presence abroad is there without danger to good harmony. The maintenance of this happy state of things is, doubtless, due to the employment of certain means, and to this fact, that ecclesiastics and Christians abstain from provoking conflicts. The Prince and the members of the Yamên have heard that these same ecclesiastics, to whatever nationality they might belong, respected the law and customs of the country where they dwelt; that they were not allowed to constitute in them a kind of exceptional independence for themselves; and that the faults of every kind, such as contraventions of the law, insubordination towards the authority of functionaries, abuses and usurpations of powers, acts prejudicial to the reputation of people, and oppressive towards the people which provoke its suspicions and its resentment, are there severely repressed. If the Missionaries, before constructing the religious establishments in China, and preaching their doctrine there, avoided making themselves odious to the principal men and people, the suspicions would disappear to give place to a mutual confidence, concord would be permanent, one would not see churches destroyed, and religion attacked. If these same Missionaries, in pursuit of their work, could inspire in the masses the conviction that their acts are not opposed to their teaching; if, remaining deaf to the instigations of the Christians, they avoided, by denying themselves, all interference in the local administration, giving the support of their influence to arbitrary and oppressive acts which engender hatred among the notables and the people, they might live in perfect harmony with the people, and the functionaries would

be in a position to protect them. Far different is the conduct of the persons who now come to China to propagate therein the Christian religion. From the information which the Prince and the Yamên have gathered (respecting the duties imposed on them by their priesthood), these persons found as it were among us an undetermined number of States within the State. How, under these conditions, can we hope that a durable understanding should be established, and to prevent the governors and the governed uniting against them in common hospitality?

The Prince and the members of the Yamên are impressed with the desire to ward off from henceforth eventualities so menacing. In fact, they fear in all sincerity lest, after the arrangement of the Tien-tsin affair, the animosity of the ignorant Christians of the Empire should take a more decided tone of insolent bluster, that the bitterness of the popular resentment should increase, and that so much accumulated bad feeling, causing a sudden explosion, should bring about a catastrophe. It would then be no longer possible for the local authorities, nor for the high provincial functionaries, nor even for the Tsung-li Yamên, to assert their authority. In the event of a general rising in China, the Emperor will be able to appoint high dignitaries to order them to assemble everywhere imposing forces; but the greatest rigour does not reach the masses, and when their anger manifests itself, there are persons who refuse to yield their heads to the executioner. Then, when the evil becomes irremediable, and when the wish we all have to preserve so great interests will no longer be effectual, the men who direct the international affairs of China and of Europe will not be suffered to decline the responsibility which falls on them. In short, in the direction of affairs, the important point in China as in Europe is to satisfy opinion. If, failing in this duty, oppression and violence are employed, a general rising will at last take place. There are moments when the supreme authority is disregarded. If the high functionaries of China and the Europeans, on whom rests the responsibility of the affairs which now form the object of our anxiety, remaining unmoved spectators of a situation which threatens the greatest danger to the Chinese people, as well as to strangers, traders and individuals, make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public. Con-

sequently with the view of protecting the great interests of general peace, and of remedying the abuses above pointed out, the prince and the members of the Yamén have the

honour to submit, for your Excellency's examination, a plan of regulation in eight articles, which has also been communicated to the representatives of other Powers.

We subjoin here Dr. Williamson's remarks on this circular :—

The document is ostensibly addressed to the French Government, and against Roman Catholics, and could we believe that it was aimed only at them, we should have comparatively little interest in exposing it. But the circumstances under which it was issued, the ominous applicability to all Missionaries, and, above all, the falsehood, misleading statements, and cunning which pervade the circular throughout, compel us to question the sincerity of the whole, and force us to believe in ulterior intentions.

To begin with the preamble: It would be too tedious to take it up sentence by sentence. Suffice it to say that the argument may be said to be based on four assertions. The first is, that trade has in no degree occasioned differences between China and the Powers. We presume that the writers refer to the period subsequent to Lord Elgin's treaty, for they surely could never ignore the fact that the first war was originated by the insolence of the Mandarins in refusing to acknowledge the equality of Her Majesty's representatives, and consummated by the seizure of the opium in Canton; and the second was occasioned by the capture of the "Arrow," which was sailing under the British flag. But even within this limited period the statement is astoundingly untrue. During the Taeping rebellion foreigners supplied the rebels with arms and ammunition. Foreigners, especially at Hong Kong, have for years been selling guns, rifles, and warlike stores to the pirates which infest the shores. All along, foreign ships have been haunting the coast kidnapping coolies. Opium has been increasingly embittering the best and most patriotic men in the interior. The seizure of the camphor and the mast dues have occasioned most serious disturbances in Formosa. Her Majesty's marines were fired on at Swatow, and this led to reprisals. The transit dues have

been a source of perpetual trouble, and there is, perhaps, not one port from which complaints, often of a most serious character, have not been referred to Peking, and too often without any redress whatever, owing to the facile but fatal forbearance (slackness rather) which is likely to involve us in no end of troubles. Yet the Government say, "Trade has occasioned no difference between China and the Powers."

II. But, further, they say that "Missions (i. e., Romanist Missions) engender ever-increasing abuses," and so I frankly admit that it is impossible for any honest man to defend the Roman Catholic priests in all their proceedings; but, at the same time there is no doubt the charges against them have been grossly exaggerated. And without entering into details, I may mention only one fact, which speaks for itself. In all my journeys in North China, Manchuria, Inner Mongolia, as well as in Central China, in former years, I have only once, as far as I can recollect, been taunted with the doings of the priests; whereas in almost every place I have been opium has been cast in my teeth, and I have been asked, "If you wish to do us good, why do you sell us opium?" And there is an explanation for this remarkable difference: the Roman Catholic communities are only knots of people here and there, sometimes hundreds of miles separate from each other, while there is perhaps hardly a family in China where opium is not a sore, begetting strife and misery to themselves, and hatred to us. Moreover, the flaunted insubordination and misdeeds of the Romanists are comparatively nothing to the masses of the people, while the accursed drug is working the ruin of millions. Yet the Chinese Government say "trade has occasioned no differences, but the same cannot be said of Missions."

There can be little doubt, however, that the French Roman Catholic Missionaries have given much cause for complaint on the part of the Chinese authorities. Their position in China is much stronger than ours by treaty, and they have carried matters with a high hand; but to saddle the Protestant Missions with the faults of the Romanist on the score of their being undistinguished by the mass of the people, shows the insincerity of the whole thing as is well said by Dr. Williamson :—

The distinction between Roman Catholic Priests and Protestant Missionaries is very easily discovered and apprehended by the people wherever they have an opportunity of comparing us and our operations. With few exceptions, we retain our foreign dress; the priests adopt the Chinese costume in all its details. We preach publicly in our chapels and elsewhere; the priests never do so. We distribute and sell books of all kinds, religious, historical, and scientific; they abstain from this. We are for the most part married men; the priests are, of course, celibates. Our schools, of all descriptions, are open to

the inspection of the neighbours, who go out and in at pleasure, and so there never has been a breath of evil suspicion in reference to our work in that direction; whereas the Roman Catholic establishments are generally within high walls, and closed to the people. We have educated ladies engaged openly in the tuition of girls and the instruction of the women; they have nuns, foreign and native, who live in nunneries. We have no confessional, no closeting of men and women. We claim no territorial rule, no magisterial authority, no official rank, and no ex-territoriality for our converts.

Mr. Carstairs Douglas gives the following analysis of the Regulations which follow the circular:—

These Articles are so composed as to bewilder the mind of the reader; and actually have, at first sight, misled many persons who on full examination have realized their dangerous character.

They consist of two parts, namely, various charges against Roman Catholic Missions and certain proposed regulations.

The charges against the Roman Catholic Missions are sometimes particular, sometimes general. And while, strictly speaking, directed solely against Roman Catholics, they are often calculated to leave an impression unfavourable to all Missions alike.

How far they may be true of Roman Catholic Missions it is not our business in this place to inquire: what we have to remark is that all the particular cases quoted are from Roman Catholic Missions, and that the general statements are not applicable to Protestant work in China.

The regulations proposed are partly mere truisms, such as no one has denied; partly principles and rules already in force, according to the treaty, at least in the case of Protestants, and which, if simply put in practice in the case of Roman Catholic Missions (which the Chinese have a full right to do at present), would be amply sufficient to punish or prevent the bad practices alleged.

But to a very large extent the proposed regulations are directly opposed to the treaties, and fitted to act in a most ruinous manner against all Missions—Protestant as well as Roman Catholic.

There may perhaps be a few useful suggestions in the circular, but they are so mixed up with erroneous and injurious elements that it would be very dangerous to make them the basis of any positive rules of binding authority.

Mr. Douglas then proceeds to quote in order those clauses of each article which are most clearly opposed to the existing treaty and most hurtful if applied to Protestant Missions.

ARTICLE I.

"It would be a good thing to abolish the foreign orphanages."

Protestants have no orphanages, but this Article might injuriously affect boarding schools.

ARTICLE II.

"Women ought no longer to enter the churches: nor should Sisters of Charity live in China to teach religion." "There ought to be a kind of line of separation which cannot be overstepped."

Among the Chinese themselves no such impassable line exists, except in theory, or among the higher classes.

Men and women together frequent temples, plays, processions, funerals, courts of justice, shops and markets; travel together on roads, and in boats, large and small, by day and night; converse in streets, villages, and farms; work together in fields and other places.

Yet in deference to the sentiment, and to avoid all appearance of evil, it is usual in Protestant chapels to screen off a separate place for the women, where they hear without being seen, and they generally have a separate entrance, when possible.

More than this is impossible.

Protestants have no "Sisters of Charity,"

but the clause might prohibit all female Missionaries.

ARTICLE III.

"The Missionaries must conform to the laws and customs of China." "They are not permitted to place themselves in a kind of exceptional independence." "The Missionaries in foreign countries are subject to the legislation of the country in which they live, and . . . are forbidden to make themselves independent. Similarly, the Missionaries who teach their religion in China ought to submit themselves to the authority of the magistrates of this country."

But in China *all foreigners* are by *Treaty* exempted from the authority of the Chinese magistrates and laws, being governed by their own Consuls and Judges, according to their own laws. Even those foreigners who are in the *service* of the Chinese Government (*e.g.*, the Imperial Customs) are so exempted.

If a foreigner in the interior break the laws, he is liable to be *arrested* by the Mandarins, and sent (without being maltreated) to his Consul to be judged. This condition is printed on all British passports in China.

Missionaries *have the same rights* as other foreigners; and they are equally *liable to arrest*, and this would have been the proper course, if Roman Catholic priests acted as *alleged*.

ARTICLE III. (*continued*).—"They are not permitted to asperse the doctrine of Confucius."

The French "*dénigré*" is a much *weaker* word than "*asperse*," which makes the prohibition all the *stronger*.

Missionaries avoid, as far as possible, what would give offence, especially as by far the greater part of the Confucian teaching is good morality, which is a powerful auxiliary to Christianity.

But the clause might prohibit our pointing out any of its *errors* (even when quoted against us), or supplying its defects.

For instance, it is quite against Confucius to assert that Queen Victoria is equal to the Emperor of China, or to assert that *all men are sinners*, &c. Again, Buddhism and Mohammedanism are at least as much opposed to Confucius as Christianity is, and yet are fully tolerated.

ARTICLE IV.

"Punishment once inflicted, they (fo-

reigners) must not come and claim *indemnities*, and above all they must not seek the *soi-disant* abettor of the crime, to exact from him a certain sum." "The individuals who commit disorders ordinarily belong to the lowest class of the people. When they are guilty of some crime, they are seized and punished; but accusations ought not to be brought against the literates, to exact from them large indemnities." This seems also referred to in Article III., where Missionaries "are forbidden to injure the reputation of men (*des gens*)," and "to attack the character of people." (These two clauses are *identical* in the French.)

In the beginning of Article IV. the mask has been incautiously thrown off. It is *all foreigners* (not merely Missionaries) who are forbidden to ask damages, or to demand the punishment of abettors (*fau-teurs*) or instigators.

But in Chinese law the guilt of abettors and instigators is fully recognised, and in the Chinese courts damages or indemnities are constantly awarded along with other punishments, so as to deter from crime in future.

Compare the Bill for the Prevention of Crime in Ireland.

The literati and Mandarins have been clearly proved to be the *real criminals* in almost every outrage against foreigners. Bravos and starving men are easily hired, and the ignorant people easily deluded, to do any crimes, and they can even be led to submit to punishment as substitutes.

Unless *instigators* be severely punished, there is no safety for any *foreigners*.

ARTICLE IV. (*continued*). "If a Christian conducts himself altogether contrary to the laws, the local authority takes evidence; and if some one accuses the Christian, the latter is seized and judged. But the Missionaries must not then come forward to defend him or to exculpate him."

Similar cases seem alluded to in Art. III "In the case in which Missionaries allow themselves to be mixed up in affairs beyond their province." Also where Christians are forbidden to "invoke the intervention of the Missionaries,"

No Protestant Missionary would wish to defend a bad Christian who *has committed* crimes. But if Missionaries be absolutely forbidden to make any representation (public or private) in behalf of Christians *accused of crime*, this would hand over all

Christians quite helpless to persecution by false accusations and false witnesses: for the heathen relatives of converts do not generally take such interest in them as to brave the dangers of a Mandarin's court for their sake. Even if not condemned, long years of hopeless imprisonment and severe beating under *examination* would be common.

We would on no account wish to be *authorised* to make such representations; but we ought not to be *absolutely forbidden*.

Of course the burden of proof would lie on the Missionary, not only to show the *fact* of persecution, but also to show that the case was so urgent, or so hopeless, if left to other means, as to justify the exceptional and extraordinary means employed.

How would it do if the servants, employés, landlords, and customers of merchants, or the innkeepers, boatmen, coolies, &c., with whom scientific or commercial travellers have intercourse, were allowed to be imprisoned and punished for their connexion with foreigners, while foreigners were forbidden to make any representations on their behalf? Yet they are as much Chinese subjects as the converts.

ARTICLE V.

"Passports will not be granted in the provinces where there are rebels, nor even hereafter for those where the Imperial army is operating."

Passports are not now given, or are given with special restrictions, when rebels are near. And all British passports are at once cancelled if the bearer visits a place occupied by rebels. This is enough.

During the last ten years scarcely any one of the Provinces where the Treaty Ports stand has been long quite free of rebels or similar disturbances, so that Missionaries (and, of course, all foreigners) would generally have been shut up in the Treaty Ports themselves.

A Chinese province is equal in size to a great European kingdom. Probably about half the provinces have usually some corner disturbed.

Even if there be no rebels in the province, if the Imperial Army use the province to "operate" on another, no passports are to be given, and very few places would remain for the visits of foreigners.

ARTICLE VI.

"The aim of the Missionaries being to exhort men to virtue, it is befitting that before admitting an individual to the privileges of religion, he should be examined as to whether he has undergone any sentence or committed any crime. If the examination be in his favour he may become a Christian; if the contrary, he should not be allowed to become one. One ought, moreover, to act as the ministers of our religion do, who give notice to the Inspectors of the Ten Families, and cause the name of the person to be entered in the register with this purpose. In the same way the Missionaries ought to give notice to the authorities, who will take note of the day of month and of the year of admittance, of the country and of the station in life of the individual, and will ascertain if he has ever undergone any sentence, or if he has ever changed his name. By acting thus all confusion will be avoided. If a Christian should be sent on a Mission, and he should die on the way, notice should be given to the proper authority. If, after being converted, a person commits some crime, he should be dismissed, and no longer regarded as belonging to the religion. Every month, or at least every three months, the authorities ought to be informed of the number of conversions. The authorities, also, should act as they do in regard to our temples, that is to say, they should go every month, or at least every three months, to inspect the Missions. This course will do no harm to religion, but, on the contrary, will ensure tranquillity."

This Article seems to provide for excluding bad characters from the Church.

It really provides that no man can become a Christian till a Mandarin has examined him, and has given special permission. If it be even *asserted* that he has committed a crime or changed his name, he cannot be baptized. In the same way a Mandarin can at pleasure command a man's excommunication.

No Church can possibly submit to this. Missionaries will endeavour to keep out bad characters, and have far more interest in doing so than any one else, but cannot be responsible for this to any magistrates.

If a nominal Christian commit a crime, he is just as liable to be seized and punished as a heathen. We claim no civil privileges for our converts.

If a bad man repent and reform, he must

be admitted to the Church. The great work of the Church is "to call sinners to repentance," yet this article would forbid it.

The *registration* proposed is intolerable. There is no such thing in China for other religions. The clause about "the ministers of our religion" is incomprehensible, unless it refers to Buddhist priests, who, being under a vow of celibacy, have no parallel in Protestant Missions.

The alleged inspection of temples does not exist, or, if it ever takes place, we have not been able to find any trace of it.

Intolerable that every Christian on entering the Church should pass through an inquisitorial trial and examination of all his past life, and ever after be under severe police surveillance and espionage, worse than a ticket-of-leave convict.

Would make the Christians like a separate state, having different laws from others, Mandarins have an unquestionable right to visit the churches at any time they please, *without any new regulations*. But formal visits at stated times, under fixed regulations, would intimidate people from becoming Christians.

ARTICLE VII.

"The Missionaries ought to observe Chinese customs" and to deviate from them in no respect."

"When the Missionaries visit a great Mandarin, they must observe the same ceremonies as those exacted from the literates. If they visit a Mandarin of inferior rank, they must also conform to the customary ceremonies,"

This would often include kneeling on both knees, prostration on the ground, and knocking the forehead on the ground, besides other degrading and burdensome ceremonies.

We ask to have to act exactly as other foreigners do.

If Missionaries had to perform degrading ceremonies, how could the Chinese respect any foreigners? For *teachers* are among them the most honourable class of the people.

ARTICLE VIII

After one of the usual statements of general principles which *no one* denies, professes to treat next of the manner in which *Missionaries* are to act when they "wish to buy land" or "hire a house." "If the Missionaries wish to buy a portion of land on which to build a church, or hire a house in which to

take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority, who will examine whether the Fung-Shouy presents any obstacle. If the official decides that no inconvenience arises for the Fung-Shouy, it will then be necessary to ask the consent of the inhabitants of the place. These two formalities fulfilled, it will be necessary besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of Tong-tche—that is to say, to declare that the land belongs with full rights to Chinese Christians."

The Fung-Shouy is a modern superstition unknown to the classics, and even discountenanced by Imperial authority.

It is the most convenient and invariable plea to put a stop to proposals for railways, telegraphs, mines, good roads, hongs, or dwellings with upper storeys, and all such improvements.

It has never before been sanctioned by foreign Governments. Let this clause be sanctioned now, and all these foreign improvements are shut out for ever.

The effect of this article is to load "the Chinese Christians" with disabilities that are opposed to the Treaty and extremely oppressive.

For, by treaty, Christians and non-Christians are to be treated with *perfect equality*; but non-Christians do not need (1) before concluding the bargain to make a declaration to a Mandarin, nor (2) to have the Fung-Shouy (in Parliamentary paper misprinted Tung) pronounced good, nor (3) to get the consent of the inhabitants. It is, therefore, a breach of treaty to impose these disabilities on the Christians.

Another effect of these regulations would be simply to make it impossible to buy or lease at all, whenever *any one* inhabitant or Mandarin should wish to prevent it. One ill-disposed person could at any time get up opposition. And though *no one had any objection*, yet many would certainly make objections simply for the purpose of getting money for giving up the opposition.

Perhaps it may be objected that this article is pointed solely against the buying or renting of ground or houses by "*Missionaries*." But any one who knows China will see that, if once enacted, it would be liable to be applied by the local Mandarins to *any case of native Christians*

buying or renting any place for religious purposes. For it could always be plausibly asserted that this was done in accordance with the "*wish*" of the Missionaries for a "chapel" or occasional "residence."

This clause would seem also to take away the right which Missionaries have by treaty (the same as all foreigners) to buy or lease with perfect freedom at and near the Treaty Ports.

The late attacks on Missionaries in China have apparently been intended to show that so much mischief attends their operations that they should be debarred from the privileges accorded to British traders by the Treaty. This circular is merely an echo of those attacks, but it affords a complete vindication of the Missions of the great Protestant Societies from the charges so unjustly brought against them. Surely if there is any truth in the various charges which have been brought against Protestant Missions we should expect to find in such a document abundant supporting testimony, but what is the fact? Of the instances given "as examples to demonstrate what is irregular in the acts of the Missionaries, and to prove the impossibility of Christians and non-Christians living harmoniously," not one lies against the Mission of any Protestant Society. It is idle to say that there is no means of distinguishing between the Protestant and the Roman Catholic Missionaries, and unjust to deprive the former of their privileges as subjects of Britain, and their converts of that protection which has been secured for them in the exercise and profession of Christianity by Christian England. Let the remedy be sought from those at whose door the abuses lie, and we venture to hope that a fair and proper representation to the French Government will rectify or remove the irregularities of which the Chinese Government with so much apparent justice complains.

NOTES OF A PREACHING TOUR IN THE NEIGHBOURHOOD OF SHAOU-HYING, NINGPO PROVINCE.

BY THE REV. H. GRETTON.

THE following account of a short preaching tour I lately made in the country may probably be interesting to you as being the first itinerancy we have made in this district, and as showing the state of feeling which exists among the people with reference to the persons and labours of Protestant Missionaries. It must be borne in mind that no foreigner had ever been seen in any of the villages or hamlets visited by me, and consequently all the people knew concerning us and our doings, had been gathered from reports.

The district I visited lies in one of those lovely and never to be forgotten spots for which this part of China is so justly celebrated, and comprises about five or six villages of greater or less extent, most of the people being engaged in agricultural pursuits.

I left Shaou-hying on Wednesday, the 1st of March, having as my companion our native brother and catechist Tong Sien-sen, who, although not one of the fruits of our labours in Shaou-hying, is nevertheless a native of this city, and really the first-fruits of this Church, having been brought to a knowledge of the truth during Mr. Burdon's temporary residence here in former years.

We went by boat to Li-ts, where the canal ends, and there found that the rest of the journey, about forty li, or thirteen English miles, had to be performed either on foot or in mountain sedan chairs. These chairs are simply two bamboo poles, from the centre of which hangs a small board on which you sit. A cross-bar, which keeps the poles apart, serves as a support to your back, and the support for the feet is simply a stick of bamboo hanging by two strings from the poles. Knowing from

experience the misery and torture which a long ride in such chairs entails upon those who are not accustomed to such a mode of travelling, I chose walking, and willingly surrendered the privilege of riding to the catechist. We passed through several hamlets on the way; but as the day was already far advanced, and we were anxious to reach our destination that night, we could not stop at any of them. We therefore pushed on as fast as the rough country road would allow us, and reached Tsoh-kô-u—that is, the village of the Tsoh family—about half-past seven in the evening. Here we were kindly received and heartily welcomed by a Christian named Vong, who formerly lived in Hangchow, and who, with his wife, are both on the roll of the Hangchow Church. After supper and prayers we retired to rest.

The next day, March 2nd, after an early breakfast and prayers, we set out under the guidance of Vong-Sien-sen for some of the outlying villages. The first place we stopped at was a small but busy one named Wu-si, and as our arrival soon became known the people flocked from all parts to see us. The owner of a tea-shop in the village square kindly lent us seats, and we sat down in the open air, and endeavoured to deliver our message. This, however, was no easy matter, on account of the passing to and fro, and the anxiety of every one to have a look at the foreigner, examine his clothes, &c. There was one man in the crowd who was talking with his neighbour about what he called “the foreign devil;” so I turned to him, and, after requesting silence, asked him if Confucius did not say that all within the four seas were brethren; and if so, how could he call me, one of his brethren, a foreign devil? This at once had the desired effect. “Oh,” said the rest of the people, “he knows our own classics.” Having thus obtained a hearing, I continued speaking for some time, and then the catechist also spoke to them. After we had spoken for some time we sold some Christian books, distributed some tracts, and departed.

The next place we visited was a small and very quiet hamlet called Bah-lih-fan, all the inhabitants of which are engaged in the cultivation of the ground. Here our kind guide, Mr. Vong, was well known, and one of his friends, a pleasant and intelligent old lady, received us into her house, and brought forth cups of the fragrant and delicious green tea of the district.

This old lady has already received some instruction from Mr. Vong, and I trust that some time she may become a second Lydia. She is acquainted with the Chinese character, a very rare accomplishment among the Celestial ladies; and when I asked her if she knew any thing about our religion, she said, “Yes, I know a little: he (Mr. Vong) has told me something about it, and has written out a prayer for me to use.” I asked to see the document, and she brought it out and showed it to me—a very simple form, but still a very nice prayer. The old lady, however, was but dimly acquainted with the spiritual nature of prayer, for on asking her how she used the paper she said, “Oh, when I read it I elevate it thus,”—suiting the action to the word, and raising it above her head somewhat after the fashion of Roman Catholics in the elevation of the Host. Having informed the good lady of the purpose of our visit, she sent a person round to call her friends and neighbours, and we had a very interesting and, I trust, not unprofitable conversation with them. Here also we sold some books and distributed some tracts. We then left the house of our kind hostess, who was somewhat angry with us because we would not allow her to prepare a feast for us, and returned to Tsoh-kô-u. In the evening many of the neighbours came in to see me and talk with us about religion; but I was compelled, on account of a bad headache, to dismiss them rather early and retire to rest.

The next day, Friday, March 3rd, after breakfast and prayers, we started for Tien-k'eo, a thriving little town about twelve li, or four English miles, from Tsoh-kô-u.

Here we sought out the principal tea shop in the centre of the market, and, having ordered three cups of tea, sat down. Very soon the room was filled with a crowd of people, all anxious to press to the front, much to the disquietude of the owner of the shop, who was uncertain how far his tables and benches would stand the pressure put upon them. Presently one of the men present asked if I were a physician come to cure diseases; and the catechist replied, "Yes, he is a physician, but the disease he cures is not a bodily disease." This at once aroused the curiosity and engaged the attention of the whole crowd, and we took advantage of the opportunity, and preached to them for about an hour, endeavouring to show them in what the disease of the soul consisted, and where the remedy was to be found. When we had concluded our preaching the catechist announced that we had books for sale, and there was a perfect rush to get them, our stock being exhausted in a few minutes. We find that it is much more satisfactory to sell the books than to give them away: the natives themselves prefer to buy them, and will probably take more care of them when they have laid out some money on them, than they would otherwise do. We do not, of course, sell them at their full value; indeed, the other day a man asked the price of a copy of St. Matthew's Gospel, and, on being told, he replied, "Why, that would not pay for the paper alone."

I had heard, before I went to Tien-k'eo that there was a paper mill in the vicinity, consequently, after we had disposed of our books, I asked the bystanders if any of them would conduct us to the place, as I wished very much to see the process of converting bamboo into paper. A bright-looking boy, who had bought some books, and whom we afterwards found to be the son of the owner of the mill, offered his services and conducted us into a most lovely glen, through groves of the graceful bamboo with its feathery leaves and delicate green tints, and by the side of a beautiful mountain stream with water as clear as crystal. Here was the mill situated, and probably a short description of it may not be altogether without interest to your readers at home.

The paper manufactured here is not writing-paper, but a coarser kind used for ordinary purposes, a great deal of it being cut up into narrow strips, which, when rolled up, are used for lighting fires, pipes, &c.

The bamboo, having previously been reduced to a semi-rotten state by lime is first placed in immense stone vats sunk in the ground, which are fed from the stream on the banks of which the mill stands; and then, when thoroughly softened, is crushed and reduced to pulp in large stone mortars, which are worked by means of a water-wheel turned by the same stream. The next process, that of making the paper, is simply the old hand process in vogue in England before the application of steam, and resembles it so closely, that, could I have shut out the surroundings, it would have been an easy matter to have imagined myself in England watching an English paper-maker at his work; not even the peculiar motion of the body, which the constant dripping and shaking of the frame imparts to the workman, being wanting.

The paper is next pressed by means of a cumbrous machine worked with a windlass which is as primitive as it is indescribable, and then taken to the drying-room; and in this department the Chinese might certainly derive benefit from the introduction of a few western improvements. The drying apparatus is simply a brick structure about six feet high, two broad, and twelve long, and hollow within. A fire of brush-wood is lighted within it, and when the bricks are thoroughly heated the paper is pasted on them sheet by sheet, and removed as soon as it is well dried, to make room for more. It is a slow and weary process, but the former generations dried their paper in this way, and, of course, no alteration can be made now.

Leaving the paper mill, we retraced our steps to Tsoh-kô-u, and, on the road, stopped for a short time to speak with some women who were enjoying the beautiful sunshine outside their cottage doors. A remark made by one of them was characteristic as showing the vagueness which often attends the worship of this deluded and superstitious people. I asked her what God she worshipped, and she said, "I pray to Tien," that is, heaven. "But," said I, "heaven is a place, not a deity: how can you pray to it?" "Oh," she replied, "if I raise my hands and pray towards heaven, *some* god will certainly hear me." This is not a solitary instance: many others might be brought forward in confirmation of our Redeemer's words to the woman of Samaria, "Ye worship ye know not what."

The next day, Saturday, we returned to Shaou-hying, and also brought Mr. Vong and his wife with us to participate in the communion on the morrow. We arrived in this city about four o'clock.

As I said above, this is our first itinerancy in the Shaou-hying district, and it has fully confirmed our previous statements with reference to the position of this city as a centre for Missionary operations. There is a fine field for work on almost untouched ground, and amongst a people who are remarkably free from the prejudice and empty pride which is so marked in most of the great cities. Nothing could exceed the kindness with which I was everywhere treated; indeed, on some occasions I felt almost ashamed to receive such kind treatment when I reflected on the kind of treatment a solitary Chinaman would be likely to meet with in some parts of Christian England. One day, when drinking a cup of delicious green tea whilst resting in the house, Mr. Vong asked me if the custom of giving tea to visitors were prevalent in England, and I was obliged reluctantly to answer in the negative.

We may have to make many, very many, such visits before we see any fruit of our labours; nay, we ourselves may never be permitted to reap where we have sown, but of this one thing I feel confident, that when the people do receive the truth, it will be with an earnestness and sincerity often wanting in city Churches.

More than this I would not say, as it is unwise to paint glowing pictures, and thus raise hopes which are not destined to receive any near fruition. God will in His own good time bring to pass His own good work, and thus for ever silence the calumnies and sneers of his enemies.

THE FAMINE IN PERSIA.

THE mournful fact that terrible famine has visited some of the provinces of Persia must long since have been clear to every one; although, for a moment, the report was strangely contradicted by an authority, which, it might have been supposed, was well informed, and under no temptation to mislead the public. Our Missionary on the spot, the Rev. R. Bruce, has had all along melancholy proofs of its severity to record, but yet nothing stronger than what has elsewhere appeared in print. Under date of April 3, writing from Julfa (Ispahan), he speaks of the suffering around him:—"The famine here has reached a climax. The state of the poor in Ispahan is truly deplorable. It is impossible to go through the town without seeing numbers of dead or dying by the sides of the streets." A month later, in May, he says, "I could fill letters with heart-rending scenes and stories of misery, starvation, and death. Dead bodies, half-eaten by animals on the roads, are seen by almost every traveller." A few weeks later he writes again, "The famine here, for the last three months, has been frightful, nearly one-third of the population of many towns in the neighbourhood having died of it." "Even most respectable tradesmen and merchants are reduced to the utmost straits—the utter stagnation of trade." It is pleasant to hear that Christianity, even under

the corrupt form of the Armenian Church, has manifested more vigour in this mournful crisis than established, unrestricted Islamism. Mr. Bruce is able to tell us of supplies sent to the Armenians from their co-religionists in India and other places, of large sums distributed by them to the poor, and of a consequent immunity among them from the extremities of suffering. "The Mohammedans say Julfa is a Paradise compared with Mohammedan towns around." "Never did Mohammedanism appear in a more unfavourable light; nothing is being done for the starving." Indeed, if reports are to be credited, a still weightier accusation remains against the representatives of the power and virtue of that barren creed. We trust that this woeful visitation may, as our Missionary prays, be used in God's great mercy to search out and expose the weakness of a superstition that cannot profit, and so prepare the way for the truth in which is salvation.

Our friends in America, who have so long maintained an interest in Persia, in the last number of the "New York Foreign Missionary" publish an account of this famine with such further interesting particulars of the country and the people, as cannot fail to deepen our anxieties for the spiritual welfare of a population, which, but for its physical sufferings, we could, alas! all too easily forget.

By the recent news from Persia we are informed of destitution and misery that is heart-rending. Owing to the drought of last year, famine reigns throughout all the southern and eastern provinces. One of our Nestorian preachers, by name Kasha Guergis (*Anglice* Presbyter George), is labouring as assistant to Mr. Bruce, an English Missionary, in Ispahan. A letter of his of the 22nd of April gives a terrible picture of suffering. He says—"Here in Ispahan the famine is fearful. It is impossible for tongue to describe its horrors. A bushel of wheat sells at eight dollars, barley seven dollars, millet six dollars, rice in proportion; cotton seed forty cents a pound. (As labour and prices in Persia go, eight dollars there is about equivalent to forty dollars in America.) Multitudes are dying of starvation, and multitudes have fled. Their appearance is fearful to behold. They hardly look like human beings. As I go into the streets the dead and dying and speechless meet the eye on every side. They snatch at everything to eat—chaff of barley, blood of animals, flesh of horses and donkeys. Shopkeepers stand before their stalls with clubs to keep the hungry and starving from carrying everything away. Lamentations and bitter crying for bread are heard on every hand, as the poor people stagger along the streets. You will see people in the public square selling their clothes and every thing they possess, in order to get a few pence to buy some bread to prolong their sufferings for a brief hour, when they must die. Mothers run frantic, crying, 'What shall I do, my children are dying for the lack of bread?' Three-fourths of Ispahan to-day are beggars

for bread. The news from the south is still more awful. Straw or provender for horses can be found with the greatest difficulty. The poor animals are dying, and the hungry people strip their bones at once. Whole families are dying off, and the dead lie without burial."

Much as the people of France have suffered in war and defeat, their visitation is light compared with the appalling condition of a large part of Persia to-day. With our bountiful harvest here in America it is difficult to conceive of the miseries of an eastern population in time of such famine. The prophet depicts it. "Alas for the day! How do the beasts groan, and the herds of cattle are perplexed because they have no pasture, yea, the flocks of sheep are made desolate. The field is wasted, the land mourneth: for the corn is wasted, the new wine is dried up, and the oil languisheth. Be ye ashamed, O ye husbandman. Howl, O ye vine dressers, for the wheat and for the barley, because the harvest of the field is perished, and joy is withered away from the sons of men."

The desire is often expressed to know more of the physical characteristics of our Missionary fields. Let us devote a page or two to the climate and physical causes which make it possible for such a famine to prevail in Persia.

To conceive properly of Persia, we must think of an elevated plain skirted by lofty mountains. From the seaboard we must climb up 3,000 or 4,000 feet to reach this plateau. If any one will take the trouble to consult a good map he will observe that a traveller sailing along the Persian Gulf looks

out upon a sandy plain, lying along the coast and extending back to the mountains. This is the Gurm Sir, or hot region. It is poorly watered, with only here and there groves of palm as oases in the scene of desolation. In going from this warm district inland, you climb up the gorges that have been cut by the streams in their rapid descent. Rocks rise perpendicularly for hundreds of feet. Precipices in their jagged sides and the irregularities of their strata support the narrow path which has been cut for caravans. Three or four such gorges must be climbed before you reach the table-land of Iran. Thus they climbed up from the sea to Susa and Persepolis, the capitals of the ancient empire, and such is the road to-day into Persia from the south.

Passing from the Persian Gulf into the valley of the Euphrates and Tigris, you find between you and Persia the lofty Zagros, or Koordish mountains. They are as wild and rugged as the Alps or Rocky mountains, and are crossed here and there by a caravan path, which follows the passes and depressions, and climbs up again through gorges and ravines to the high table-land of Persia. These mountains spread out into parallel ridges that enclose an extensive region of lovely valleys and wooded slopes. They swell up into lofty peaks 12,000 or 14,000 feet high in the districts of the Nestorians. They are the source of rivers, and their ravines are filled with glaciers of perpetual snow. The eastern branch of this range passes between the lakes of Oroomiah and Van, and finds its climax in the stupendous Mount of Ararat. Its majestic summit, 17,500 feet above the sea, is for days a land-mark to the traveller passing from Armenia or Georgia into Persia, and it stands as the corner-stone of Russia, Turkey, and Persia.

By the side of Mount Ararat flows the river Arras, the boundary between Persia and Russia. This river makes its way through a mountainous region to the Caspian. The mountains that skirt it are an extension of the Elburz range which runs parallel to the southern shore of the Caspian, and extends eastward till it joins the Hindoo Kush and Himalayas. Unlike the Koordish mountains, the Elburz is a single lofty ridge, which, about forty miles north of Teheran, the present capital of Persia, rises into the magnificent summit of Demivend. It is the highest point in western Asia, lifting itself like a snowy pyramid over 30,000 feet above the sea.

Nothing can be more striking than the contrast between the northern and southern sides of this mountain ridge. North is the sea, to which torrents pour down from the mountain slopes, through forests of luxuriant growth, and through gardens of tropical fruit. There is an excess of moisture and vegetation. But, southward, 3,000 to 4,000 feet higher than the sea, is the plateau of Persia, for the most part naked, dry, and barren waste. The streams from the mountains irrigate a few valleys, and lose themselves in the desert.

Thus inside the Zagros, or Koordish mountains on the west, and Ararat and the Elburz on the north, and stretching away eastward to Central Asia, is a vast table-land—the plateau of Iran—the starting-point of our race. This plateau embraces probably 700,000 or 800,000 square miles. The eastern part is occupied by Afghanistan and Beloochistan, and the western part is Persia, embracing the provinces of Khorassan, Seistan, and Kerman on the east, Fars, or Persia proper, on the south, Irak in the centre, and Azerbaijan on the north-west. Beyond the limits of the plateau and in the mountains that bound it are other provinces—as Laristan on the Persian Gulf, Kuzistan and a part of Koordistan in the Zagros mountains, and Astrabad, Mazanderan and Gilan on the shores of the Caspian. This plateau must not be conceived as a dead level: mountain masses rising into peaks and breaking into irregular and confused ranges cover a considerable part, even of the east, where sandy deserts predominate. Generally it is cut up by mountain spurs into broad parallel valleys which widen out into the desert. But these spurs, especially the elevated mountains near Hamadan, furnish many fertilizing streams, and vegetation, and culture in places is abundant. As we enter Azerbaijan, the greater portion is well watered by the streams from the Koordish mountains on the west, the Elburz on the north, and their spurs, especially a range east of the lake of Oroomiah.

The climate in Azerbaijan, and a portion of Irak, which come within our Missionary tours, is certainly fine and salubrious. It is almost as uniform as clock work. Frost begins in November, and the fall rains about the same time. The first rain of the season rarely falls earlier than the middle of October. Snow comes in December. Sometimes in winter fogs prevail, and the wind comes down from the north so keen that it cuts like a razor, but usually in winter, even, are many

days of sunshine. Severe weather continues till March. By the middle of March the snow is gone from the plains. On the high grounds it remains later, and on the mountain tops till mid-summer. The spring is temperate and delightful, especially when blessed with the latter rain. The mountains are covered with verdure, the sky is brilliant, the nights balmy. The rose and the nightingale celebrate their loves. In June the showers cease, except an occasional tempest of hail so violent as to strip vineyards and trees, and even destroy the flocks and herds. The dry season continues till October. Summer advances, harvest comes; the thermometer rarely stands above 90° in the shade, and there is always a breeze. Sometimes hot gusts from the south are very disagreeable; and finally, in August the heat and dryness take away all the charm. A peculiarity in the latter part of summer and the autumn is the rarified air, quivering as over a furnace, and distorting strangely all objects at a distance, and tantalizing with the images of the mirage, sudden gusts of hot and cold, and whirlwinds, driving the dust in clouds, are common. The autumn steals on with vintage and delicious fruit, and cool mornings and evenings, and the sere and yellow leaf. From September to December the climate, except for its being a trifle too dry before the rains begin, is perfect. Such is essentially the climate on the plateau of Iran from the Arras to Ispahan. Further south, of course, it is warmer.

It is easily seen that Persia, compared with the lands of the west, is emphatically dry. It is the land of sunshine and drought. The great want is water. Wherever there is water productiveness and beauty are found. The basin of the lake, or inland sea of Oroomiah, is such a region "well watered over as the garden of the Lord," and combining a soil and climate which brings to perfection every product of the temperate zone. The central province of Irak contains the strange contrasts of fertility and barren desert side by side. In the glens and vales of the mountains, and some broad, irrigated plains, are scenes rich with luxuriance. So far as the fertilizing fluid does not fail, it carries along its courses into the very deserts fringes of verdure and beauty. But as the water is exhausted desolation reigns, till, no further east than the road between Teheran and Ispahan, "the traveller passes through a series of ravines so utterly desolate and frightfully savage as to be called the Valley of the Angel of Death." Repeating

the same changes with the Zendi-rud and its affluents about Ispahan and some other rich valleys and streams farther east, at last we should strike the great deserts of Kerman and Khorassan, covering a large portion of eastern Persia, without a blade of grass to be seen, but everywhere shifting sands, or plains and marshes of salt. Such is the great plateau of Iran. It is no wonder that great pains are taken to increase the supply of water. The method is a very rude and simple one, which, in ancient times, was most effectively used. Passing over a Persian plain that is well populated, the traveller sees long rows of earth-heaps, marking the subterranean aqueducts called Karez. A shaft is sunk in some favourable place on the skirt of the mountain until a spring of water is struck. At a distance of fifteen or twenty yards lower down another shaft is sunk. A channel under ground is dug from one to the other, and thus the channel is continued with successive shafts until the water is brought to the surface. This is sometimes several miles from the head of the Karez, and as new springs are gathered in along the course the volume of water, where it issues from the ground, is often a full mill stream that fertilizes a whole district. The Karez requires frequent cleansing to secure a good passage for the water. By neglect it soon is choked up. The want of a good government, and the consequent scattered and impoverished population, has greatly diminished the water supply, and the amount of surface under cultivation.

Besides the irrigated fields and gardens, there are many plains and mountain slopes of arable land called *dame*, which bring crops of wheat and barley without irrigation. When the spring rains and later showers are sufficient, this crop is sometimes very abundant. When the rain is deficient, the yield is scanty, or entirely fails. This crop from the *dame*, or unirrigated lands, forms a large part of the food of the country.

With the above explanation, it is not difficult to see how famine, from drought, is liable to occur in Persia. The wars and misrule, and want of population, have diminished the surface under cultivation, and this has diminished the rain supply. Three-fourths of Persia is a desert, and hence drought is constantly to be feared.

Last year, the world over, seems to have been a dry season. In Persia the fall of moisture was entirely insufficient to bring the usual harvest.

The result is, that men are dying of starvation throughout the whole immense plateau of Iran, except in the best watered and most favoured portions. In Azerbaijan, where is our Mission station, there is no famine. But in Hamadan, and all eastward, it prevails. There is no means either of immediate alleviation. There are no railroads, nor even any kind of wheeled conveyance, by which to hasten supplies. The delay and cost of transportation is very great. In time of dearth animals must carry, in addition to the proper load, provender for their own sustenance for a journey of many days. These provinces, two hundred miles separated, are practically of no service to each other—each province is isolated and must depend on itself.

Still worse, there is no Joseph in Persia to make any systematic provision for such a crisis. There is no public channel of supply. On the contrary, the tender mercies of the wicked are cruel. The king sets the example—locks up his granaries, and withholds every kernel of wheat except at famine prices. Every nabob and landowner who has a stock on hand follows this example. Rapacity and cupidity rule. Money is coined out of the sufferings of the poor. The imbecility, avarice, cruelty of the ruling class is sometimes beyond belief. Depravity is satanic. Persia is ruined by despotism, misrule and cruel feudal oppression.

No lover of humanity can regard such a land but with feelings of profound pity; and when famine is added to "the wrong and outrage with which earth is filled," it is a scene of woe truly appalling. We long for the day when civilization will build highways and railroads, by which charity at least can be conveyed to the famishing. A proper system of roads, and one or two railroads in Persia, would make such a famine impossible. Civilization, too, would restore to the earth the harvest she was intended to yield for the use of man, with security of property and life. Enterprise would return with her fine climate, fruitful soil and mineral wealth. Persia has natural resources which only need developing to make her, as in ancient times, a great nation. Places supplied with water yield every kind of fruit and grain in abundance. Roses of every variety, and loveliest flowers—pinks, jasmines, violets, anemones bloom in the gardens and fields, and by the wayside. These beautiful favoured districts can be extended. By opening again the ancient water-courses, by sinking artesian wells, by proper aqueducts

for the mountain streams, irrigation can be greatly extended, and the rain supply increased. But before this physical renovation comes, and war and famine cease, there must be a moral renovation. At present the earth itself, under a despotic government and false religion, is cursed for man's sake. It refuses to yield its harvest for the use of man, because man refuses to yield himself to the glory of God.

To the Christian there is a deeper lesson in the famine of Persia than mere pity for physical suffering. Not the bodies of men only are famished, but their souls—their spiritual and immortal natures are in famine. It is a famine, not of bread only, but of the words of the Lord. Not only is the skin black like an oven, by reason of the terrible famine, but these outer woes are only the symptoms of deeper woes within. We can do but little to alleviate the bodily suffering, but the spiritual wants of Persia are intimately related to our Presbyterian Church, and every member of it, for to us is especially entrusted the duty and privilege of giving her the Gospel. The deserts and the famine of Persia well represent the spiritual barrenness and misery of the land. The physical lack is water—the spiritual want is the utter absence of true religion. It is ours to give to the famished souls the life-giving truth of Jesus—to sink down the shaft to the living fountain, and open the channels for the living waters to flow. This work has been begun. In the Missionary field about Oroomiah there is a spot partially watered by the Gospel. To follow the analogy of the native Karez. The waters of life have been brought to the surface, and are fertilizing scores of congregations. The shaft has been sunk, and water struck in Tabreez, in Hamadan, in Teheran and Ispahan, among Armenians and Moslems. But to carry out the simile, the beginning must be followed up and the water dug out by a succession of wells. Mission stations must be planted surrounded by out-stations, the Gospel must be preached from village to village, Native Christians raised up as instruments and sent forth, a mighty work in dependence on God's grace must be done before the waters of salvation shall permeate the masses, and the full spiritual harvest rejoice the eyes of the Master.

Our attention and sympathy is drawn to the suffering population of Persia, that we may regain them as our neighbours, and extend to them the Gospel with all its temporal

and spiritual blessings. Death is hastening | deeper consecration, and hasten with our
his ghastly work, that we may be stirred to | efforts for the souls of men.

POSTSCRIPT.—Since the above was put into type a telegram from the British Minister at Teheran to Sir R. M. Stephenson, dated August 21, and published by the latter in the *Times* of August 22nd, speaks of “renewed prospects of famine,” and begs that any help sent from England may be forwarded *at once*, as it was believed that provisions would go on rising. In this emergency we will gladly receive and forward to Mr. Bruce any contributions for the relief of the starving inhabitants of Ispahan and the surrounding country.

MISCELLANEOUS INTELLIGENCE.

THE L.M.S. MISSION IN MADAGASCAR.—The “London Missionary Society’s Chronicle” furnishes us with a neat table of statistics relative to their Missions in Madagascar, from which we learn the following particulars. In thirteen stations, with 621 dependent out-stations, there is a population of adherents numbering 231,759 souls. Of these, 20,951 are church members. There are, however, only twenty-five native pastors. There is a goodly array of native preachers, 1986, and the staff of English Missionaries has lately been increased to nineteen. Education seems to be very equally shared by both sexes. 7919 boys, and 7918 girls read in the 359 schools of the Mission. Schools were not numerous till lately, perhaps from the peculiar circumstances of the of the Mission. Out of the 359, so many as 217 were opened in 1870. The local contributions amount to £3611 of which £1661 was received last year. The Mission employs one printer and two builders.

NATIVE EDUCATION IN BURMAH.—In Burmah, as was indeed to be expected, education takes a much higher stand than in Madagascar. A recent issue of the “*Times*” contained a very interesting account of the schoolmaster’s position among the Burmese. It appears that there are as many as 4,000 Buddhist monastic schools in British Burmah, where the Buddhist priests, who live on alms and refuse money, educate from 50,000 to 60,000 children. “No village is without a school, and you can scarcely find a Burman who cannot read, write, and count. The monasteries are entirely devoted to education. The priests are the schoolmasters of the people. Naturally, they teach religion: but first of all they teach the three “R’s,” and I fancy somehow present a spectacle, which, on the whole, no other part of the world can match, though in some respects it has its counterpart in China. I chanced the other day to mention the subject to a gentleman who knows Burmah, and he said the education of the country was marvellous. Go where you might through Burmah, you found the priest-schoolmaster squatted on the ground, with all the children of the village around him—a man looked up to with reverence by the

villagers on whom he depends for his daily food. Some of the monasteries are rich, and Sir Arthur Phayre conceived the idea of utilizing them as the basis of a new educational system, which might compete with the Government schools. He offered to send men to the extent of the funds at his disposal into the monastic schools to teach geography, astronomy, &c., and he succeeded in a large number of cases, and only failed in the case of one monk, not a Burman. The great difficulty is one that certainly does not apply to all priests: no Burmese Poongyee can ever receive money on any pretence whatever. General Fyche does not seem to have carried out the idea of Sir Arthur Phayre. He trusts rather to grants of books, which may be regulated according to the proficiency of the pupils, and to the rivalry which he thinks must naturally arise between the schools of the Government and the Monastic.”

DEATH OF THE BISHOP OF MAURITIUS.—The *Mauritius Commercial Gazette* in announcing the death of Dr. Huxtable, late Bishop of that colony, who was called away from his charge almost immediately on his undertaking it, testifies to the esteem and affection the Bishop’s character had already won for him in the island, and records briefly a few noticeable particulars of his earlier life:—“The death of this right faithful servant of the Lord will be deplored by the whole community. As a clergyman he showed himself able, pious, and indefatigable. Beloved by his parishioners, by the flock over whose spiritual interests he so zealously watched, honoured and esteemed by his reverend brethren, the probability of the succession in 1870 of Henry Constantine Huxtable to the vacant see of the colony was hailed with the highest satisfaction; and when it was learned that he had been appointed and consecrated Bishop of Mauritius the joy of all churchmen here was unmistakable, and was demonstrated in a way and manner grateful and pleasant to the heart of a man who had determined to serve God, and His holy Church, with all his soul, and with all his might. If we measure life by its true worth, its usefulness, we

shall find that his has been rich in good service to his Master's cause. He was educated at King's College, London, and landed in Madras as a Missionary of the Society for the Propagation of the Gospel on the New-Year's Day of 1850. He was eight years in India, and during that time was Principal of the Sawyerpuram Missionary Institution for the training of Mission agents, native clergy, catechists and schoolmasters; and many natives now holding important posts in the Native Church of Tinnevely and other parts of the Madras Presidency, and in various government offices, were his pupils. He was obliged to leave India on account of ill-health, but he left behind him a name revered both by Europeans and Natives. While in England he was Rector of Bettiscombe, but he often travelled about England for the Society for the Propagation of the Gospel, and their recent Report bears testimony to his unflinching zeal in, and bold advocacy of, the Missionary cause. On his last visit to England he travelled to the scene of his former labours, where he received a most hearty welcome from his old parishioners, and preached to a crowded church. In 1867 he came to Mauritius as Incumbent of St. Mary's and Secretary of the Society for the Propagation of the Gospel. The regular attendants at St. Mary's Chapel will bear a kindly recollection of the hearty Wednesday-evening services and of his stirring addresses to them. The Tamils feel they have lost a friend who could speak to them in their own language, and who consoled so many of them when they were stricken down with fever.

THE NINGPO OPIUM REFUGE.—We are glad to find that the EDINBURGH MEDICAL MISSIONARY SOCIETY have begun to issue a quarterly paper, which records their very interesting proceedings. We extract from No. II. the following paragraph upon the old sad story of opium in China, and the attempt made by our own Society to meet in some degree the evil:—"Opium has proved, and is proving, a gigantic obstacle to the reception of the Gospel among the Chinese. 'Why,' said a Chinaman, addressing a Missionary, 'do Christians bring us opium in defiance of our laws? This vile drug poisoned my son, ruined my brother, and well nigh led me to beggar myself and my children.' 'Why,' said another, 'do you bring opium to us, and even compel our Emperor to allow it into the kingdom? We are more righteous than you: go and talk to your own people, tell them their crime!'" The introduction of opium into China, has been fraught with most disastrous consequences to its inhabitants; a greater curse to the Chinese, it were difficult to conceive; nor can the thoughtful Christian reflect upon the conduct of the English, in relation to the opium traffic, without shame and remorse, especially when that conduct is contrasted with the words of the heathen Emperor, who, when pressed to legalize the opium trade, and thereby replenish his exhausted treasury, said, 'I cannot prevent the introduction of the "flowing poison": gain-seeking

and corrupt men will, for profit and sensuality, defeat my wishes, but nothing will induce me to derive a benefit from the vice and misery of my people.' In July 1858, China, lying at the mercy of her conquerors, was compelled to forego the policy she had so long manfully and consistently striven to maintain, and the Emperor, under the overwhelming pressure brought to bear upon him by the representatives of three *Christian powers*, England, France, and America, was at length induced to legalize a trade, which he knew was destroying his country, and to share with Christians in the profits arising from it. In 1868, the export of opium from India to China, yielded to our Indian revenue, no less than 7,000,000*l*! We refer to the iniquitous opium trade, at present, in connexion with a recent appointment which the Church Missionary Society has conferred upon one of our students, Mr. Galt, L.R.C.S.E., and L.R.C.P., who passed his examinations, with great credit, at the same time as Mr. Elder. In connexion with the Church Missionary Society Mission at Ningpo, an Opium Asylum has been established. It owes its origin to an English merchant, who had made his fortune in India from the opium traffic. Having become a decided Christian, his conscience was made uneasy by the thought of the wrong done to China, and, a few years ago, he gave a large sum of money to Bishop Smith, (then Bishop of Victoria, Hong-Kong,) who (with this gentleman's consent) passed it into the hands of the Church Missionary Society. It was expended, not without true and lasting benefit, on an Opium Asylum, under the charge of the Rev. F. F. Gough of the Church Missionary Society. About three years ago a still larger sum, (about 3000*l*.) was placed at the disposal of the Church Missionary Society, by the same anonymous donor, for the same purpose. Accommodation is provided in the Asylum for from twenty to thirty patients, but the number of inmates could easily be increased to a hundred at a time if the building were enlarged. The average length of time required for treatment is twenty-eight days. The number of those who have been hopefully cured is about 150, upwards of 100 of whom have paid two dollars each for the benefits they have received, and some have made presents to the Institution, in token of their gratitude. Mr. Galt goes out, in September, to take charge of this Opium Asylum, and to carry on Medical Missionary work at Ningpo, where there is a population of upwards of 400,000, and a densely populated district around. The Church Missionary Society's staff, at this station consists of four European Missionaries (on Mr. Galt's arrival of five). Twenty native catechists and school teachers are employed in the city, and at the out-stations. The number of communicants is 270. There are three chapels in the city and two Mission boarding schools; so that Mr. Galt and his partner have an extensive and most inviting sphere of labour before them. May they be greatly honoured in their work, and upheld by the gracious presence of the Master!"

ARE MISSIONS IN WRONG PLACES, TO WRONG RACES, AND IN WRONG HANDS? *

WHEN Menelaus was seeking a return from Egypt to his native land, he had to struggle with Proteus, and obtain from the reluctant old man the requisite information as to how best the anger of the gods might be appeased, and a pathway be found homewards across the deep. It was no easy task to keep an iron grasp on him in all the various forms which he assumed—lion long maned, snake, panther, water, tree with leafy crest. The old legend came forcibly back to our thoughts as we were perusing Dr. Geekie's curious brochure. For very similar seems to be the task devolving upon the apologist of Christian Missions, with, however, one important difference. It was no easy task to obtain any kind of utterance from Proteus; it is unfortunately only too easy to obtain utterances of some sort from his modern representatives. Guidance, however, which, intentionally or unintentionally, misleads, is more harmful than no guidance at all.

Various, indeed, have been the forms assumed by those who must all be classed as opponents of Christian Missions. Some, in open and bitter hatred, have, like the Emperor Julian, vented their dislike against all attempts at propagating the Christian religion; some, especially about the time of our own Evangelical Revival, undertook to urge that the time for the spread of Christianity closed with the apostolic era, or at any rate with the early ages of the Church; some have openly scoffed at and derided the exertions and devotion of Christian men in the prosecution of their schemes; others again have argued that the extension of Christianity is adverse to the maintenance of British power, or interferes with British trade and commerce; others, in the interest of Rome, have systematically depreciated all the efforts of Protestant teachers, and declared that their work was nought. It has been reserved, we believe, for Dr. Geekie to assume a fresh position; to assert belief in Christianity; to maintain that the business of the Church is the conversion of the world; to express his assurance that "the Gospel must, however slowly, advance until its Author is worshipped by all peoples," and yet to write a book arguing that Christian Missions have been to "wrong places, among wrong races, and in wrong lands." Instead of an open enemy we have in him a candid friend. The long maned lion, the tree with leafy crest, eludes our grasp as—water. What may have been his particular motive in writing this paradoxical book we hardly feel able to determine, even after having read it with some care and thought, unless indeed it be that wayward impulse, which is to some minds a singular gratification. Otherwise we are at a loss to conceive why a minister of a Church which has been among the foremost in Missionary effort, and conspicuous for the noble names which have been enrolled under the banners of the Saviour in its Missionary army, should have come forward in such guise, and have permitted himself to be the mouthpiece of some of the most peculiar objections to the work of the Missionary we remember to have met with. We can only imagine that, from long intercourse with colonists and settlers there has sprung up, unconsciously to himself, an assimilation between their reckless thoughts and fancies and his own which has confused his better judgment and capacity for interpreting the plain commands of his Master. It is under the impression that Dr. Geekie is such a "persona," and that we may be enabled to deal through him with fancies and crotchets that have an existence in a certain class of minds, that we proceed to comment on his curious statements, premising

* "Christian Missions to wrong places, among wrong races, and in wrong hands," by A. C. Geekie, D.D., Minister of St. Stephen's Presbyterian Church, Bathurst, New South Wales. London: Nisbet, 1871.

that he is wholly unknown to us, and that we do not even know what particular section of the Presbyterian Church he professes to belong to.

We would wish to deal with his views *seriatim*, and first discuss the question about Missions in wrong places before arguing the point raised about Missions to wrong races, but it is not easy to distinguish his statements, and to disentangle what he has advanced upon the one point from what he has alleged concerning the other. Places seem to resolve themselves into races, and races into places, but generally the former is most usual. We suppose, however, that by Missions in wrong places Dr. Geekie would wish to be understood as meaning that Missions have been established in localities unsuitable for Missionary operations, which, from insalubrity of climate, or inconvenience of situation, have had subsequently to be abandoned, and the work carried on in spots more peculiarly adapted to the spread of the Gospel. We hope we have fairly stated what we surmise to be the author's meaning. Passing over the Missions of other Churches, we might select as crucial instances the early Mission of the Church Missionary Society to the Susoo country and the disastrous adventure of Bishop Mackenzie. These would seem to be in the category of Missions in the wrong places, and not of Missions to wrong races. We fail, however, utterly to see the force or the necessity of Dr. Geekie's arguments. If we admitted them to the fullest extent which he could desire, the utmost that can be alleged is, that mistakes have been made, especially in the infancy of Missions, by their promoters. Unless they were as visibly under divine guidance as Israel was during the journeyings through the wilderness, we hardly see how it could be otherwise. If, as of old upon the tabernacle, a cloud covered our Missionary houses by day, and the appearance of fire by night, then it would be inexcusable if those who conducted Missionary enterprises journeyed except when the cloud was taken up, or pitched their tents in any other place than where it abode. But none who conduct Protestant Missions profess to look for such visible and miraculous guidance, still less do they lay claim to infallibility. They do habitually in faith and prayer commit their work unto the Lord—in the full assurance that their thoughts shall be established, and interpreting the answers to these prayers by the general results obtained, they feel no cause to be ashamed. The Master whom they serve does not leave them without distinct witness that He has Himself guided and often overruled their plans, but still blessed them. Like other men, even when engaged in the Lord's service, they have to learn by experience, at times by failure, and to gather precious instructions from the lessons taught them of their own weakness and unfitness for the Lord's service. But we would fain ask Dr. Geekie in what department of enterprise have mistakes not been made, especially in what is most akin to Missionary work,—colonization; mistakes costing many precious lives and the loss of valuable property. Dr. Geekie is a Scotchman. No nation has been more remarkable than the Scotch have been for the ardour with which they have prosecuted colonization, and have adventured themselves into all lands. He himself writes to us from the Antipodes. But have the Scotch, notwithstanding all their natural shrewdness and proverbial caution, never made similar mistakes? The children of this world are said to be wiser in their generation than the children of light; but might not the nation say with awful truth,

“Quæ caret ora cruore nostro?”

The world has not forgotten the Darien expedition; and yet, notwithstanding the most disastrous issue of that strange adventure, the Scotch have not lost their character for caution and intelligence, and Livingstone, the boldest traveller of the day, can find men to listen to him. Taking the case of the Susoo Mission, if, at a time when Protestant

Missions were in their infancy, and colonization itself on the west coast of Africa was imperfectly understood, it seemed to fail and valuable lives perished, yet was it the germ of the Missions to Western Africa, in which every true-hearted Christian at the present day rejoices. Dr. Geekie surely sees the significance and feels the force of the words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." If we were to judge him exclusively by his book we might be tempted to think that had he lived when these words were uttered he might have made some unfortunate criticisms upon the wisdom and judgment of Him who uttered them. There was much to lead to the conclusion that Jerusalem was the wrong place for the great prototype of all Missionary effort, and it would have been easy enough even for so shrewd an observer to have been eloquent upon the hopelessness of the effort. The Church Missionary Society, when reverting to what has been wrought in Africa, through the blessing of God resting upon the self-devotion of her Missionaries, can, while blessing God for the holy men and holy women who were content to lay down their lives for Christ's sake in that ungenial land, rejoice with thanksgiving that their labour has not been in vain in the Lord. During the period of labour Missions have been taken up, and here and there, from various exigencies, have been abandoned. The tide has at times receded, but only to flow back again. Still at the last census the population of Sierra Leone numbered 41,600, of whom 36,470 were Protestant Christians, and this statement does not include the number of Christians who are dwelling in the regions which are beyond. We are quite willing to concede to Dr. Geekie that Missionary work should not be desultory, should not be carried on in a fanatical spirit and without due regard to means, and careful consideration for valuable lives, which often must be imperilled; but we do not see how the strongholds of Satan are to be cast down without risk to those who attack them, nor can we, when we open up the Bible, gather that the Missions carried on by our blessed Lord and his apostles were unattended by danger, by cruel suffering, and by costly but most glorious sacrifice of life. Pretty long experience and familiarity with the mode in which Christian Missions are carried on lead us to the conclusion that there is no lack of prudence and precaution in the management of such enterprises, no unwillingness to profit by experience. The simple fact that, during the past year, out of a staff of 226 European Missionaries, most of whom are labouring in climates inimical to European constitutions, five only have been removed by death, seems a sufficient answer to Dr. Geekie's theory of Missions being carried on in wrong places. With all deference to him we still are of opinion that even Missions to Sierra Leone are not inconsistent "with common sense and tender humanity," but are amongst the most convincing proofs that such admirable qualities may and do consist with the most entire self-devotion to Him who loved men and gave Himself for them. Even delicate women seem to have clearer and more exalted views on such points than our author. In the last Report of the Society we notice the death of one West African Missionary chronicled, and on the next page the return of his widow, a few months afterwards, to the scene of her husband's labours. We should be sorry to think that such an incident might be unintelligible to Dr. Geekie. Upon this point we do not doubt that other Societies besides the Church Missionary Society would be able to give quite as satisfactory an answer if they care to do so.

We cannot, however, devote more space to discussing such a topic, and must pass on to a still more singular notion, which indeed forms the staple of the book. Upon the question of Missions to wrong races our author dilates at length, and passes in review a number of Missions belonging to various Societies, which he includes in one

sweeping sentence of condemnation. In fact the reader of his book might be puzzled to know which are the right races, and whether there are any; for in one part of the volume Africa would seem to be included among the proper fields (p. 113), yet so severe are the strictures in other parts upon what has been done in Africa that it is hard to say whether, after all, it is a proper field. Missions have been carried on upon the west coast and upon the south with what most persons who have studied the subject think fair success, but they do not approve themselves to Dr. Geekie's notions of what ought to be. Upon the east coast there have been attempts, but they have hitherto met with little success, and as such Dr. Geekie is eloquent upon them, so it is not easy to see what he would have done.

It would be impossible, in the course of even several articles, to follow him through all his instances of what he calls Missions to wrong races. All that we can pretend to do is to deal with the question generally in the common interest of Christianity and of Christian Missions, and then to take an instance bearing on the work of the Church Missionary Society and to consider it.

We confess ourselves therefore puzzled by the idea of "wrong races." We can hardly imagine any race of men to whom the story of the cross might not be fraught with thrilling interest, and to whom it ought not to be glad tidings of great joy. If a race of men could be found among whom sin had not entered, and death by sin, such a race might, in a certain sense, be deemed a wrong race, and the message of the Gospel a superfluity, inasmuch as it would rather be a subject of curious interest than of vital concern. But we know of no such people, and the nations whom Dr. Geekie has enumerated on his own showing certainly are not such, but stand in fearful need of whatever healing efficacy there may be in the Bible. In fact it seems to us that if Christ Jesus came into the world to save sinners, it would be hardly possible for Christian Missionaries to lose their way in the midst of them. All these wrong races, as Dr. Geekie terms them, seem "from the sole of the foot even unto the head, to have no soundness in them, to be but wounds and bruises and putrifying sores, which have not been closed, neither bound up, neither mollified with ointment." In the language of Milton we might say of them all,

"Dire was the tossing; deep the groans: Despair
Tended them,
And over them triumphant Death his dart
Shook, but delayed to strike."

It is but justice to Dr. Geekie to say that he does not indulge in the reveries which filled the mind of the author of *Paul and Virginia*, and of *La Chaumiere Indienne*. He does not undertake, in the teeth of notorious and well-attested facts, to represent what he calls the "wrong races" as having existed in a blissful condition of self-taught natural morality previous to the introduction of Christianity. It is possible to gather from his statements that sin had an existence amongst them. If there was sin, there was, we maintain, need for the introduction of the Gospel of Christ; and while Dr. Geekie proclaims himself a Christian minister, we do not suppose he will care to controvert this position.

The stress of his argument, however, seems to be, that these "wrong races" are rapidly passing away;" that the Church has already done more than her duty for them (p. 113); and that therefore labour should be concentrated upon India, Africa, and China. In reviewing this theory, it is not easy to grapple with the statement "more than her duty." We may, however, we think, hail with unequivocal satisfaction the notion that Dr. Geekie does consider that the Church did owe a duty to these races, and therefore the establishment of Missions among them, and carrying them on

to a certain point, even in his judgment, was right and proper. The only difference between us upon this view would be whether or not the Missionaries have done more than enough. But if this be indeed the question at issue, the wrong races would seem after all, under certain limitations, to have been the right races! It is only the excess of Christian zeal and Christian charity which has converted them into the wrong races. Now it has been said, and with a good deal of truth, that

"High heaven disdains the lore
Of nicely calculated less and more."

And true as this statement is generally, it has, we think, special significance in the promulgation of Christianity among heathen races. Nor do we imagine that this duty becomes less sacred, when to all the corruption of heathenism is superadded the flood of cruelty and licentiousness imported into Missionary Churches by European Christians. Even if we were to admit the universal truth of Dr. Geekie's argument, that the native races are rapidly disappearing, it would not seem to be a suitable time to relax efforts which alone can avail to prolong their existence. It would be thought strange in the physician, if, because he foresaw the inevitable result of illness, he were to forsake his patients and neglect to use powerful remedies which might tend to prolong life, and which he had within his reach. To take a very low view, it would seem but humane and charitable in such cases to make provision that this death should be an euthanasia. But we must confess to being much puzzled as to why races which are said to be rapidly dying out should be counted "wrong races" amidst which Christianity should be disseminated. We cannot imagine why the frailty of the body should be a reason for neglect of the soul. Nor can we see what the gradual extinction of native races has to do with the preaching of the Gospel among them. On Dr. Geekie's own showing, they may still be numbered by thousands and tens of thousands. Even he admits, a fact beyond dispute, that "the spiritual interests of an Indian or Tahitian are of as much moment as those of a Hindu or Chinaman." We demur to his statement that the converse "never occurs to the promoters of Missions." The report of every Missionary Society opened at random would give a direct contradiction to such an unfounded assertion. The fact would seem to be, that Dr. Geekie is enamoured of the principle of Darwinism, and in headlong admiration of it would carry it out in a sense never contemplated by its originator. Strong races, permanent races, influential races command his interest; upon the weak, the feeble, the perishing, he has little sympathy to bestow. "Not," he says, "until these enduring races which are now in profoundest darkness have been supplied with Christianity, can we recognise the wants of others." This theory is an expansion, but not a very great expansion of the dogma that "charity begins at home," which is so often quoted as a reason why Missions to the heathen should be set aside. We mean no unkindness or disrespect to Dr. Geekie, when we say that we fail to discover in him in this respect the mind which was in Christ Jesus. He taught, both by precept and example, that the weak, the feeble, the perishing, were the objects of His tenderest solicitude, and of His most devoted labours. One very singular remark occurs (p. 111). He speaks with profound sympathy for the Missionaries who are toiling in Polynesia, but adds that "their work, *as far as the world is concerned,** is noble work misdirected!" We wish our author could elevate his thoughts a little higher; he would then be both able to appreciate the motives and conduct of these faithful servants of Christ. Will he permit us to remind him that it is another world, not this one, for which they are toiling, and for which they are seeking to prepare their converts? We much mistake them if their cherished object is not rather to

* The italics are ours.—Eb.

multiply the number of those who constitute the Church in Heaven, than to establish Churches on earth, or to promote the physical well-being of the races among whom the providence of God has called them. The knowledge that the time is short in which there may be room for labours among perishing races is, we conceive, and ought to be to them an additional stimulus to labour, with yet more zeal and earnestness, that none might perish without free and full access to the Saviour.

Is it, however, a clearly ascertained fact, that all these native races whom Dr. Geekie terms "wrong races," are rushing so precipitately to ruin and decay, that "it seems but to-morrow" when their existence will terminate? Now there can be no question that sundry native races have perished from before the presence of the European. And so, even as far back as authentic history reaches, we find that in all quarters of the world nations which once have been powerful have perished from before others and left no trace of their existence. "Curious relics in far off museums" are the only indications we possess, that they lived and moved, and had a being. There is therefore nothing remarkable in the fact that some native races should have succumbed to superior force and to the indulgence in European vices superadded to their own. The part we like least in Dr. Geekie's book, and where he has seemed to us most wanting in ingenuousness, is the constant endeavour to extenuate the evils wrought among these "wrong races" by the atrocious cruelty and most foul sensuality of European colonists and sailors. The subject is a most revolting one, and could not for very shame be adequately handled in our pages. We can only challenge him upon this issue, and assert our unhesitating conviction, that had it not been for the causes we have referred to, there would have been no sufficient reason why even "the feeblest child of humanity" should not have dwelt in the presence of his brethren. Equality there might not have been between them, but there might have been mutual existence.

In the opinion, however, of Dr. Geekie, the Maori, the noblest of all wild men, is wasting as rapidly as the New Hollander. The Church Missionary Society has been so identified with the history of the Maori race, that it may interest our friends to investigate this point. He bases his statement on the assertion that in 1848 the Maories were estimated at 100,000; according to the census of 1858 they numbered only 56,049; and according to the census of 1868 they numbered only 38,500. These figures, in the space of twenty years, show an extirpation of sixty-one per cent. of this people. "These," says Dr. Geekie, "are the official figures, and they need no comment." Now it has been wittily said that there is nothing so misleading as facts except figures; and despite the authoritative assertion "that they need no comment," we will venture to comment upon them. We will ask, in the first place, how was the estimate of 1848 arrived at? Dr. Geekie judiciously abstains from terming it a census. We assert that it was a mere guess. In 1838, the natives were by a similar process estimated or guessed at the same figure. There is therefore this curious fact to account for, that in one decade of years the race neither increased nor diminished; in the next ten years the death-rate reached forty-four per cent; nor was this extraordinary mortality deemed worthy of notice. In 1858 a census was taken by order of Government, but how? It might be supposed by us, with our home notions, that enumerators went round to each village and ascertained the number of inmates in each house. But this was not done. No Government official attempted it, nor would the natives have permitted it. Even up to the present day the taking of the census has been resisted, and effectually resisted, by the natives. In reality the census of 1858, like that of 1838, is mere guess work, gathered from those supposed to be best acquainted with native statistics. So far from there having been the astonishing decrease related by Dr.

Geekie between 1848 and 1858, we have reason for wholly doubting the fact. During that period, one of the Society's Missionaries, who had an extensive district, in order that he might be fully acquainted with those among whom he was ministering, twice took down the names of every man, woman, and child within it. The natives consented to this, thinking it right, and believing that it was for their good. His experience was, that during those same ten years, so far from there having been any decrease, there was a slight increase; and when, five years later, he took a third census, he found the same result. There must evidently have been a most wonderful exemption from mortality in this particular district, or, which we think yet more probable, singular amount of error in what is dignified by the name of the census.

There, is then, considerable insecurity in the fundamental statement which Dr. Geekie makes regarding the Maories. His facts rests upon guesses. He proceeds to assert, that "the Maori is doomed to extinction, and that he knows that no ill usage has brought this down upon him." We have already exposed the fallacy of the Doctor's statistics, which we conceive to be utterly delusive; but it does not therefore follow that there has not been some decrease in the native race. We think there has been. But we again differ from our author; we maintain that ill usage, and that inflicted by Europeans, has wrought this havoc. The introduction of fire-arms about the time of Hongi, which made internecine feuds more deadly; the visits of whalers, which, while in port, were so many floating brothels, and which have inflicted permanent injury on the natives; to which may be added the consumption of ardent spirits, encouraged by European traders, have, beyond question, injuriously affected and diminished the numbers of the people. Such causes seriously influence the mortality among ourselves. On the other hand, of late years the Maories have been enabled to live better, and the causes which in former years heightened the death-rate among them have ceased to operate so unfavourably. Those most competent to observe are aware that the number dying in infancy and youth is far less than formerly. Infants are now nourished on bread and milk instead of potatoes, and the youth eat far more animal food, so that their constitutions are surprisingly changed for the better and so far from anticipating the dying out of the race, unless some successful war of extermination were carried on, there seems fair grounds for looking for an increase.

We do not believe then, and even the magisterial reports which Dr. Geekie quotes lead to the same conclusion, that the Maori race is decreasing as rapidly as the New Hollander, nor can we perceive in them evidences of the race becoming effete; on the contrary, there are many indications in them of an active and enterprising spirit. Instead of the spade the plough is used in agriculture; oxen are broken in and tamed to drag it. Before the war the Maori had double the number of mills possessed by Europeans, and actually supplied them with flour; a large number of vessels of considerable tonnage belonged to them, and the best packet that leaves Auckland is owned and manned by natives. When very heavy taxes were laid upon imported tobacco the natives planted it largely, and, taught by an American, cured it so well that an European tobacconist offered them his best, weight for weight, in exchange for theirs. During the war they manufactured their own gunpowder, and when they found that their former mode of fortification was inadequate to resist our missiles they have so reconstructed their strongholds as to draw forth admiration from their foes. When gold was discovered in Australia the Maori flocked to it as well as the European, and now both work together in New Zealand. There is, moreover, in consequence of intermarriage, a large number of half-castes, who will have ere long a voice in the destiny of their country, perhaps as formidable as we have seen was recently the case in

Mexico. Indeed, at this very moment in the northern isle of New Zealand the Queen's authority is menaced by the natives. In all such facts we see little to lead us to the conclusion that there is any symptom of effecteness indicating a speedy prospect of the extirpation of the Maori race.

We have now, however, to notice a very serious charge preferred by Dr. Geekie against the Maories. While admitting that, in individual instances, good has been done, he asserts that "practically the Christianity of the race has been all but valueless; that the race is now more wicked than ever; that their habits are so evil that they are rapidly dying out; that valueless as the professed Christianity of the past has proved, even this is to a vast extent given up, a debasing superstition being preferred before it; that, in fine, the Maori as a man is a failure, and the attempt to Christianize him is a failure also." The doctor can of course have no personal knowledge of the condition of the Maories antecedent to their reception of Christianity; he must have gathered his information from books, or possibly from tradition. We have little doubt, however, that he will agree with us that they were very bad then. About the year 1825, Hongi slew in one battle a thousand men, whose bodies were cooked and eaten by the conquerors. We do not remember any similar incident in the war which has recently raged. Cannibalism was then universally practised; the common name for slaves then was *mokai*, which was also given to dogs and pigs, the meaning of the term being "creatures for food." At present none are called and considered such: slavery itself is unknown. At that time wives were strangled on the death of their husbands, and male and female slaves were killed, to accompany them and wait upon them in the other world. Infanticide, especially of female children, was prevalent, and practices which cannot be named were common. Property was as insecure as life: as they were always killing and being killed, so were they always plundering and being plundered. We can hardly imagine a worse moral condition than that in which such crimes were universal, and of which the very sketch we have given is most imperfect. We now turn to what we conceive to be moral improvement, the result of Christianity. Polygamy, which was not only a sensual indulgence, but also a chief source of income to the chiefs, has been abandoned. It was no slight evidence of sincerity when the abandonment of this practice was made a requisite for Christian baptism, each new wife bringing to her husband a farm, well stocked with slaves, and furnishing wood, garments, canoes, &c. Again, under a sense of Christian duty slavery has been given up by the Maories. England paid twenty millions to English slaveholders to induce them to forego the practice: in America the United States were convulsed with civil war before it could be abolished: the Maori freely set his slaves at liberty and toiled himself in cultivating his lands to supply the deficiency of their labour. Again, as the Maories were conspicuous in their heathen state for dishonesty, honesty is now, notwithstanding the backsliding caused by the recent state of warfare, a national trait of the Maori character. In nearly the last annual report of Major Durie, the late resident magistrate of Wanganui (who is referred to by Dr. Geekie, p. 40), he states that among all the many cases of robbery brought before him there was not one in which a native was concerned, and this he deemed the more remarkable at a time when the bonds of society were loosed and war raging at their doors. The giving up their own religion, and the adoption of the Bible as a rule of life, can hardly be viewed by Dr. Geekie as a retrograde step, even though in New Zealand, as for the matter of that we might say of Scotland, there may be more professors of Christianity than there are those who observe the precepts of the Bible. Even at the present day, although, owing to the prevalence of European bad example, Sabbath observance is not as strict as it was, if contrasted with our own the difference

would be in favour of the Maori. A touching instance of this is recorded in the late war. On one occasion our troops surprised the Maories in the forest and gained a complete victory over them without suffering a single casualty. The explanation was that it was Sunday, and the Maories were engaged in their religious service, not one man having a weapon in his hand. When, at a subsequent period of the war, General Cameron had surrounded the strong pah of Tekau, and had summoned its defenders to surrender, telling them they were brave men and should be treated as such, they refused submission, and fought till their provisions were exhausted, and their stock of ammunition spent. Then the chief called his men round him; he told them that they had no alternative but to cast themselves on God's mercy, and bidding them kneel down, took a Prayer-book out of his shawl, and offered up a solemn prayer to God for protection. Followed by his men he succeeded in passing the first line of troops unobserved, but when they reached the next they were stopped. Our soldiers treated them as friends, and General Cameron shook hands with their chief, and complimented him on his bravery. If this story had been told of Outram or Havelock Dr. Geekie might have had some glowing panegyric for it. Another memorable instance may be quoted. While our soldiers were busy looking at the Gate Pah on the eastern coast, they were surprised by the natives, and became panic-stricken before them. In vain their officers strove to rally them. Colonel Booth was mortally wounded, but lived long enough to tell how, when, in his agony, he entreated them to put him out of his misery they refused, on the plea that they would not injure their prisoners, and took him up gently and placed him by the side of a house. When he asked for water one of the Maories, at the risk of his life, brought it to him, and was shot down immediately after. Nothing was taken from the officers but their swords, and the gold chain and gold watch which Colonel Booth wore were forwarded to his relatives, and have reached them. Instances could be adduced in which our own soldiers have expressed the strength and comfort which they derived from the prayers offered up by their native allies when going into battle. It is, moreover, a fact worth chronicling, that Her Majesty's rule in New Zealand is now maintained by native troops, the colonial force being solely native with European officers. It does seem to us that there must have been singular amelioration in the character of the Maories to enable us to make such statements, and to challenge contradiction of them. We differ from Dr. Geekie. We do not think that "the race is more wicked than ever." No doubt there is still much wickedness among the Maories, as there is among the English and among the Scotch, but we maintain that there has been a change, and that that change has been an improvement. But it may be asserted that Maori Christianity is valueless, because of the defection to Hauhauism, which is an abnegation of Christianity. Multitudes of Englishmen have become Mormons, which is, we believe, also an abnegation of Christianity; and sundry other fanatical and licentious sects exist in England and America, but it does not therefore follow that English or American Christianity is valueless. It is to us more matter of regret than surprise that among young converts such a delusion should have sprung in the midst of the feverish commotion of spirit incidental to a time of war. To the historical student the outbreak of the Anabaptists, and the wild excesses of which they were guilty at the time of the Reformation, present a striking analogy to Hauhauism. We hold it to have been a passing delusion, and Dr. Geekie admits as much, disastrous while it lasted, but already virtually a thing of the past. That it has been so speedily extinguished is mainly, if not entirely, attributable to the efforts of the Christian natives themselves. They first took up arms against them at Moketoa, and, unaided and unencouraged by the Europeans, put the fanatics to rout, and again at Ohototu: many

excellent Christian chiefs lost their lives in these battles with their deluded fellow-countrymen. At Poverty Bay Native Christians were offered their lives if they would join the Hauhaus, and, upon refusing to do so, were put to death, thus becoming martyrs to their faith.

One point yet remains to be noticed in connexion with Hauhausism. Dr. Geekie charges upon these fanatics cannibalism. Now it is impossible to say for certain what enormities may or may not have been practised by men infuriated by wild superstition; we know they were very great; but there is no well-authenticated instance of that revolting practice having been again revived. The last well-attested case occurred in the year 1843, and was committed by a chief called Taria. It is true that, during the bitter excitement created by the war, there was a statement that some European had been killed, and cooked and eaten, but in a subsequent issue it was admitted that he had turned up alive and well somewhere else. Possibly Dr. Geekie may be alluding to this, having seen the original statement, and not the subsequent contradiction.

It would be hardly possible to review the New Zealand Mission under more trying and unfavourable circumstances than we are called to do at present. We abstain from canvassing the policy of the sanguinary war which has been waged, and from apportioning blame to the contending parties. But Dr. Geekie must admit that, in any nation in any quarter of the world, a fierce and bloody war is likely to wake evil passions, and sorely test the genuineness of Christianity, and that it would be unfair to tax upon a nation the excesses of the more wild and fanatical spirits, infuriated by oppression, real or imaginary. It would be most cruel to condemn Ireland and Irishmen generally because of the sickening atrocities which are recorded in our newspapers, and to assert that Christianity is valueless to the race, and to say that the Irish are failures, and the attempt to Christianize them failures also. If we do not mistake, Scotch history, until comparatively a recent period, would tell of horrible deeds enacted, of wild superstitions prevalent, and, for the matter of that, of a gallant race dying out; but we think that Christianity has been of some value to Scotland, and that Scotchmen have not proved failures.*

There are other points suggested in Dr. Geekie's essay into which we have neither space nor inclination to follow him, as, for instance, where he maintains that the poor Greenlanders are a race "who can never get much beyond dressing in seal-skins and living on blubber." How this can affect their souls, or why Christ's kingdom is not therefore to be set up among them, or whence it has been ascertained that Christ's command to preach the Gospel to all nations did not extend to the Polar regions, we are at a loss to

* In contrast to Dr. Geekie's statements, we subjoin a brief extract from the Bishop of Auckland's recent notes of visitation:—

"From all that the Bishop saw of the Maories during his tour in the north of the diocese, he is encouraged to believe that there is amongst them a growing earnestness in their regard for education and Christianity. In every district through which he passed he was assured that there was much less drunkenness amongst them than there had been a few years before. Some of the principal chiefs expressed to the Bishop their anxiety to have schools established in their districts, and their willingness to contribute what they could towards the expense of educating their children. The congregations at the Sunday services are much larger and more reverent in their bearing than they were ten years ago. Their interest in the work of the church generally is shown by their readiness to institute the weekly offertory, on the recommendation of the Bishop; and, in the cases of Mangakahia and Ohaeawae, by their erecting at their own cost handsome churches, and endowing them with gifts of valuable land. The Bishop does not remember hearing of any congregation of Native Christians in upper India, during his eight years' sojourn there, doing as much for themselves in this way as the Maories of the Bay of Islands have done. The manner in which unpaid lay-readers in out-lying districts, as for instance on the west coast above Hokianga, have kept up Sunday services amongst their scattered people is a very encouraging sign."

determine. There is an explanation, but we are loth to imagine that such could be the import of Dr. Geekie's words. It occurs (p. 101.) He there says, "Born a savage, meant for savage life, it would seem as if his Creator had decreed that his continuance should be limited to this state." Now if Dr. Geekie means, which we feel assured he does not mean, that for these weak, these wrong races, there is no immortality, then indeed Christianity might be superfluous, and Christian Missions to them a mistake. But we repeat again, we are convinced that this is not his meaning. Still, if there be for them an immortality, a heaven, a hell, we are utterly at a loss to understand his reasoning. We can hardly imagine of him that, enamoured of a theory, he would suffer the weakest and feeblest creature that God has created to perish and expose it to die out, as did the Greeks of old, to certain death because frail and helpless. We claim from him, as a Christian minister, at least consistency, and demand of him the same consideration for the souls of these weak and feeble portions of humanity that he would, no doubt, extend to their bodies. Even if his prophecy were to come true, that in 1970 the Polynesian races will cease to exist, we fail to discover that Missions there are in the wrong places, or to the wrong races. The Christian minister is surely at his post of duty when standing by a death-bed.

It seems to us that, in addition to his unfortunate Darwinism, Dr. Geekie has another crotchet which serves to perplex him. We have noticed throughout his book a kind of notion that there is, as it were, a limited stock of Christianity on hand, which has to be doled out with great care and caution, for fear it should not go far enough, and not reach what he conceives to be the fit recipients. And yet, not impossibly, he may have preached ere now on the widow's cruse, or taught his flock the import of the Saviour's miracles of feeding in the wilderness. We might fairly remind him, in the language of one whom he will probably admit to have been wiser than himself, that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." If Missions had been withheld from the teeming millions of India and China by the Church of Christ, there might have been some show of reason in Dr. Geekie's comments, but any one even superficially acquainted with the history of Missions knows with what eagerness every facility and opening have been seized upon to hide the Gospel leaven in these measures of meal. If Missions in China are young and immature, so intelligent a person as the author of this book must know that until the other day the land was hermetically sealed against the preachers of the Gospel, and that, even now, the utmost care and circumspection are required in the promulgation of it. Whether Japan would be, in his estimation, a right or a wrong race it might not be easy to determine, but it is not the fault of Missionary Societies that Christianity has not been preached there. Of the efforts made in India it would be simply superfluous to speak since the time when toleration has been extended by a Christian government to the religion which it professes. Without undervaluing the zeal, the self-devotion, the abilities of those who have laboured in other spheres, it is fairly allowable to say that the flower of the Missionary brethren have been told off for the arduous work of combating with the subtle intellects and gigantic superstitions of Hindostan. We should indeed be sorry to see the Church of Christ, generally, influenced in its noblest work by either of Dr. Geekie's fancies.

There is yet a further point urged by our author, but we need not argue it with him. Not merely does he assume that Missions are in wrong places and to wrong races, but also that they are in wrong hands. Some people think so, but would be puzzled how to deal with him as to this particular objection. He would have Missions in the hands of the Church, and not in those of Societies; we hardly suppose, however, that by the Church he means what those who advocate this notion among ourselves un-

derstand by it. We thought, but we may be mistaken, that in the leading branches of his own Church, Missions were in the hands of the Church. As it is, some of our most advanced Ritualists will rejoice in Dr. Geekie's exposition of their views, while probably marvelling at so strange an ally, and thinking that he himself, ordained minister of Christ as he may deem himself, is out of the pale of the Church. At any rate, they could hardly speak loftier words of the Church than he does.

The following is his description of what a Missionary Committee ought to be ; we quote it, if only for having, in one instance at least, the pleasure of heartily agreeing with the writer—

Wealth, leisure, piety all should be on its membership ; but it should have yet other qualifications than these. The Missionary Committee, to be other than a mockery, should, in its active and leading members, be composed of men, all educated, all gentlemen, some shrewd in their knowledge of character ; some extensively travelled ; some variously and thoroughly learned ; some sharply versed

in accounts ; all anxious, with a special anxiousness, about the task set before it ; and all profoundly sympathetic with the men working for them. The aim in choosing such a body should be, not to honour individuals, not to flatter congregations, not to make up a number, but to constitute a college commanding the confidence of the good, and enjoying the approval of God.

We have noticed this book for two reasons. In the first place, it has furnished a convenient medium for recalling facts in connexion with New Zealand especially, which it is needful should be borne in mind, especially at the present crisis ; and, secondly, because Dr. Geekie fairly represents, and may be considered, as the mouthpiece of the floating objections which modern antipathy to Missions suggests. The days of Major Scott Waring and Sidney Smith are past. So much has unquestionably been accomplished, and so many fancied dangers and difficulties have been already dispelled, and the tone and temper of society towards Missions has so changed, that the old-fashioned commonplaces would hardly find acceptance. But this curious dabbling in modern science, and applying the last new discovery of the day to Missions, in combination with a judicious admixture of general reverence for Christ's commands, and a strong desire that others should fulfil them properly, with, moreover, a querulous dissatisfaction at all which has been done already, is so consonant with modern notions, that it makes Dr Geekie, to a certain extent, a representative man, and so far entitled to a hearing, which it might have otherwise been superfluous to have accorded to him. We can imagine his views finding considerable acceptance in certain circles, but as support to Missions never has proceeded, nor is likely to proceed from them, we feel, as our author would say, that "we have already done more than our duty by him," although we have left much unnoticed in his statements ; it does not seem necessary to trespass further upon the patience of our readers with them.

Of himself individually, and of the principles upon which his book has been constructed, we can only say, that while toiling through it, we were constantly reminded of the old story related of some countryman of his, who, when asked upon what errand he was bound, explained, that "he was just going down to the club to contradict a bit." In very faithfulness to him we must record our regret at the Ishmael-like spirit which pervades his volume. He is not devoid of a certain shrewdness and intelligence ; and although there are higher functions than those of finding fault with the toil and devotion of others, still he might have contributed many valuable hints which it would be wise to profit by, if it had been manifest that he himself possessed more adequate conception of the sublimity and universality of the command of Christ, had more fully realized the conception that Missionaries are put forth to labour, not for time but for eternity ; not for this world, but for that which is to come ; and had been pervaded

with true and tender sympathy for the weak and perishing humanity which evoked so much sympathy from the Master whom he serves.

CASTE DISTINCTIONS IN INDIA.

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In a small Mission station in Northern India some difficulty arose about the use of the town wells by the Native Christians. On the heathen being asked why they objected, they replied, "You Christians eat with sweepers." The Christians replied, "We do not." The answer given was, "Well, the English gentlemen do, and you are of their religion." The Christians answered, "It is true that English gentry do take food occasionally from the hands of some servant who may be a sweeper, but we do not." On hearing this the heathen withdrew their opposition, and Christians were allowed to take water from common wells like all other native inhabitants of the town.

Several months after this a sweeper servant of one of the English families was baptized and joined the Native Church at this place. No particular notice was taken of the circumstance by the heathen. The convert continued to live with her unconverted husband, and to earn her living by remaining in the same service and doing the same work as before.

A few weeks after this, one of the English residents expressed a desire to give the humbler class of Native Christians at the station, including this servant, a feast as a mark of Christian love and sympathy. Some members of the Church objected to her joining them at the same "dastarkhwan," or table-cloth, as her doing so would be regarded by the heathen as a social union with her of the other Christians, and so would degrade them unnecessarily in the eyes of the heathen. She might eat the same food at the same time if she sat on a separate mat or carpet. On being further questioned, they stated that the same objections would apply to their receiving food or drink from her hands, even as part of the necessary attentions in nursing them if they were sick, also that the same objections would apply in the case of a converted skinner or tanner. Their fear of degradation, it should be stated, was not a personal one, but lest, by the lowering of their social status, inquirers should be driven back, and heathen frightened away from inquiring by the idea that to become a Christian involved social association with sweepers and skimmers, and it is the duty of all Christians to avoid casting a stumbling-block unnecessarily in the way of those who may possibly become Christians if no such stumbling-block exist. They further stated that if this convert were to give up her work they would willingly receive her into all social privilege, and so with skimmers if they were to give up their work.

We thus have the principle broadly and clearly stated, that so long as a converted sweeper or skinner continues to do the work of a sweeper or skinner, it is a Christian's duty to abstain from sitting on the same mat with him at a meal at any time, and also it is his duty to refuse food or drink from his hands, because by any other line of conduct the heathen would be unnecessarily scandalized; the Christian, while doing sweepers' or skimmers' work, being to all intents and purposes a sweeper or skinner, because he is physically—physically, not morally—impure. This position I now propose to examine.

In the first place, this argument seems childish. There is no physical impurity, except that arising from certain loathsome diseases or injuries, which may not be removed by soap and water. It is undoubtedly a Christian's duty to keep his person,

his house, and his furniture, clean and inoffensive; and one who fails in this duty should be repeatedly admonished to fulfil it; and, if necessary—that is to say, if his neglect to fulfil it cause a scandal to the Church—he should be punished for his neglect by ecclesiastical discipline. But to say that any person who is careful not to offend in this point, and who is personally free from loathsome disease, is, and must be, physically unclean, is childish, and is, moreover, untrue; and it can under no circumstances, or for any purpose, be a Christian's duty to countenance a lie. Moreover, there are many trades just as defiling to the body as a sweeper's or skinner's; and with persons following these trades no Native Christian would think of refusing to associate *socially*. Take a gardener, who stands up to his knees all day in a dung-hill, who carries the manure to his field, and works it carefully in by his hands. Take a brickmaker who piles up his fuel for his bricks, pure nightsoil, and works in it for weeks at a time. The physical impurity of such people is great, but a wash at the nearest well makes them fit for the company of others, and why should the same rule not be applied to sweepers and skimmers? There remains the work. 1 Cor. vii. 20, 24, lays down a distinct rule, that if a person is called to Christianity being a servant, he is to count himself Christ's freedman, and therein to abide *with God*. This shows that any sinful profession must be abandoned: smugglers or prostitutes cannot therein abide *with God*, and must leave off their ways of life. No such argument applies to domestic servants, to skimmers, or to tanners; and in this instance, when the question was put to the objectors, they stated distinctly that they did not advise the person to leave off her work, but that so long as she kept it up, she must accept this as her cross, that, for the sake of heathen and catechumens, she must not degrade the other Christians by associating with them, as heathen and catechumens would probably lose respect for Christianity by seeing Christians thus degraded. Can this doctrine be defended on Christian grounds? Surely not.

We are forced therefore to the conclusion, that in using the words "physical impurity," to denote the reason why these Christians eschew social intercourse with other Christians who do a sweeper's or skinner's work, they are under a delusion, and that their real objection, if they would be honest to themselves, and would fathom the springs of their action, is a pure prejudice of *caste*, sheltering itself under the idea of shrinking from filth, and justifying itself by the argument of expediency. They consider that this their action is not only natural, in that no person likes to be close to another who is offensive in his person or habits, but that it is commendable, in that by it the cause of Christ is recommended to the world; and, further, that it is allowable, because there is no precept of Christianity directing Christians to disregard social distinctions. It is my aim in this paper to show that these feelings are mistaken. The argument from nature I have discussed; but before proceeding further it will be essential to draw a clear distinction between that which is social and that which is ceremonial. The two following definitions appear to describe this distinction:—

(1st.) A social distinction may at times be set aside. A ceremonial one can *never* be waived.

(2nd.) A social distinction allows of the inferior giving food or drink to the superior; a ceremonial one does not.

Two or three familiar illustrations are alone necessary to establish the accuracy of these definitions. All Indian tales from "Sakuntala" downward, are full of stories of kings and nobles, high in the social scale, putting up and associating, on occasion, with those who were an indefinite number of degrees below them in the social scale. The Duke of Edinburgh's putting up in the houses of Australian sheep-farmers is

a recent instance in our own history. None of these suffered any social degradation from intercourse on familiar terms with their *social inferiors*. The second definition is equally true. The proudest Rajpoot Raja has his food cooked by the lowest Brahmin or Rajpoot. The proudest Mohammedan Emperor would drink the water which his menial water-carrier had drawn. Here social distinctions are not observed. But the humblest Brahmin would have refused the water drawn for him by Akbar himself, just as a Jewish peasant would have rejected the food offered him by a Samaritan grandee. When put in this form, the distinction is at once seen to be *not social*, for socially the inferior in each of the supposed cases would have been honoured; but ceremonial, for ceremonially in each case the social inferior would have been defiled. Apply this rule to the case of a converted water-carrier or agriculturalist, and say how, when ceremonial distinctions are admittedly abolished in Christ, you can continue to affirm that such a person would be socially degraded by taking food from one who does sweepers' work. The arguments from nature and from social customs have now been discussed. I will go on to treat of the other two, viz., those from expediency and from Christian freedom, and I propose to do so—(1st.) Historically. (2nd.) Scripturally.

1st. *Historically*.—The question of insuperable barriers existing between different classes by birth of Native Christians, assumed, as is well known, very large proportions in Madras, and the evil grew during a century, until it was grappled with by Bishop Wilson about thirty years ago, and definitely settled. The following extract from his Memoirs is given, in order to show how gradual concessions led to gigantic evils; how by such concession that state of the Church, when all ate together, and intermarried, lapsed into that state when Pariahs and Sudras (both very low castes) required separate cemeteries, separate ministers, and separate services; how the Church, which was *even socially* one, became *even sacramentally* divided. Read it with care, and see the stealthy creep of heresy.

“Originally in the Southern Churches Caste was unknown to the first converts, and was not tolerated by the first Missionaries. The following report may be read in proof. Remarks of the Revs. Messrs. Ziegenbalg and Grundler, 1712:—

“ ‘When a heathen embraces Christianity, he must renounce all superstitions connected with caste, *i. e.*, that no one should intermarry or eat with those of another caste; that every caste should have a distinguishing title, peculiar ceremonies, and customs, and a different way of living; that those who acted contrary should lose their caste, and be accounted most despicable wretches. For we admit of no such distinctions, but teach them that in Christ they are all one, none having a preference before the other. We allow them therefore to intermarry, not in regard to caste, but according to their own pleasure, if so be they may be united in a Christian manner. On account of the above superstitions, the heathen are very much surprised to see that those who have embraced Christianity sit together in one church, marry without regard to caste, live, eat, and drink together, and renounce all former distinctions. To rank derived from official station we do not object, but take care that good order is observed among our people.’

“Plutscho soon retired to Europe in a shattered health. Ziegenbalg died in 1719; Grundler in 1720. Able men succeeded, but they had less power or less foresight. Concessions were made to native prejudices. Caste came creeping in. In 1726 we read of separate schools being allowed, because the parents of Sudra children objected to their sitting with Pariah children. In 1727 we read of different places in church being allotted to Christians of different castes. In 1730 we hear of difficulties connected with funeral ceremonies. A catechist, called K., a Pariah, but a man of

great piety and respectability, attended to read the funeral service over a Christian female of higher caste. Her relations objected, alleging that pollution would follow the performance of the ceremony by a Pariah, and to prevent it they burned the body. To avoid this scandal for the future, Sudra catechists were appointed to minister to the Sudras, and Pariahs to the Pariahs. In 1738 objections were made by men of the higher castes to the reception of the Holy Sacrament at the hands of the men of the lower caste, and these objections were tolerated."

This extract shows forcibly what was the result in Madras of yielding. History repeats itself. There is no reason why we should say that similar causes working in similar circumstances should produce different effects; and the effects in Madras were such as none can contemplate without dismay. I leave this part of the argument, then, with the remark that the above history shows *what is the true nature of these distinctions*, that, call them social or not, they *are* religious in effect, as they *are* in their origin; and the wiser course, to say the least, is to avoid all appearance of evil, and oppose from the very beginning this system which may not improbably lead to such results.

2nd *Scripturally*. Coming now to treat the matter from the Biblical point of view, I think it is radically and essentially wrong, for the following reasons among others:—

- (1). It is founded on a mere assumption, which we have no right to make.
- (2). It tends to engender a spirit of hypocrisy among Christians.
- (3). It sets up, as an important object to be secured, the good-will of men.
- (4). It introduces into the members of Christ's body, the Church, unscriptural distinctions.
- (5). It tends to deprive Christians of opportunities of showing their faith by their works.
- (6). It looks to the outside appearance, and not to the heart.
- (7). It imposes on Christian brethren a cross which God does not impose.
- (8). It is a breach of positive commands of Scripture.
- (9). It keeps down those whom God has exalted.
- (10). It tends to exalt those whom God would keep low.

First: It proceeds upon a mere assumption that the cause of Christ would probably suffer by having its votaries looked on as debased. This I say is an assumption. I am willing to grant that many would probably go back, and walk no more with Christians, if they were to see them being kind to skimmers. But I dare not limit the Holy One by saying that this *must* be the case; for may we not answer this assumption by another, namely this, that the spectacle of love and unity exhibited by the abolition of all such prejudices would be so lovely, that others, seeing our good work, would glorify our Father who is in heaven? And even supposing this not to be the case with the higher classes, is it not fair to conclude that it would be the probable and almost necessary result as regards sweepers and skimmers? Is it not *probable* that they would be attracted by seeing their kinsmen no longer subject to degrading distinctions? And, if we *must* lay ourselves out for pleasing men, in order thereby to help on Christ's cause, why should we not lay ourselves out to please sweepers and skimmers, as well as Brahmins and Moslems? The only safe rule is, not to think primarily of pleasing men at all for any reason or on any specious argument.

The next objection to this plan is, that it tends towards deceitfulness. A Christian should never be ashamed of letting the world know his actions. He should never take a drink of water from his social inferior in the desert when he would not do it in the town. Without forcing on the world's notice matters which do not concern it, he should never do anything which he would be afraid it should find out. I cannot resist

the belief that this was precisely the fault for which St. Peter was sternly and publicly rebuked by St. Paul. (See Gal. ii.)

The third of the foregoing heads is not in need of much argument to prove it wrong. The following texts are all I would bring forward against it:—

(1). If I yet pleased men, I should not be the servant of Christ. (Gal. i. 10.)

(2). If ye be reproached for the name of Christ, happy are ye. (1 Peter iv. 14.)

(Surely this means “you are to rejoice in every and any sort of odium which may attach to you by *reason of the Christian life and Christian associations.*”)

(3). Blessed are ye, when men shall say all manner of evil against you falsely for my sake. (Matt. v. 11.)

(*Falsely*, here, means, of course, anything contrary to God’s truth, not the world’s standard of what is right and wrong.)

(4). I will also leave in the midst of thee an afflicted and poor people, and they shall know my name. (Zechariah xii. 3.)

(5). God hath chosen the base things of the world, (1 Corinthians, i. 28) (*e. g.*, sweepers and skimmers, what the world accounts as base.)

I proceed to show that it introduces into the Christian body unauthorized distinction. See these passages:—

We are members one of another. (Is this compatible with *any sort of separation*?) (Eph. iv. 25.)

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. (Gal. iii. 28.) (Is it wrong to paraphrase this.—There is neither Brahmin nor sweeper? If there *is no such thing*, why speak of sweeper Christians?)

Next, it deprives Christians of the opportunity of showing faith by works. Our Lord promises a special blessing to those who give a cup of cold water to a fellow disciple. But one doing the work of a sweeper forsooth, or skinner, must not do this! He must not obey our Lord’s command for fear of injuring Christ’s cause by seeming to defile his brother! He must not nurse his sick friend! and the friend, if he sees him sick and faint, may not give him a plate of food at his own “chouka,” but must send him away to eat it apart! “Stand by thyself,” he must say, “lest the world should think I am not holier than thou!”

Again: This principle looks to the outside appearance and not to the heart. So did not Jesus. So did Samuel, and was rebuked for it. (1 Samuel xvi. 7.) So we are warned in many places in the New Testament not to do. I will only quote one, and that shall be Christ’s own word: “Not that which goeth into the mouth defileth a man.” Therefore that which a Christian sweeper gave another to eat or drink would not defile him; yet because the world thinks it would, therefore that other is to act as though he thought so too. He is to act as though he preferred the world’s judgment to Christ’s. If he is sincere in so thinking, he is guilty of impiety in setting light by Christ’s teaching. If he only acts so, and does not think so, he is guilty of deception.

Next: This principle imposes on Christians an unnecessary cross. It is admitted that God allows Christians to follow any occupation not in itself sinful. The particular occupations we treat of must have existed from the day when man first stood upon earth. I fail to see where is our warrant for saying that although they are not sinful, still such a heavy cross is attached to them as of those who follow them being doomed to perpetual degradation, and exclusion from many opportunities of usefulness.

I come now to try to prove that there is a distinct and positive command that, if occasion naturally arises, Christians are to *eat socially* with other Christians, and not

only sacramentally. I think this rule is found directly in Acts x. xi., and inferentially, in Gal. ii. In Acts x. we find Peter, in a vision which is all about eating, divinely directed to *eat socially* with men uncircumcised, and, in his sight, unclean; and he did so, by going with six other Jewish converts to be a guest in their house, and staying with them several days. In Acts xi. 17 (see also verse 3) he defends himself against this very charge of eating, by explaining that he could not fight against God. This same Peter, in later years, did *eat socially* with uncircumcised and (ceremonially) unclean men at Antioch, until others came to see him doing it, and then, "fearing them of the circumcision," he deceitfully left off doing so. The history in Acts x. shows what a struggle it was to him to do it; the history in Galatians ii. shows how glad he was of a pretext to leave off what he knew it was not wrong to do. Why? Because others thought it wrong. We are distinctly told that his conduct was to be blamed; that it sprung from hypocrisy, and led to deceit. The point at issue was *eating socially* with men whom *others* thought unclean. He had been told in Acts x. that he had no right to cherish such prejudices; and he is told in Gal. ii., when he does cherish them, that he is not walking in the truth of the Gospel, because he acted hypocritically in affecting to cherish them.

But, again, I think that our Lord's own teaching and example are utterly against the adherents of this principle of distinction. First his teaching, Luke xiv. 14, "Thou when thou makest a feast, call the poor, the lame, the maimed, and the blind, and thou shalt be blessed." They who live in Eastern countries know what loathsome creatures many of these would be, how degraded, how *socially* inferior. Christ Jesus made no distinction, speaking as a matter of ordinary humanity. *A fortiori*, we should not, when, besides humanity, there comes in the question of Christian love. Secondly, His example. Acting as an example to our race, He humbled Himself to wash the feet of a company of dirty fishermen; He allowed to touch Him one who was a sinner; *conduct which scandalized others* be it observed; *He ate with publicans and sinners, conduct which scandalized others*; in short, in no case did He regard the opinions of others at all, when the point at issue was humility on His own part in every shape and form, or the cheering and comforting of an humble follower. Not once, upon any pretext whatsoever, did He do any thing to show that He was above the very meanest of His followers; how could He when He was the Head of the body, of which they were members, how could He divide from them? We may well distrust and fear that sort of wisdom which would set the disciple above his master, the servant above his Lord.

This leads to the next head of the argument, that this system keeps down them whom God has exalted. He raiseth up the poor out of the dunghill to set them with princes. Christianity is an elevating creed; a man is raised by it into high and heavenly places, whether the world thinks so or not, and we ought to confess and admit this by acts as well as words. The world despised the Nazarene carpenter, called Him a gluttonous man, a winebibber, and a friend of sinners, objected to His religion this very same identical point which we are now considering, that He was unclean in His habits in eating with dirty hands, and that His companions were low-born. He only replied that they who said so were blind leaders of the blind, and that wisdom was justified of her children. He knew His cause would prosper, as it did in Judea, as it did in Madras, despite the abolition of ceremonial distinctions, despite the abrogation of caste, despite the carnal fears of worldly wisdom.

I say, lastly, that this plan tends to exalt those whom God would lay low, viz., all of us, and to expose us to the snare of the devil. It led to pride in Peter: he feared to lose the good-will of the circumcised Jews, and so refrained from eating with Gentiles, and was told that he was a hypocrite for it. The inevitable consequence of differences

so maintained as is proposed would be to crush the spirit of the separated one, and to unduly exalt the favoured one. These things ought not so to be. My brethren have not the faith of our Lord Jesus Christ with respect of persons.

It is proper that, before concluding, I should touch on the arguments drawn from Scripture in favour of this separation. These are mainly, I believe, as follows:—

- (1.) The circumcision of Timothy.
- (2.) The law of not offending by meats the weak brother. (Romans xiv.)
- (3.) The rule of being all things to all men.
- (4.) The unnecessary character of the points insisted on.

The circumcision of Timothy, the shaving of St. Paul's head in Cenchrea, and the occasion when he performed his vow in the temple, are quoted as three examples of his having yielded to Jewish prejudices in permissible matters. I reply that the analogy with each one of these fails in three important points:—

(1.) Jewish prejudices were originally part of a divinely imposed law. God did, until Christ came, desire separation of Jews from worldings for purposes of His own, which every one knows now. It might well be that St. Paul should have the deepest respect for such prejudices as being in themselves not unholy, but only obsolete; for in yielding to a thing not essentially wrong, he followed the true law of Christian love. But these prejudices we treat of are heathenish. They lead us to refuse common humanity and kindness to a fellow-creature; they are of the same kind as our Lord, a Jew, condemned in Jews in His parable of the good Samaritan. In that exquisite tale, our Lord does not blame the priest and the Levite for not eating with the Samaritan; He would have treated that amount of prejudice with respect, as far as we know, but He reproached them with the inhumanity which arises from *caste*. I would here recall what is written above respecting caste in Madras, to show what caste is, and what its effects are. The prejudices which St. Paul respected were of God; those which we are discussing I can only regard by their fruits, as they arose in Madras, and, as we see them elsewhere, as being of the devil.

(2.) The second point where the analogy fails is, that in none of those instances were anybody's feelings hurt, or likely to be hurt, by what St. Paul did. There was no exclusion; there was no setting at nought his brother; no relegating of his brother to an inferior position as there is in this case before us; there was no possible breach of the law of love, nor any danger of misunderstanding arising on this point. But in excluding one Christian, as it is proposed here to do, the risk of such misunderstanding is great. It has arisen already.

(3.) The third point is, that these instances were all *personal* to the actors in them. Timothy was circumcised because one of his parents was a Jew, and Jews would look on him with disgust if he had not in mature life conformed to the ritual which his mother ought to have imposed on him in his infancy before the religion of Christ was ever heard of. Titus, who was a pure Greek, was not circumcised. St. Paul expressly mentions this, in order to show the difference of the two cases, and to destroy the analogy. Then as to the vows, we know too little about vows in those days, what was signified by being a Nazarite, or shaving one's head on ceasing to be one, to be able to found on such rites any law for a wholly different set of circumstances regarding social intercourse. John the Baptist was a Nazarite; but that is no reason why I should be one. Moreover, I repeat these matters concerned St. Paul *personally*, and no one else. A. B. C. or D. may now keep any vows they please, with any ceremonies they please, so they be not sinful, and they do not impose their views on me, as is sought to be done in this case by refusing fellowship to a Christian, and imposing on sweepers distinctions not imposed on others.

The argument deduced from Romans xiv. cannot hold. That chapter is all about "our brethren." The word "brother" is, in the New Testament, used *invariably* in one of three senses.

(1.) To signify the physical relationship of brother, or, at the least, "near relative" as the "Lord's brethren."

(2.) To denote the union of Jews with Jews.

(3.) To denote the union of Christians with Christians.

It is never once used to denote the relationship of Christians with the world, or with inquirers: in fact, 1 Cor. v. 11 and 3 John 5 are strongly opposed to this view. Hence it follows that the word cannot be so understood only in this one passage, viz., Rom. xiv. However much we are enjoined to respect the innocent prejudices of our fellow-Christians, we are nowhere told to yield to the world. If the word "neighbours" were used here, then I should admit the force of the argument, remembering Luke x. 36, 37. We are nowhere told to submit our consciences or our practice to non-Christians.

As for being all things to all men, it is only allowed if by it you save some, and it is assumed that no one of the all things is evil. But if it is evil in itself, as I have striven to prove this to be—or if by it you wound the weak conscience or even the human susceptibilities of your "brother," which you must do by telling him that his touching a glass of water, or sitting on your carpet, is defiling to you—you sin against Christ, and this verse loses its weight in our argument altogether.

The next point is, that the whole of this discussion is unnecessary: either do not raise it, or, having raised it, say that inasmuch as there are a thousand ways of doing Christian kindnesses to a Christian who does the work of a sweeper or skinner, besides taking food from his hand, or in his company, why do so when this particular line of conduct is distasteful to catechumens and to heathen? To the first part of this I reply that the question has been raised. Moreover, such momentous principles as are here involved should not be left to be raised by chance, and, perhaps, to be decided in a hurry. My answer to the second part of this objection I venture to put algebraically. Let x be the number of ways in which you show kindness to a Native Christian who was formerly a Mohammedan. Then $x-2$, or $x-3$, or $x-20$, represents the number of ways in which you are at liberty to be kind to one who does sweepers' or skimmers' work! Find me Christ's warrant for making this distinction between those whom He has vouchsafed to make members of His body, of His flesh, and of His bones, and I yield. If you cannot find any such warrant, then beware lest in making distinctions and divisions you be putting those asunder whom God hath joined together; yea, those whom He hath joined together with Himself!

I will conclude by one more remark. We are told not to eat with one class of nominal Christians, *i. e.*, fornicators, the openly sinful. When the Church on earth is strong enough, and pure enough, and Christ-like enough to keep to this rule, then it will be time enough to consider whom next we shall exclude from association with us. While, contrary to express commands, we do yet by custom socially unite with sinful brethren, I do not see on what grounds we can exclude others, for whose exclusion we have no such command. Distinctions of rank may well be maintained, but that that is not the point at issue, I think must be conceded when the exclusion extends to disallowance of a glass of water from such a person's hand, as in the case we are considering.

I maintain that it is of no use trying to please the world. Gratify them in this point, they will assail you on some other. Concede that, they will attack a third.

What happened *by degrees* in Madras may surely happen here. We shall run the risk of being mingled with the heathen, and learning their works.

This paper has reached to a length much greater than I contemplated. But the subject involves grave issues to the Native Church, and I learn that the views which I have tried to combat are held by several Missionaries. We have it already asserted that there are at least three trades, viz., of skimmers, tanners, and sweepers, which are deemed so defiling, that those who follow them are not to presume to hand a cup of water to their fellow-Christians. I cannot help comparing this with the Apostolic precept, "To the pure all things are pure." I cannot help comparing it with our Lord's prayer to His Father that the union among the members of His body might be even such as prevails in the mystic Unity, "That they may be one, *even as we are one.*" I cannot help asking where these distinctions are to end. I see that in Madras they ended in heresy and schism, and in the destruction of many souls who had apparently entered on the right way; and I fear lest, as the Serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ.

September, 1870.

Since the foregoing was written I have seen these mournful examples of the risk of yielding to caste. The first extract is from a printed Report by the Rev. T. Spratt, dated Palamcotta, Dec. 16, 1870:—

There is another subject of much interest to the Native Church, and on which I think it right to say a few words. It is the very old subject of caste. I think there is only too much reason to fear that caste feeling among our people is growing in intensity. We see it in operation everywhere, and it seems not unlikely that, as the Native Church gets more independent, it will have the effect of splitting it up into caste sections. I am gradually coming to the belief that the speciality, the characteristic feature, in the future Native Church will be its maintenance of caste divisions. I might largely illustrate the uncharitable working of these caste feelings from the Nallur district. I quote one example:

Sevalasumatteram is the station of a native clergyman. The people, who have been Christians for many years, are Shanars. These refused to allow a good and pious catechist to draw water from their well because he was not of as high a caste as themselves, and the man must have left the village unsupplied but that the native clergyman heard of it, and allowed him to make use of his well.

Another instance is more disappointing, in which a native clergyman of long standing was obliged to disappoint bidden clerical guests, because other guests of a higher caste refused to join them at the marriage feast. The disappointed pastors were entertained on a subsequent occasion.

The next extract is from a printed Report by the Rev. D. Gnanamuttoo, Dec. 2, 1870.

A Christian family, belonging to the Chunan-burning caste at Tenkasy, because there is no other Christian family in that caste, is in the greatest difficulty for the marriage of the children. At another village two young women, whose father was once a Mission agent, and in whose caste there is no other Christian family, have been, after long waiting in vain for Christian husbands, married to heathens, and have since become heathen by the influence of their husbands. I fear that many heathens, who think seriously about their salvation, become cold; and that many others are prevented even from making inquiries into the truths of the Gospel, ob-

serving the difficulty which those converts, in whose castes there are no other Christians, have with regard to their children's marriages. Thus caste is a great hindrance to the conversion of the heathen.

It appears to me, from all that I have observed, that this distinction is maintained among the Native Christians almost in the same way as among the heathen. Christians are not singular in such points, as their meeting together in one place of worship, their partaking of the Lord's Supper, and the students in the various Christian Institutions publicly eating, without distinction, as the heathen also meet together in their festivals,

eat ceremonial food without distinction, and even eat with different castes, at least privately, when necessity compels them. Some of the heathen are even ready for baptism. Humanly speaking, the only thing which retards them is caste. On their part, they

are of such mind as to be ready to renounce caste totally, and to have intermarriage with any caste among the Christians; but the latter are not ready at present to receive them into their body.

Can anything be sadder than this? Christians refuse to receive heathen on account of caste?

After a perusal of these passages reflection will probably show that the question is not unfairly put in the following form. If caste be a religious distinction, then it is unquestionably a wrong and an un-Christian institution: if it be what its advocates make it out, a merely social distinction, it is still an un-Christian one, because it always has a tendency to assume forms of signal exclusiveness and want of charity, and no amount of care can prevent its assuming those forms. History and experience prove this: what has resulted from given causes may surely be expected to occur again: and the wiser course would surely be to ignore and to discourage the system altogether.

Let us now inquire, however, a little more closely whether the starting-point of the advocates of caste can be held, viz., that it is a social system, and not a religious one. The first argument against this position is, that any transgressor against the maxims of caste does not sink to a lower social rank, as he would do if it were a merely social affair, but becomes an outcast from Hinduism altogether—is not any longer entitled to the religious rites attending marriage, burial or birth, is a stranger and an alien. This is no parallel to any social fall, such as you might say would befall a peer of the realm if he married his housemaid or became an inmate of a felon's cell. Such a man would be cruelly degraded socially, but would be no outcast from the faith.

Next, a slip from caste involves precisely the same pains and penalties as the major excommunication of the Roman Catholic Church. No one will deny the parallel, and no one will affirm that excommunication was a mere social matter.

Thirdly, caste is unknown in any religion except that of the Hindu. Does not this fact prove caste to be one of the tenets of that religion, and, as such, a purely religious and not a social matter? This argument may, at first sight, appear to contradict the one drawn above from the analogy of excommunication in the Romish Church, but in truth supports it: for though excommunication is analogous to being put out of caste, there is not in Popery even any analogy to the minute shades and grades which exist in the system of caste, by which it is forbidden to a high-caste man to eat or drink with a low-caste man, or to take cooked food (except sweetmeats) from him, except under unavoidable necessity, to avert instant danger of death.

July, 1871.

ABEOKUTA AND IBADAN.

Fourah Bay College, Freetown, Sierra Leone, May, 1871.

[The following letter has been recently received from the Rev. Henry Johnson, the Society's Native Missionary to the Mende country, which lies to the south and south-east of Sierra Leone. Apart from the interest of the letter itself, as the spontaneous production of a native African Missionary, we would draw attention to the valuable testimony which it bears, first, to the vitality and stability of the Native Christians of Abeokuta and Ibadan; and secondly, to the importance of translating the Scriptures into the native languages.]

Following the order of time, I must go back to the end of last year, when I wrote from Bendoo. About the middle of November I left Mo Tappan rather abruptly, after receiving a most affecting letter from my friend, the Rev. M. Pearce, detailing the serious illness of his wife. As Messrs. Bower and Tamoh were going on satisfactorily with teaching in the school and preaching on Sundays, I felt it almost a duty to leave them and run down to Sherbro, to render Mr. Pearce any assistance in my power, in order that he might be left comparatively free to attend to his wife. I fully purposed in my mind to return to my fellow-helpers within a short time. But, meanwhile, the dark cloud in the political horizon of the Mende country was growing bigger and bigger; and before I was prepared to go back, the Governor-in-Chief, found it expedient to issue a proclamation to all British subjects residing at the Boom river, calling upon them to withdraw from the territories of the mendacious Mende chiefs, who are ever ready to sign treaties for a consideration, and then break them without any ground of justification. I may here remark in passing, that I regard the practice of making large presents to the chiefs as being bad policy. It is the invariable custom of our local government to do so. Nothing excites more the cupidity of an idle and lazy people; for the true Mende argues in this way, that where so much has come from, much more still remains; and his object is to get all, or the best part of what he can. He does not trouble himself much about the inviolability of oaths made over a treaty engagement. The nature of the people demands a firm rule, and no allowance on the score of ignorance; for I can testify that they are naturally sharper and more intelligent than people give them credit for. Governor Kennedy has often gone down to Sherbro to bring about a good understanding, but the chiefs have always been refractory, and would not be brought to reason by moral suasion. Whilst upon this subject, perhaps it would be better to tell at once the sad conclusion at which matters have arrived. All the hopes I had once formed of many years of usefulness at the Boom Falls have been completely destroyed, at least so far as I can see at present. The devastating wars that have been raging all over the country have swept Mo Tappan clean away. It was overrun in January last, by the native troops, and completely ruined. The house of a trader, situated not far from that which we occupied, was not only pulled down, but the foundation of it was also dug up, with a view to ascertain whether or not money was buried there. I regret very much the present situation of affairs. I have ever regarded Mo Tappan as a most convenient place, both on account of its being on the high road to the interior, and chiefly on account of the facility which it gives for acquiring the Mende language. I had the privilege of hearing the people speak that language there in its purity. Up to within a little distance from it, the spoken language, all along the river, is the Sherbro, which I have not touched for the present. The moment I can return there with safety, I shall lose no time in doing so.

It was when matters began to look very doubtful, and whilst I was in a mingled state of hope and uncertainty about the future, that I received a letter from Rev. J. Hamilton, early in December, informing me that the Finance Committee had unanimously consented to permit me to pay a visit to my mother at Lagos. I rejoiced greatly at the prospect of being able soon to see my dear mother, from whom I had then been separated for more than thirteen years. Preparations were soon made. I returned to Sierra Leone, and on the night of the 7th January I left in the S.S. "Biafra" for Lagos. We arrived on the morning of the 15th, and the joy of my friends can scarcely be described. A very hearty welcome was accorded to me by all. At first, when my mother saw me, she could not say a single word: she settled on me a quiet look which lasted for several minutes; then she burst into tears, and having

thus relieved the pent-up feelings of her breast, she began to speak to me. But it was evident from her subsequent conduct that she did not quite realize the truth of having seen her own son again, until some time afterwards. She loved to sit near me, just merely to look at me. The remembrance of my dear deceased father troubled her; and certainly our joy would have been full, had he been permitted to remain still with us. But better far for him to be where he is—beyond the reach of sin, and pain, and sorrow; yea, in the presence of Him “with whom there is fulness of joy, and at whose right hand there are pleasures for evermore.”

My first impression of Lagos was very good; considering that it is only ten years ago since it became a British settlement, the improvements made have been extremely rapid. I have seen houses there which can be put in comparison with our very best in Freetown. Every thing is in a rapidly progressive state. Commerce is steadily advancing. The revenues are showing increased figures year by year; and perhaps those are not far off from the truth who assert that within ten years more Lagos will be ahead of Sierra Leone. But the allusion can only apply to the physical aspects of the two places. In a moral point of view I could find no difference whatever; for Lagos develops the same virtues and vices which are practised at Sierra Leone. The reason is obvious. Emigration from the latter to the former place is large, and continues year by year. All the public offices are filled by the Sierra Leone young men, and numbers also go to seek their livelihood in the best way they can. On the evening of my arrival, it being Sunday, I attended service at Christ Church, Fàji, and really I was never better pleased. Whether you inquire about the building itself, or about the manner in which the whole service was conducted, one cannot speak but in terms of high praise. Fàji Church is, without question, the only ecclesiastical-looking building on the whole of the West Coast. Had sufficient ventilation been provided for it, it would have been simply perfect.

In requesting the Committee's permission to visit Lagos, I believe I stated that it would do good in many ways besides enlarging my ideas on Missionary work, if time were given me to see Abeokuta and Ibadan, &c. As I allowed myself three months to be absent from home, I thought the wish expressed in my letter could be successfully carried out, if I devoted a whole month to travelling in the interior; and therefore, after spending a fortnight in receiving visitors and paying visits, on the 31st of January I was on my way to Abeokuta, accompanied by my youngest brother. Through the kindness of Mr. H. Robbin, arrangements were made to ensure a comparative comfort for the three days' voyage. I observed nothing picturesque along the whole course of the Ogun. The scenery appeared to me tame and uninteresting when compared with that along the river which runs through the Mende country. Navigation in the dry season is rendered nearly impossible, not so much by the shallowness of the water as by the number of large trees which obstruct one's progress. Banks were visible in many parts, and we found them convenient sleeping-places, when night compelled us to halt; but the dews were very heavy, and every morning we had to squeeze the clothes dry which had been thoroughly saturated whilst we were asleep. On Thursday afternoon, February 2nd, we arrived at Agbamaya, and the rest of the journey was performed on foot for seven or eight miles. What strange feelings came over me as I crossed the town-gate, and set my feet upon the famous soil of Abeokuta! All weariness fled from me in a moment, and I proceeded to Ake with a very joyful heart. Mr. Townsend had preceded me by a few weeks, and I thought myself particularly lucky to be thrown with him for a short time. I was also thankful that the Lord had so arranged it, that he was once more in Abeokuta—the first white man that had set his foot there after the unfortunate outbreak in 1867. His own journals or

letters will no doubt explain the state of affairs better than anything I can say ; but I may be allowed to express some thankfulness for the generally warm reception which he met with from the people. The Christians were enthusiastic in their joy, and even many of those who were not Christians participated in their feelings of delight. The chiefs and others of the adverse party, being either taken by surprise, or ashamed of the part they had played in the expulsion of the Missionaries, became quite stupified. I did not hear that any one of them expressed openly a desire for Mr. Townsend's going out of the country. I saw nothing of an intention to carry out the law that no white man shall again set his foot on Egba soil. Mr. Townsend visited, I believe, *all* the chiefs, as well those who were favourable as those who were not favourable to the Missionaries. The day before he left for Lagos, about half-a-dozen of the latter class came down to the Ake compound to pay him a complimentary visit. To me the scene presented that day was a rare treat. There was a dazzling show of colours. The chiefs themselves were most richly dressed, and the horses were gaily caparisoned. There were drummings and fings, mingled with a deafening noise from a crowd of sight-seers who followed in the wake of the Egba celebrities. It was a truly imposing sight. Seats were soon arranged and occupied, and the business of the morning began with some degree of state ceremony. Akodu, the Seriki, (an office of third rank in the country), by virtue of his position, was chief speaker. Mr. Johnson, Secretary of the "Egba Board of Management," was present also, I believe officially. Much time was needlessly wasted in recounting the grievances, real or supposed, which the Egbas are said to have suffered from the policy pursued by the Lagos Government ; and although Mr. Townsend told them times without number that he had nothing whatever to do with politics, but that his mission was simply that of preaching the Gospel of peace, yet in the absence of something to say, and more from shame and confusion than from any other cause, the same points were reiterated over and over again *ad nauseam*. However, the end of all the palavering was that Mr. Townsend's request for a free pass to and from Abeokuta was granted ; but with this limitation, that no one but his wife was to accompany him. After being treated to a plentiful supply of native drink, the assembly broke up ; the chiefs rode back to their homes, the people dispersed, and the Ake compound once more wore its usual quiet appearance. In the evening of the same day the recently elected Bashorun, a fine tall man, full six feet in height, came and had a private audience of Mr. Townsend. The chief had a very commanding appearance, and I became interested in him immediately. I have heard some people regret very much the decision of the Egba chiefs, viz. that, with the exception of his wife, no other Missionary should accompany Mr. Townsend to Abeokuta. I confess that I hold a different view altogether. Rather than deplore it, I rejoice at the concession thus made, though, of course, I should very much prefer that it had been free and unlimited. For let it be remembered that it is not the Christians but the heathens in power who are to blame in this matter. No better proof can be adduced of the eagerness of the Christians to welcome their Missionaries back once more than the fact that nearly 900 persons crowded themselves into the Ake Church on the first Sunday after the arrival of Mr. Townsend at Abeokuta. Being privileged to see and converse with many people in that country on this very question, I am in a position to state that it is the firm belief of the generality of them that, despite the secret machinations of a handful of wicked residents, the time is not distant when there will be an unqualified repeal of the law above referred to, and Missionaries will be requested to come again and preach the Gospel of God freely. The chiefs appear to me to be standing upon a principle of honour—a false principle I admit ; still it is so ; and they consider it *infra dig.* to disannul the law all at once, as that will involve a confession of their mistake, if not their guilt, in refusing admission to

the Missionaries. Heathen as they are, they are by no means insensible to the great good that has been effected in the country by means of the Christian teachers. The time, I trust, will not be long when they will throw off their inconsistency, and unite with their brethren in worshipping Him who is the "King of kings, and Lord of lords."

I pass on to speak next of the congregation belonging to the Ake Church. On Saturday, the 4th of February, in going out to see the town in company with Mr. J. King, catechist of Igbein, I entered the sacred building, and found it filled with women who were engaged in polishing the mud floor, in preparation for Sunday. They were a portion of the congregation, and it is their custom to go one day in the week—generally on Saturdays—to keep the house of God clean and in order. The next day, Sunday, will not be easily forgotten by me. A very pleasing impression was left upon my mind. I saw that day more than 560 Christians in the midst of a professedly heathen people going through, in their regular order, the different parts of our Church service, with this important difference, that no word of English was heard from beginning to end. I was much struck by that circumstance; and as I understood the Yoruba language, I enjoyed the services greatly. Mr. Townsend preached an effective sermon, and the people gave him a most intelligent attention. I was more than ever impressed that day with the great importance of my own special work. I saw and understood practically the lasting benefit of giving to a people the word of God in their own native tongue. The Abeokuta Christian, who is able to read, understands at once the meaning of what he reads, whereas this is not the case with many even in the Colony of Sierra Leone. The English language not being theirs by natural inheritance, the most ordinary words are very commonly misapprehended. A Yoruba man at Lagos—an intelligent person—informed me that he was much struck, in reading the Bible in his own language for the first time, by the new light which it gave him, although he had been in the habit of reading the English version for many years at Sierra Leone. I do believe that it is because the Bible has been translated into the Yoruba tongue, and the people taught to read and comprehend its meaning, that the fatal tendency of the last outbreak was so effectually counteracted. I regretted very much my not being able to attend service at the Igboire Church; but I went with the Rev. W. Allen to see it in the course of the week. It is a very substantial mud-walled church, built, I believe, in 1868 by the unaided exertions of the people after the return of the Native Agents from Lagos. Unfortunately, it is in a position which exposes it to the conflagrations so frequent at Abeokuta; and once or twice already it has narrowly escaped destruction by fire. Mr. Townsend suggested that it should be covered with corrugated iron; and I do hope that means will be found of carrying out the suggestion speedily, in order that the Church may last long, and continue to be a blessing to the people on Igboire hill. The Igbein station was being rebuilt when I passed there. The Ikija station—the only one saved from the violence of the mob during the outbreak, through the timely interposition of Ogudipe, a friendly and powerful heathen—I found still in good condition, only that the Church had been pulled down by the congregation with a view to its enlargement.

I visited the Ake school about two or three times. The number on one occasion was 128; and from what Mr. Doherty, the schoolmaster, told me, I believe that may be safely taken as the average daily attendance of the children. The elder pupils showed marks of intelligence in their answers to questions on the history of the Patriarchs.

On Thursday, the 9th, I left Abeokuta for Ibadan. A brother of mine who is schoolmaster at the latter place, came to serve as my escort, and Mr. J. King offered to accompany me also. We started at 4:30 A.M. It was a long and tedious journey,

and the heat of the sun was great. We slept at Ilugun, and on the following day at two o'clock we arrived at Ibadan. Some of the Church elders and teachers came many miles to meet us, and there was great joy when we reached home.

Ibadan is a very fine country. It is far more hilly than Abeokuta, but, unlike it, it is quite free from rocks and stones of any size. Both are very large and populous; and, stand on whatever elevation you please, you cannot take in at a glance a view of the whole of either place. One hundred thousand is usually set down as the population of each, but I rather think the number is understated; the figure ought to stand much higher than that. As Ibadan was the place where my father laboured and died, I naturally took a special interest in it. The people treated me very kindly, and spoke affectionately of my dear father. I paid a visit to the Bale, chief man of the town, and to the Balogun, or Commander-in-chief of the army, each of whom gave me presents. Besides a few kola nuts, the Bale gave me a bottle of honey, significant, it is said, of the sweetness of his heart towards me. He looked a middle-aged man, was very commonly dressed, and was squatting on a hide. He was very agreeable in manner. His son and successor, a nice-looking young man, was in another part of the compound. He was surrounded by a great number of young men, who were talking of nothing but war, and of the wonderful things they would do for their young lord, should war break out again. I ceased to wonder why they indulged in so much "tall talk," after I was told by Mr. Olubi that they subsisted upon a regular allowance from the young prince.

The Balogun is a big, fat man, very kind and liberal, but with a most unpleasant air. As Generalissimo of the Ibadan army, he seemed to me to believe that it was necessary on all occasions to put on a fiery look. I found a number of men prostrating and rolling themselves on the ground before him. He received me with a kind of lofty condescension, and only deigned to ask whether the Franco-Prussian war had ceased or not. He smiled something like approval when I replied that it had not then ceased, as the French refused to give in, although beaten. He said he liked the French very much, because their cloths are far superior to those made by the English. There was a spice of dogmatism in all that he said, which left no room at all for contradiction. He gave me three heads of cowries=3s. 9d. As he appeared to be very busy, we cut short our visit and returned home.

I spent, in all, twelve days at Ibadan, and they were very happy days indeed. I met the teachers in a prayer-meeting, where I had an opportunity of speaking to them collectively, and addressing a few words of encouragement to them. I can conscientiously say that they are doing remarkably well, all things considered. If there has not been a large accession to the ranks of the Christians, it is not because the agents have not gone out regularly to the "highways and hedges" to invite wanderers into the fold. One thing is true, and that is, that they have succeeded in retaining those who are already in. This is a consolation. The Rev. W. Moore, of Oshielle, whose duty it has been for the last three or four years to administer the Communion to the Churches of Abeokuta and Ibadan, taking advantage of my visit, requested my assistance for the March quarter. Accordingly, on Sunday the 19th of February, I preached and administered the Lord's Supper to about 100 persons. In the evening I baptized three children at the Aremo Church. My preaching was done through an interpreter. Never was I more impressed with the desirableness of speaking to a people directly and without the medium of another. However, I have reason to believe that many souls were refreshed by the services of that day.

On Thursday, the 16th, I gave a treat to all the school children of the three stations, and enjoyed very much their play after dinner was over. Tuesday, the 21st, saw me on my way back to the coast. The feeling of regret expressed at our sepa-

ration was mutual and sincere. The elders gave me a splendid country cloth in remembrance of the services of my late father. I hope to be able to visit Ibadan once more. There is much work to be done there. In no other place is the work so much an uphill one as there. The people are rather disposed to war, and they pay little or no heed to the message of salvation addressed to them. They need to be prayed for.

On Sunday, March 12th, Christ Church, Lagos, was full to overflowing on occasion of the Ordination by Bishop Crowther of four candidates for Mission work in the Niger. Mr. Dandeson Crowther was candidate for priests' orders. A very appropriate and impressive sermon was preached by the Bishop, and in it he made an appeal which was heartily responded to in large sums of money during the course of the following week.

Accompanied by a friend, I paid a visit on the 16th of March to Kosoko, the once much-dreaded usurper*, whose name carried with it such a terror into the hearts of many innocent thousands—and afterwards to Docemo, the ex-king. The former was not in a mood to welcome strangers, having lost, not long ago, a near relative. His appearance, even in a state of dejection, bespoke something of his past power. In one corner of the verandah where we were sitting I counted no less than eleven blunderbusses. A number of old men sat before him. All who came prostrated themselves, and made deep obeisance. His matted hair did not appear to have seen the comb for many a long year; and his nails might not inaptly be likened to birds' claws, so long were they suffered to grow. It is said that he determines to leave his nails uncut and hair unkempt and unshaven until that day when he finds himself in peaceful possession of Lagos. There is no question, then, that if he persist in his determination they will accompany him to the grave.

Ex-king Docemo is a much younger man, very agreeable and different in all respects, externally, from Kosoko. It was the *Ose* when we called—the day on which there is a general worshipping of idols by the heathens. It is a holy day with them, and they apply the name also to our Christian Sabbath. King Docemo was sitting on a kind of dais, with a white cap on his head, and a piece of white cloth around him. A black mark was traced from the top of his forehead down to the tip of his nose; this was the blood of one of the animals sacrificed in the morning. Behind him sat the royal children—chiefly princesses, who were looking vacantly at us. On his right were chiefs of equal rank with himself, and habited in the same style. In front of him, but at a respectable distance, were arranged the Ogbonis, or Headmen, and on his left were the "war boys." All seemed very happy. There might have been above sixty persons on that occasion within the building. In an adjoining room were the instrumentalists, playing some loud and spirited airs, the drums beating furiously and the dancers keeping time to both. The king treated them with rum and *agidi*, &c. After observing their movements awhile, we rose up to leave, but the king would not hear of it unless he first gave us a token of his friendship by drinking water with us. Though far from thirsty, I was obliged to drink. Every moment the king applied the glass to his lips all present clapped their hands tremendously. On leaving I could not help reflecting on the painful circumstance of heathenism thriving so luxuriantly side by side with Christianity. The king, I was told, had been repeatedly spoken to, but he has not yet manifested a desire to abandon idol worship, or discourage it among his people.

On reaching Abeokuta the second time, I found the people in a state of feverish

* See CHURCH MISSIONARY INTELLIGENCER, July, 1851, p. 162; June, 1852, p. 124. ANNUAL REPORT, 1851-52, p. 51.

excitement on account of the Dahomians, who were said to be coming. The Egbas were preparing to give them a still more hearty reception than was accorded to them in 1864. But the Dahomians, as I have since heard, did not go. I think it is a mere ruse of theirs, repeated every year, and intended to throw the Abeokutans off their guard at some future day. May that day never arrive!

On Saturday, the 25th, we arrived at Otta. Mr. White had gone down to Lagos; but being apprised beforehand of my coming, he left all necessities to make me comfortable. The services on the following day (Sunday) were not very well attended. In fact the Christians are comparatively few, when one considers the length of time since the Gospel began to be preached amongst them. The Ottas have a name for being stubborn and stiffnecked. The schoolmaster preached in the morning, and my brother in the afternoon. The only thing worthy of notice is that the people sing hymns of their own composing. Both words and music belong to them; but it requires one's ears to be long familiar with the sounds before he can appreciate them. On Monday, the 27th, I returned to Lagos.

From the great fatigue and constant exposure of a whole month's travel, I was attacked by fever, which lasted a few days. After my recovery from it I went to Badagry. Not being Sunday, I saw nothing of the congregation, but I was told it was not a large one. A very commodious church is in course of building: I cannot tell whether there is a reasonable prospect of a speedy completion, I formed the acquaintance of Mr. Pearce, the catechist in charge, and was happy to learn that he was a candidate for orders at the next ordination. I consider him a man every way qualified for the work of the ministry.

With the close of the month my visit to Lagos and the interior came to an end, and I returned to Sierra Leone on the 1st of April, taking with me my youngest brother, and full of thankfulness for all I saw and heard during my brief stay of three months.

I could not help feeling impressed with the reality of Missionary work, when I saw the converts at Abeokuta, Ibadan, and other places. One sees the power of religion exhibited in all its freshness in the lives of the people. Though left to themselves, as it were, in consequence of the withdrawal of the Missionaries from one cause or another, the growth of the work, instead of being impeded, still continues to prosper. There is a progressive vitality evident everywhere. It might have been supposed that many would have relapsed into heathenism, when such a prejudicial check like the late outbreak at Abeokuta opened a way for it, and when the presence of European Missionaries had no longer its immediate deterrent influence. But not so; on the contrary, one sees and feels that the work of God has struck its roots deep into the hearts of the people, and that Christianity is every day losing its exotic character, and becoming gradually indigenous to the soil. Much of the good that has been effected, as I have said already, is attributable to the translation of God's written word into the native language. A feeling of encouragement glows within me in contemplation of this cheering fact; and I picture to myself the day when, in God's providence, converts from the Mende tribes will be able to join in the beautiful services of our beloved Church in their own expressive vernacular. I am convinced that until they can of themselves read the word of God, our success amongst them will continue precarious and unsatisfactory.

I have not attempted to describe the heathenism of the interior. Alas! "the dark places of the earth are still full of the habitations of cruelty," but as the light of truth is burning brighter and brighter in the midst of the surrounding darkness, I am content to relate those circumstances only which tend to fill one with hope that ere long the benighted portions will be illuminated.

DANGEROUS RESULTS OF SECULAR EDUCATION IN INDIA.

THE following paper, lately put forth by the Christian Vernacular Education Society for India, deals with a subject of such importance in its bearings on all Missionary effort in that country, that we are glad to draw attention to it, in the hope that it may not only lead to increased support being given to a valued sister Society, but also that a more intelligent and prayerful interest may be awakened among our own friends and supporters in regard to the crisis through which India is now passing. Since the establishment of the Christian Vernacular Education Society, which, as its name implies, directs its labours specially to the uneducated portion of the Hindu population, through the agency of Vernacular Schools, our own Society has confined its labours chiefly to the middle and upper classes of native society, and those which are more or less influenced by the Universities. If, however, a Christian leaven be needed in the education imparted in the Vernacular Schools of India to prevent the rising generation from casting off all moral restraints whatsoever, how much more is it needed in regard to those who are being trained to be the leaders of native thought and opinion, and the future governors of the country? Let us hear on this subject the warning words of one, himself a native, who had tasted in his own bitter experience the results of the secular system, as they appeared a few years ago in the columns of a native newspaper at Bombay:—

“The education provided by the State simply destroys Hinduism; it gives nothing in its place. Knowledge alone will not suffice for man, nor material prosperity, nor good government. Without *faith* life is without an aim, and death is without hope.”*

It will be admitted by all, that the great object to be sought in the education of the people of India is their social and moral elevation; and that this is the end at which the Government aims by the establishment of Elementary Vernacular Schools. But looking, as we must, at the actual state of native society, especially of the rural population, we question whether that end can be obtained by the purely secular education the Government proposes to give to the masses.

It must be borne in mind that the whole Hindu population, high and low, are without any moral light. They have no standard of morals to guide them, and there is no code of morals in their religion binding upon them.

We find, however, at present, in India, two powerful principles at work, which control and influence Hindu society:—the system of Caste, engendering a certain self-respect and family honour,—and the fear of incurring the displeasure of their idol gods. Both these controlling principles now exercise great power, and enforce a considerable measure of social restraint throughout native society; but these will be undermined and swept away by the general enlightenment consequent upon an elementary secular education, and the

question then arises for consideration,—What must be the result to society at large?

It would seem almost self-evident, that a purely secular education given to Hindus which enlightens the mind alone, but contains no moral elements, fails to supply motives to right conduct, and does not exercise even that moral restraint which caste and superstition now afford,—can have but one issue, a general demoralization, and then society will be left with no safeguards except what the Criminal Law provides.

We can scarcely fail, also, to see, that the general intellectual enlightenment, which will follow secular vernacular education, must also have this further result. It must issue in a universal scepticism or atheism, seeing that it will uproot in the Hindu mind all faith in their idol gods, and in their own religious systems. This we know has been the case even where an English education has been received in Government schools, notwithstanding the large measure of light and truth which permeates English literature, and with which the Government scholar is familiar. We cannot, therefore, refrain from asking the advocate of a purely secular system for the masses—Can it be a wise and safe policy to educate the

* “Indu-Prakash,” May 16th, 1864.

millions on millions of India into nations of atheists or semi-atheists, without one ray of moral light to guide them? And can we justly look for the social elevation of a people from whom all moral instruction is withheld, and they left, as they must be in India, in atheistic darkness? For if no moral, nor elementary religious truth is taught in the school, there is no other source from which it can be acquired. It has no existence in the family, as with us, nor in society at large.

No one, we apprehend, would contemplate with satisfaction, or with a good hope for the future of India, native society thus constituted. All the teachings of history warn us as to the issue; and yet we can see no other result *under the actual circumstances of India* from the education under the Government system but this general scepticism of the masses, left, as they will be, without any knowledge of God or of His laws. Can we believe, also, that the stability of British

Christian rule will be promoted, and the people of India permanently united to us by such a system?

It is considerations of this nature, combined with the far higher view of our obligations as Christians, which have led to the formation of the Christian Vernacular Education Society. Composed as it is of the members of various Christian bodies, its *sole* object is to diffuse by its Schools and Publications a knowledge of the great fundamental truths recognized by all, and thus to avert this great danger. The Committee are convinced that without this knowledge India can never rise, and that the social and moral elevation desired for her can only be secured by the system which this Society advocates and carries out,—uniting to sound, secular instruction the knowledge of those great primary truths, religious and moral, which the youthful or ignorant mind can apprehend, and which can alone be brought home to the masses.

In Memoriam.

COLONEL MICHAEL DAWES, R.A.

THE death, on the 31st of May, 1871, of Colonel Michael Dawes, of the Royal Bengal Artillery, and subsequently Lay Secretary of the Church Missionary Society, claimed an earlier notice in these pages. During that memorable period of twenty years which commenced with the conquest of Affghanistan and ended with the suppression of the Indian mutiny, Colonel Dawes was actively employed on several important occasions.

Thus, in 1839 he was present with the advanced division of the army of the Indus at the capture of the fort of Ghuznee, which before had been deemed impregnable. In October of the following year he did good service at the action of Purwan Durrah, which was followed by the surrender of Dost Mohammed, Ameer of Cabul. Twelve months later we find Colonel Dawes (then a subaltern) attached to Sir Robert Sale's brigade when it forced the Khoord, Cabul, and Jugdulluck passes, and made good its advance to Jellalabad. Then followed the heroic defence of Jellalabad, when a small army of our countrymen not only resisted overwhelming numbers, in the spirit afterwards shown by the defenders of Lucknow, but actually drove them back and obliged them to raise the siege. In the general actions fought on the 7th of April, 1842, by which this was accomplished, as well as in the previous operations, Colonel Dawes' services were most valuable. We need not enlarge upon the subsequent triumphant advance of the army under Field-Marshal Sir George Pollock, when the honour of the British army was vindicated by the recapture of Cabul, and the release of British prisoners from captivity. It will suffice to mention, that in the series of actions which led to these results, Colonel Dawes took an active part, and in recognition of the good service rendered by the battery to which he was attached during the campaign in Affghanistan, Lord Ellenborough, on their return from India, directed that their guns should have inscribed upon them the word "Jellalabad." As Colonel Dawes was then a subaltern, by the rules of the service he was not eligible for brevet rank or other honorary distinction; but some years afterwards Lord Ellenborough brought his services to the special notice of the Duke of Wellington, his name

having been brought prominently forward again by the part he took in January, 1849, at the sanguinary battle of Chillianwallah, when the brigade to which his battery was attached was surrounded by the enemy, and only saved from destruction by the well-directed fire of Colonel Dawes' battery.

Colonel Dawes was also present at the other battles in the Punjab campaign of 1848-49, commencing with Ramnuggur, and ending with Goojerat, which finally overthrew the power of the Sikhs, and brought the Punjab under British sway.

The next call to active service in the field was during the Sepoy mutiny of 1857, when the very existence of British power in India seemed trembling in the balance; and when, under God, British supremacy was maintained by the vigorous measures taken in the Punjab by Lord Lawrence, Sir Robert Montgomery, Sir Herbert Edwardes, and others. Among other measures, a moveable column was organized at the instance of Sir Herbert Edwardes, and its command intrusted, first to Sir Neville Chamberlain, and then to General Nicholson. Colonel Dawes was in command of the artillery attached to this moveable column, which in its movements from station to station not only kept in check the disaffected, but did essential service by defeating at Trimmoo ferry, on the Ravee, the brigade of native troops which had mutinied at Sealkote, and who were then afterwards destroyed or dispersed. To effect this a forced march of unusual length had to be made in the middle of July, one of the most trying months in the year, and a desperate resistance had to be overcome, as the mutineers fought well, charging our guns with much gallantry. By this timely success many districts and stations in the Punjab were saved from plunder and pillage. The moveable column then marched down to Delhi, and took a prominent part in the final operations which led to the capture of that city, and the surrender of the King of Delhi, the last of the Moguls. Colonel Dawes' reputation as an officer of high character and attainments led to his being appointed President of a Military Commission which assembled at Delhi on the 27th of January, 1858, for the trial of the King.

This marked the close of Colonel Dawes' Indian career, which extended over a period of thirty years; during which, as we have seen, he was called upon to perform arduous and important duties, and to encounter perils of no ordinary kind. In his preservation he ever recognized the Fatherly care of his covenant God, and in the words of the Psalmist his heart found utterance—"O God, the Lord, the strength of my salvation, Thou hast covered my head in the day of battle." In the discharge of his duties he ever remembered that he served the Lord Christ, and whatsoever he did, he did it "heartily as to the Lord, and not unto men." After this honourable and distinguished career in India he laboured zealously, on his return to England, as Lay Secretary of the Church Missionary Society, and was diligent in forwarding the cause ever dear to his heart: he only relinquished this office when compelled to do so by the state of his health, which had suffered from exposure while employed on active service in the field. On receiving the resignation of Colonel Dawes the Committee adopted the following resolution:—

"That the Committee receive with deep regret the announcement that the health of Colonel Dawes has compelled him to resign the office of Lay Secretary; and they thankfully record at the same time their sense of the very valuable services which he has rendered, by the Christian spirit in which he has discharged the numerous and onerous duties of the office, and by his unremitting attention to the financial affairs of the Society."

The comfort of the many friends who mourn his sudden removal is the assurance that of the Lord he has received the reward of the inheritance.

FOREIGN MISSIONS AND HOME INFIDELITY.

PART I.

THE NATURE OF THE EMERGENCY.

THE increased boldness of Home Infidelity in these days seems almost too notorious to require description. Still it may help to impress us the more deeply both with the reality and the seriousness of this sign of the times, to call to mind how many Christian men are now combining against it. There is great importance in this fact. The apprehensions of an individual observer respecting the prevalence and importance of unbelief may be unnecessarily aggravated or greatly mistaken. He may find himself located in some little nook of observation where the epidemic happens to be at its worst; or there may be something special in his education or temperament, which makes him exceptionally sharp-eyed as to this particular form of spiritual evil, and exceptionally blind, it may be, to everything else. Such a man, therefore, can hardly expect that his solitary and unaccompanied cry of warning will immediately reproduce in all other minds his own convictions and alarms. But the case is different where many such observers, occupying many different posts of observation, and characterized by many different peculiarities of education and disposition, unite in uttering the same cry. And the difference is still greater if, in addition to this united warning, these same observers combine also for united action on the subject. We must believe perforce in the deeds of such men, even if we do not believe in their words. Such earnestness in common action is quite sufficient evidence of the reality of their convictions; and such breadth and variety of common conviction is quite sufficient evidence of the validity of their fears. It is for these reasons that we attach so much importance to such proceedings as the recent lectures of the Christian Evidence Society, the establishment and steady growth of the Victoria Institute, the preparation and publication of the "Speaker's Commentary," and the resolution of that venerable, but somewhat deliberate body, the Christian Knowledge Society, to devote a special portion of its funds to literature of an apologetic description. There must have been a very strong and wide sense of emergency to lead to all this. Things were in a very different condition not so very long back. The watchmen, whose duty it is to watch against the incendiary attacks of avowed infidelity, seemed to be almost without occupation; the inhabitants of the city of faith were asleep; its streets were deserted. Now, on the contrary, the streets are thronged from one end to another; long-unaccustomed companions are seen co-operating in earnest labour; urgent orders are being given and carried out; and offers of willing help are pouring in from all sides. A child, therefore, may understand what it means, even if there were no blaze of light to be seen. It means that a serious conflagration has already commenced, and that it is sure to spread if not checked.*

But how is this to be done? Granted the seriousness and urgency of the emergency, how may it best be encountered? We have referred to some of the efforts now made with this object, and we have nothing to say against them. On the contrary, we value them all very highly, and we wish them, in consequence, the fullest measure of support and success. And yet, for all this, it seems to us that there is quite ano-

* It is not meant to assert by this comparison that "the former times" were necessarily and really any "better" than the present, or that there is any, even the remotest ground in these days for despair. On the contrary, it may well be doubted whether a conflagration which arouses the whole community to action is so truly dangerous as a secret and smouldering fire, of which few, if any, are aware: always provided, however, and of course, that in the case of the conflagration, the proper measures for suppressing it are taken vigorously, and in good time.

ther method which should not be overlooked, a method which is likely to prove, with God's blessing, at least as effective as any of the rest, and which has the strongest scriptural example and authority on its side. In other words, we believe that Foreign Missions, conceived and carried out boldly and in a truly Christian and Catholic spirit (which we trust is the case with the Missions of the Church Missionary Society), furnish a most hopeful means for a radical cure for this fearful blood-poisoning of home faith. It may be worth while to adduce some of the chief considerations which have impressed us with this conviction.

But, first, and by way of necessary preliminary to the arguments which we propose to adduce, we must ask ourselves what is the apparent origin of that infidelity which we deplore. What does it really arise from? Regarded first and simply as a question of the understanding, what does this infidelity, we ask, arise from? Certainly not—so we make bold to reply—certainly not from any insufficiency of evidence in favour of Christianity and the Gospel. We cannot admit this as believers without condemning our own faith. Not only so, we cannot admit it because we do not really believe it; and because we are fully persuaded on the contrary, from long investigation and experimental inquiry, that the evidences of Christianity are irresistible when taken as a whole. But this is just the critical point. To consider the evidences of Christianity as a whole requires a greater amount of effort than most persons are willing to bestow. It requires an effort, on the part of the intellect alone, of a somewhat serious kind—a careful weighing and balancing, and a combined width of grasp and closeness of attention—which a truly earnest mind is willing enough, no doubt, to encounter; but which is a sensible if not grievous burden to every one else. May we not see the correctness of this description by calling to mind the nature of the process by which we fortify and revive our own faith, after having had it in any way disturbed by contact with some plausible and skilful statement of any of the usual objections to Christianity? It is not by one argument at such a time, but by many, that we re-integrate our belief. It is by falling back on our “reserves,” as it were; it is by calling out and calling up to the front those innumerable and veteran arguments which we have tested so often before, but which we have allowed of late to retire from active service to their widely-scattered natural homes in the vast dominions of pro-Scriptural facts and reasonings. This is the Land-sturm by which we repel the invader, and turn seeming defeat into victory. We bethink ourselves of the unnumbered testimonies which have been borne in all ages to the value and superhuman character of the Bible; we take a rapid view of the extraordinary prodigality of internal evidence supplied by the combined majesty, holiness, variety, unity, authority, and mercy of its contents; we call to mind the wonderful and unexampled part it has played in the thoughts and doings of the first races of mankind; we confirm this by the thought of the equally wonderful and almost creative energy which we have found it possess in our own inward experience; and then we cause all these various causes of multitudinous reasons, like so many powerful bodies of different sorts of troops, to converge upon the threatened position with irresistible power, scattering any advance, however formidable, from the opposite side. But it is no child's play to do this. Only a laborious and arduous series of mental efforts can succeed in placing us in such a triumphant position. And it is very interesting to observe how this is verified even in the case of the simple and unlearned; in no case, perhaps, more. Persons of this description are often entirely unable to answer some specific objection to the Bible by a specific and direct explanation of a similar kind. How do they act, therefore, in such an emergency? They turn very silent and thoughtful; they wear a perplexed and anxious expression; they betake themselves to the study of the Bible and to prayer; and then, at last, like men

relieved of a burden, they say to themselves, "The Bible must be true after all." These are the outward features of their experience. The inward process which corresponds to it is one of accumulation and rigorous induction. Driven back, as it were, on their "supports," they have been calling to mind why it is they believe the Bible; they have been summoning up the vast multitude and variety of external and internal arguments in its favour with which their reading and experience have made them familiar; they have been taking a summary view of the innumerable things which they know to be true and which they feel would have to be relinquished if they gave up the Bible; and, arguing thus, most strictly, though all unconsciously, on the principles of inductive science, they have enabled themselves to despise the difficulty which gave them so much pain at first. Thus it is, we repeat, that such persons restore their belief—thus it is we all of us, in fact, restore our belief—when it has been wounded at all or even threatened. And thus it is also, that an abiding and settled persuasion of the truth of the Bible is created originally in the mind. It "cometh by hearing"—by hearing what the Bible has to say for itself, and what experience and history have to say in its favour—by hearing all this, we say, not at once (for it is far too vast and deep to be heard in this way), but gradually, slowly, diligently, candidly, attentively, siftingly, painstakingly, continually, neverendingly, if so we may speak. Such we know is the kind of method by which a full persuasion of the correctness of some scientific principle is usually brought about. There is no end or limit to the induction by which some of these principles are established. It is as wide as space, and enduring as time. Just so there is no end or limit to the length and breadth and depth and variety of that accumulative and inductive process by which a firm belief in Scripture is built up. The only limit, in fact, if there be any is in our own ability to comprehend its immensity.

And herein, that is to say, in this same immensity, lies the wonderful strength of the argument. An edifice resting on such a breadth of base cannot easily be overthrown. Nothing can be stronger, in fact, than this colossal argument to those who are patient enough to try and measure and weigh it, and so to understand its true force. But herein, also, is one principal reason of the unbelief of so many. The pro-Biblical argument is too large for them—we may even say, in a certain sense, is too good for them. They have not sufficient earnestness and conscientiousness to endeavour to comprehend it. They are too impatient to climb up the mountain from which alone an adequate view of its vast extent and prodigious fertility can be satisfactorily commanded. Hence they remain at the foot, and in ignorance. Such we believe to be the principal explanation of most of the infidelity of the day. Men are blind because they refuse to see. They are in unbelief because they are in ignorance; and they are in ignorance because they do not care to inquire.

But this conclusion suggests immediately a further inquiry. How is it that these uninformed unbelievers are so indifferent on this subject? It is probable that a variety of true causes might be mentioned in reply. But, apart from the sorrowful fact (for such it is) that many persons do not wish the Bible to be true, and therefore are afraid of becoming acquainted with anything likely to convince them of its truth against their will, we are strongly inclined to the opinion that the neglect and indifference of most others in these days are to be attributed to a secret and inward persuasion that there is nothing in the system of Christianity which is really deserving of painstaking and deliberate inquiry. To a certain extent, therefore, such careless thinkers have determined the cause without hearing it. Or it would be fairer, perhaps, to say of them, that they have undertaken to determine it (as being the easiest and most expeditious method in their judgment) by the conduct of those who profess it. In other words, they think it unnecessary to inquire into our arguments, because they

have no belief in the reality of our faith. They see nothing in us and our conduct which they cannot fully account for, as they think, without accepting the correctness of these difficult statements and doctrines which they suppose us to maintain. We have a very similar feeling, we must confess, on our part, with regard to a very different subject—we mean the subject of what are known as “spiritualist” manifestations. These things are seen to depend so evidently and entirely on money-payments, and darkened apartments; the alleged utterances are so palpably and universally unworthy of the illustrious spirits who are supposed to speak them; the “manifestations” consist so exclusively of apparent wonders, in which collusion and deception are so probable, and have so often been detected; and the professors have proved so unable to reply to the challenge of those who undertake to perform similar wonders merely by the aid of collusion and deception; that we cannot bring ourselves to regard the purely spiritualist explanation of these phenomena as one really deserving of serious investigation. We do much the same, in fact, in this case, as is done by a grand jury when they refuse to return a true bill. We decide that there is not even sufficient *primâ facie* evidence to justify further inquiry. A very similar decision has been arrived at by many scornful or indolent natures—as we have already stated—about us. These persons consider that there is nothing in what is said or done by those who profess Christianity which cannot be explained on merely human and ordinary suppositions. They think, for example, that merely mercenary and interested motives will explain a great deal in the case of some of us, just as similar motives accounted completely in former days for the zeal of Demetrius and his fellow-craftsmen on behalf of Diana of the Ephesians. They think, also, that in these present days, when Christianity has somehow obtained a footing, the mere spirit or instinct of conservatism, and the simple dislike (so potent with many) of anything strange and newfangled, will go a long way towards explaining any amount of eagerness and tenacity on the side of those who profess allegiance to the Bible. Or else they think that the natural unwillingness of so many persons to put themselves in opposition to “the powers that be;” or the dread of being regarded as “speckled birds” by the rest of the flock; or the love of the marvellous and the surprising; or the gratification of supposing ourselves the possessors of superior light and favour; or the mere sociability and interfriendliness of some of the more popular forms of Christianity, are things which will account readily (either singly or in combination) for all the usual phenomena which it now exhibits to the observer. Somehow, in short, or anyhow—for the persons we speak of are not painfully critical in their reasonings on this point—they have satisfied themselves that the religion of the Bible contains nothing to make it deserving of close and scientific investigation. It may be venerable enough, perhaps, in their opinion, on account of its antiquity, or instructive as a branch of history, or curious in the way of speculation, or interesting as exhibiting a special phase of the human intellect; but as a question of right or wrong, of absolute truth or falsehood, of eternal life or death, such as its thorough adherents declare it to be, they have no room for it in their thoughts. Everything, in short, in the shape of first appearances, is so decidedly against such a claim in their opinion, that they refuse to go any further than the title page of the book.

Is it necessary to bring forward evidence of this lamentable state of things in the midst of us? In much of our periodical literature, in many of our popular novels, in a great deal of ordinary conversation, in the very aspect of many hearers in our congregations and places of worship, and in most of those works on scientific subjects which approach or pass over the confines of religious thought and inquiry, is it not palpable that the demands of Christianity for an authoritative hearing are not so much attacked as ignored? And this not always, be it observed—as we strongly

suspect to be the case in some instances—as a kind of unworthy artifice, having for its object to induce a wholesale contempt for the Christian stand-point, by always treating it as something to be either patronized or passed by. Such a paltry and shabby device (if we are not very much mistaken) we have detected, not unfrequently, in the self-sufficient intellectualism of the present day. But we do not accuse all scepticism of this extreme meanness and great guilt. On the contrary, we are persuaded that there are not a few persons thus in the habit of regarding the Bible as “nonsuited” before it comes into “court,” who do so, however blindly, without conscious insincerity on their part. They ought to know better, it is true; but so far as their present knowledge extends, they do not intend to be unfair.

The remedy for a state of affairs such as that which we have just endeavoured to describe evidently requires to be something of a very peculiar description. It must be of such a nature as to give Christianity a new aspect, because a true one, in the prejudiced vision of unbelief; and yet it must do so without necessitating previously any of that deliberate and careful inquiry which our modern unbelief, as above pointed out by us, considers so wholly unnecessary in this case. Not arguments which result from inquiry, but phenomena which shall stimulate and provoke it, are what we need in this case. Such is the first and great step. If we can but prevail on men to inquire, we have every hope and confidence (judging from our own experience and that of many others) that we shall also prevail on them to believe. The very first of all things, therefore, in the present state of affairs, is to arouse and provoke men to this step, and to persuade them, if it may be, by something which speaks for itself, that there is that in Christianity which, to say the least, gives it a fair claim to be examined. And such appears to us, indeed, to have been the exact order of the Apostolic method of proceeding in the face of the unbelief of the Jews. We have only to look to the beginning of their mission, as related in Acts ii., to see this. Many earnest men were gathered together in Jerusalem at the time there referred to—men who were real specimens of “honest doubt,” as the event sufficiently proved—yet men who, up till that date, had not considered the newly-born system of “Christianity proper” to be one deserving of serious thought. But all suddenly they became acquainted with that which compelled them at least to inquire. They heard that certain men, the preachers of this despised religion, unlearned and ignorant though they were, had nevertheless been endued with the miraculous gift of speaking in other tongues than their own. They examine into the matter for themselves, and find the report to be true. They ask immediately, therefore, (how could they help it?) “What meaneth this?” In other words, they are stirred up to inquire; and then, by this inquiry and by the knowledge it led to, they are afterwards induced to believe. Not by the miracle, observe, but by what followed the miracle, they are brought to believe. The miracle “confounded” and perplexed them; “they were all amazed and in doubt.” It was the discourse which followed and explained the wonder, with its elaborate and solemn appeals to what they already knew and believed, which wrought conviction on their souls. “When they heard this they were pricked in their heart;” and showed their belief by asking immediately, “Men and brethren, what shall we do?” Such was the kind of instrumentality made use of in this case. It was the power of God’s Spirit, of course, which rendered it effectual; but such “were the means He employed. Here, as everywhere else, it was the “entrance of His word that gave light;” but it was the previous miracle which so opened the understanding that “the word” found its way in.

The annals of Missionary operations serve to illustrate the same point, and that in a way which will help to conduct us to the exact conclusion which we desire to maintain. When a European Missionary arrives for the first time at some hitherto barba-

rous and uncivilized land, there are so many elements of superiority in himself and in all his belongings, that he is in many respects in the same position of advantage with regard to its inhabitants, as if he really had the power of working miracles properly so called. The man, for example, who makes his appearance in such a land from a steamboat, in defiance of the winds and the waves; the man who can make "paper talk," and cause it to carry his messages; the man whose countrymen carry fire-arms and "arms of precision;" and especially (if so it happens) the man who has stores of precious and hitherto unknown remedies and instruments, and who can heal the sick, and perhaps restore sight by their means in a manner never dreamt of before in that land—such a man, of course, is not a worker of miracles strictly so called, but he is a worker of "wonders," if not of "signs," and of things which for the time being cannot be distinguished from miracles by those who witness them. For the time being, in consequence, they have much the same kind of effect. They awake inquiry as to the kind of message which such a messenger has to deliver. And that is all he asks as a start. Give the message he carries an open door, and he does not fear the result. That royal message, he knows, with the King's blessing on it, will infallibly do the King's work. To this extent, therefore, it is clear—to this extent thus narrowly limited—such a Missionary enjoys the advantage of a quasi-miraculous power, marching as it were in advance of his preaching, and preparing the way of his steps. We remember an illustration very closely in point, and that in a land of considerable (heathen) civilization, and therefore showing how general, if not universal, is the applicability of our principle. The case we refer to was that of a very intelligent Chinese artisan who became a convert to Christianity, and subsequently a most useful and devoted catechist; and who then informed his European teacher that the first thing which stimulated him to give any attention to the religion which that teacher preached, was the sight of an electrical machine which he happened to possess. "If this man," he said, "can make the lightning, he can perhaps tell me about God." It was not the machine, of course, that converted him; it was not the machine, in fact, that even created the electricity; it only collected and discharged it; but by so doing it arrested that observer's attention, and so became the means of bringing him into contact with that lightning-like power of the living Gospel which then penetrated to his heart. The principle is just the same, in fact, as that acted on so successfully in all medical Missionary endeavours; and the conviction of its great importance lies at the root of all special work of that kind. It is found that by attending first to the most pressing physical wants of the people, and by doing so with the superior success due to superior knowledge and remedial resources, you open a way of access for your superior spiritual instruction. The people are first astonished, then grateful, then disposed to inquire. Has not this happened—and does it not happen—so frequently, that no example of it is required?

We come, therefore, finally, to this question: Is there any available similar resource for producing similar results on the careless and unobservant infidelity of our own country and time? Can we in any way arouse those who despise us so that they shall at least give us a respectful hearing? Can we do that which shall have the effect of inducing them to inquire, and which shall convince them of this, if of nothing more, viz., that the problem of Christianity deserves something better than to be contemptuously passed by and ignored? We maintain (and we may perhaps in a future article endeavour to show) that the genuine spirit of Christian Missionary enterprise may be employed to supply this desideratum in a very remarkable manner; and that the very same thing which the phenomena of primitive miracles did for the Apostles, and which the phenomena of superior civilization do for the modern Missionary to the heathen, may be effected against the practical heathenism and unbelief of our own

country by those evangelistic efforts which aim at reaching the remotest parts of the globe. In other words, we believe that there is that in these efforts, if properly undertaken and carried out, which will always disturb the slumbers of infidelity; and will often go further and arouse it, and so become the means, with God's blessing, of opening its eyes to the truth. The Romans, in the time of Hannibal, delivered Italy by attacking Africa. The procedure which we now recommend has a somewhat similar aim.

W. S. L.

THE FAMINE IN PERSIA.

For some time past much sympathy has been excited in many quarters for the deplorable sufferings which have been experienced during the recent famine in Persia, and which, we fear, are still desolating the country. The letter which we now publish from the Society's Missionary, the Rev. Robt. Bruce, who has been for a season sojourning in Persia, will, we feel assured, serve to elicit further sympathy, and increase that which has been already felt. It presents a most painful description of the extremities to which the population have been reduced since God has sent famine amongst them. We need not, however, dwell upon this, as the facts related speak for themselves. We would rather call attention to a topic which Mr. Bruce has adverted to, and which is full of interest to those who watch the progress which the leaven of the Gospel is making in so many quarters of the world. We refer to his account of the Baabys, or Babs as they are termed by some. In a letter recently published in the "Times" a still more particular statement is furnished of them. According to the writer, Dr. Chaplin, the fundamental tenets of the sect are, 1. That Christ is the Son of God, and the Governor of the world. 2. That He died and rose again. 3. That justification is by faith in Him. 4. That the new birth is necessary to salvation, and good works as an evidence of it. 5. That the Holy Spirit operating upon the heart produces this new birth. He further adds that they have no priests and no baptism, and that they believe Christ will return, but spiritual. It would seem, however, that "they do not abandon their faith in Mohammed as a prophet of God, and the Koran as a divinely-inspired book. The name which they gave to their doctrine was Bab el Huk (door of truth). Dr. Chaplin adds, that when persecution arose 20,000 adherents of this new doctrine were slain, and that their leader, Beheyrah Allah, took refuge with a few of his followers in Bagdad, from which he has, at the instance of the Persian Government, been removed to a place called Echernay, and subsequently to another fortress, the name of which Dr. Chaplin does not mention, where he is still in confinement.

There is so much of apparent promise in this account, and there is so manifestly some profession of important Christian doctrine, on the part of these Babs, that the first emotion on perusing it is one of deep thankfulness at so striking an instance of the blessing resulting on the careful study of the word of God, to which Dr. Chaplin ascribes this most remarkable movement. Even upon more mature consideration it seems impossible to doubt that contact with spiritual truth has produced among the Soofies of Persia, results similar to those which have attended upon acquaintance with Christianity among so many Oriental nations. Even Mohammedanism itself was we know so affected. The mind of the prophet partially embraced some portion of Scripture truth, and traces are discoverable in the creed he taught of the influence which it exercised upon his teaching. A more familiar modern instance is presented in the Brahmo Somaj, which furnishes so remarkable a proof of how far the intellect may be affected by Christian doctrine, and how the Oriental mind will exercise a species of eclecticism, and to a certain extent embrace the

truths revealed by Christianity, and seek to blend them with the fanciful speculations which spring up with the rank luxuriance of tropical vegetation, while the heart remains unaffected, and thoughts are not brought into captivity to the obedience of Christ. We trust there may be no occasion to carry out any further parallel, but we have an indistinct recollection of some political conspiracy in which the Babs are said to have engaged, and which, rightly or wrongly, brought down upon them the vengeance of the Persian Government, and led to the slaughter, perhaps most unjustifiably inflicted upon them. If this were the case there would be a resemblance between them and the Tae-pings of China, among whom also there was a partial reception of Christian truth, even more extensive than that ascribed to the Babs. We trust we are not influenced by undue apprehension, but we could not help noticing that Dr. Chaplin could not get access to Beheyrak Allah, and that his son, from whom he derived his information, "like a true Oriental, seldom gave a direct answer to a question upon any point of doctrine, but replied by another question, or by an illustration;" and that Dr. Chaplin could not "obtain from him a clear statement of the views of the sect with reference to his father's character and office." What information he did obtain was from "a very intelligent convert," who was under the impression that Beheyrak Allah was by some believed to be the angel spoken of in the first verse of the 18th chapter of Revelation. In such cases it is so essential to give heed to the apostolic admonition not to "believe every spirit, but to try the spirits whether they are of God; because many false prophets are gone into the world;" that while we would fain rejoice over such cheering indications of men's hearts turning to the Lord Jesus, we feel it a duty to be cautious, to rejoice as it were with trembling, until more clear and authentic statements are submitted to us which might place it beyond all doubt that these Babs and their leader have been "taught of God," and are under the influences of His Holy Spirit.

It would be a thought of joy unspeakable and full of wonder at the mysterious way in which the Lord our God moves to perform His wonders, if any distinct relation could be traced out between this religious movement and the teaching and life and death of the beloved brother who has rested so many years in his solitary grave at Tocat; but we have no business to indulge in reveries wherein the wish might be father to the thought, or to conclude, except upon clear evidence, that it is from that "corn of wheat which fell into the ground" that these green ears have sprung up, to ripen perhaps into a harvest.

Meanwhile we would thank Dr. Chaplin for the most interesting information which he has furnished, and, without further preface, would submit Mr. Bruce's communication, earnestly commending it to the sympathy of all our readers.

"The worst months of famine up to the present time in Persia were February, March, April, and May of this year 1871. During these months the state of the Moham-medans was wretched beyond description. The streets of Ispahan, Yezd, and most of the towns of the east and south of Persia, were lined with the dying and the dead. Travellers used to see numbers of dead bodies on the sides of the roads, often half devoured by dogs and beasts of prey. The road from Ispahan and Teheran was crowded with beggars flocking to the capital. It was a mild winter for Persia, but heavy snow storms were of frequent occurrence, and a spot was pointed out to the writer where, a few days previously, five beggars fell and were smothered in the snow. A freezing blast, worthy of Siberia, swept the mountain passes and great desert plains. Many of the marches on this road are more than thirty miles long, and have no halting-place on the way where it would be possible to break the day's march. Hundreds of women and little girls on foot, with hardly a rag to cover their naked

bodies, crossed these long desert and mountain tracks by day in the teeth of the snow storm, and lay at night on the cold flags of the caravanserais ; in some of which no food for man or beast was to be found, except chopped straw for horses and mules. Most of the post-horses on these roads died of hunger, and have not since been replaced. Even the king's posts on the principal roads in Persia have to go on foot, or on hired donkeys—a contrast to the Irish Mail speeding along with its precious burden at a rate of forty miles an hour. Oh ye who recline in your first-class carriages, think of the orphan and the widow, in rags of cotton, walking thirty miles a-day through the snow, and lying down bedless and supperless at night !

“Blood was eagerly caught at the butchers' shops in Ispahan, and eaten ; old leather bottles sold for food ; beggars were seen sitting in the streets eating chopped straw ; and oftentimes clover and grass, well chewed just before death, oozed from the mouth of the dead as from a camel's. Many were the stories of children being eaten. The king's son-in-law, who was Governor of Yezd during these months, told the writer that in Yezd (a city of less than 50,000 inhabitants) 20,000 had died of starvation.

“But the most melancholy feature of the picture was the utter indifference of the Mohammedans in general, and of the Government, to the miseries of the poor.

“During the famine months the Christian town of Julfa, the Armenian suburb of Ispahan, presented a most pleasing contrast to the misery around. The Armenian Christians, whose ancestors were brought to Ispahan from Julfa on the Araxes about A.D. 1615, have ever since been oppressed by the Persians ; and it was to be expected that they would be found more miserable than the Persians, who are the ruling race ; but it was far otherwise. Their brethren in India, Tabreez, and other places, sent large sums for their relief, a considerable part of which was spent in giving employment to the poor. In the streets of Ispahan, on the other side of the dry bed of the Zainde rood river, ruins, misery and death covered the face of the ground. In Julfa, crowds of cheerful well-fed workmen were to be seen improving their town, the only emaciated forms being the Mohammedan beggars, who crawled over from Ispahan.

“The Mohammedans used to say Julfa is Behisht (heaven). On a great part of these the blessings vouchsafed to the Christians had the same effect that the raising of Lazarus had on the Pharisees ; but among a great number a spirit of inquiry into the truth has been fostered. If embracing Christianity were not still a capital crime in Persia, a vast number would be found openly seeking after the truth. In the traditions of Mohammed there is a saying which is a favourite text of the Moslem priests at these times, but which is often turned against themselves : ‘The world is the prison of the believer, the heaven of the infidel.’ ‘Christians have this world,’ they say ; ‘be of good cheer, we shall have the next.’ But as these priests have plenty of corn themselves, and pocketed all the sums of money which the king sent for the poor of Ispahan, this teaching is not quite accepted by their hearers, and on one occasion a famous priest in Ispahan had a narrow escape of his audience rising against him. In the month of April, when thousands were dying of starvation, he collected a great crowd of people in the principal mosque in the city, and while the faces before him, pallid with hunger, eagerly expected some words of comfort from him, he called upon them all to fast for three days, and promised after that to pray for food. ‘What do you mean by *fasting*,’ they cried with one accord, ‘when we are perishing with hunger ?’ Some of them also remark that oppression and neglect of the poor is not the way to gain the next world, and it is the certain way to lose this.

“It is impossible to live in Persia at this time and to labour for the temporal and spiritual good of the people without feeling the strongest hopes that God is, in His mercy, preparing this land for the light of His Gospel, and that the famine is an instrument in His hand for this end. Nor is it the only instrument at work, or the

only cause for entertaining such hopes. The Persians are a remarkably thinking and intelligent people. They never at any time submitted their necks unquestioningly to the galling yoke of Mohammedan bondage. The tenets of the Magians and the legends of the ancient Persians have never lost their hold on the mass of the people. The duty of treating, not only all *men*, but even animals, with love and gentleness, connected with the doctrine of the transmigration of souls, as held by the Magi, is directly contrary to the Mohammedan religion of the sword. This duty, sometimes joined with the doctrine and more frequently without it, is the leading tenet of the sect of the Daoudies, of whom about 500,000 exist at the present time in Persia. The nomad tribes, who really form the bulk of the population, are mostly Daoudies. They are in reality the representatives of the ancient Persian faith, and still hold the fundamental doctrines of the Magi, practising their religious rites in secret. But while they abhor Mohammedanism, and much prefer Christianity to it, they have imperceptibly mingled much of Mohammed's teaching with their own ancient superstitions. Some of them still believe in the transmigration of souls, others have received the doctrine of the resurrection from Mohammed.

"In no instance, where they live in separate communites, do they use the Mohammedan prayers, or observe the fast of the Ramzan. They welcome Christians to their public baths, and profess love for all races and sects. They all hold certain Pantheistic ideas of the ancients; for instance, they say Jamsheed, Zoroaster, Adam, Moses, David, Christ, Mohammed, and Uly, were not only all equally prophets, but were identically the same individual, i.e. different manifestations of the *Spirit*. This same idea largely pervades other Persian sects, of whom the Soofies are foremost in their hostility to the orthodox Sheeah religion of Persia. The influence of these two sects in shaking the power of the Persian priesthood has been very great, but none have done so great a work in this direction as the Baabys.

"Ally-Mohammed, surnamed Baab (or the door) of religion arose in Persia about twenty-six years ago. He claimed to be the successor of Mohammed, and declared that as the Korán had supplanted the Gospel, so his book, 'The Bayán,' supplanted the Korán; that as Mohammed was the Comforter promised by Christ, Baab was Christ himself returned to earth. In his teaching he borrowed largely from the Gospel, and also from the tenets of the Daoudies and Soofies mentioned above. He inculcated love to all men, and forbade polygamy and divorce. Thousands of his followers suffered the most cruel deaths for their faith, but still hundreds of thousands of Baabys are to be found in Persia, and the sect is slowly increasing every year. But a very few years ago the members of all these sects lived in such terror of the orthodox priesthood, who had the power of putting to death any of those who differed from them in religion, that they were obliged to keep their opinions entirely secret. If any one was known to have in his house the Misnavy Burney, the chief book of the Soofies, he was in danger of being punished for it. Now the priesthood have so lost their power, that little secrecy is observed; though still a man dare not openly profess his adherence to any sect but the orthodox religion.

"Though not more than one-fourth of the inhabitants of Ispahan are members of the orthodox party, still it is the state religion, and the Mujtahids might even now have any one put to death for openly acknowledging that he belonged to any other faith, yet practically their power is gone. A change has come over the whole face of the land. Some years ago all was in the hands of the priests, and the Christians had no influence for good. Persecuted and hated by the Moslems, the Armenian Christians repaid hatred with hatred, and never thought of the possibility of extending their religion among the Persians. Western influence has been blessed by God to elevate in many places the character of the Eastern Churches, to banish the superstitions by which the

truth was overlaid, and to raise up from among them evangelists to the Mohammedans. The work of the American Missionaries in Ooroomiah has been largely blessed to this end, and the brethren working there report that now for the first time, after more than thirty-five years of labour, Mohammedans are found seeking after the truth. In Humadan a very remarkable work of God, originating among the Armenians themselves, has already spread among both Mohammedans and Jews. In Ispahan the writer is convinced that if religious liberty were, as it ought to be, forced upon the Persians, a more hopeful field is at this moment ripe for the Gospel than is to be found anywhere among the Mohammedans in India. A considerable number of Persians have lately come forward in Bombay, Smyrna, and Constantinople, as inquirers after the truth, and several of them have been baptized. Even in Persia itself there are not wanting men who are willing to risk loss of property, and of life itself, for the Gospel.

"But this has been a long digression from the subject of the famine to which we now return. Since the middle of the month of May a better state of things has prevailed. Fruit and vegetables came in, after them the harvest. Though the prices have continued unprecedently high for harvest times, yet wholesome bread is to be had, and up to the present time, August 30, the poorest pick up something to eat, and deaths from starvation are very few. One cannot, indeed, even now pass through the city of Ispahan without being touched to the heart by the sights of misery which present themselves. Has the famine then ceased? Far from it. In many ways the prospect is far worse than it was this time last year. The mass of the people are reduced to the extremest poverty: the Persian government will do nothing.

"The poorer people sold off all they had last year, literally all—beds, carpets, *doors* and *windows*, and now have nothing left. The poorest died of hunger, and now the middle classes are destitute. There is no employment for the people, no trade, no circulation of money.

"Persia has been visited by three years of drought, and while the supply of corn in the country is quite sufficient to bring in the next harvest, it will not do much more than that, and no effort is made to import provisions. If next winter be a very dry one like the three last, a famine far worse than that of last winter and spring must be the consequence. Some years ago an English gentleman, then resident in Julfa, expressed a wish to see a *poor* Christian, and a half-witted blind woman was brought to him, as the only Christian beggar to be found. The census of the Christian population of Julfa has lately been taken for the Relief Committee, and it has been found that out of the whole population of 2719 souls, no less than 1000 are almost entirely dependent on charity. And this among the Christians, who are far better off than the Mohammedans. Through the kindness of some Christian friends in Calcutta a Committee for the relief of the general poor of all religions has been formed in addition to the Armenian Relief Committee. As yet the funds of both together are not nearly sufficient for the Christian poor alone. During the spring famine months there was a weekly distribution of alms made to the Mohammedan poor. So wretched had been the misrule in this country, and so various are the ways in which the Persians oppress the Armenians, that any attempt to relieve the Mohammedans systematically is attended with not a few difficulties. In fact it could not be done by any one but an Englishman. An Armenian dare not attempt it. On one occasion a crowd of about a hundred starving wretches being collected outside the Mission house, a child died of starvation in his mother's arms. The mother hoping to get money by her treachery, laid a complaint against the Missionary before the high priest of Ispahan, who sent a man to inquire into the cause of the child's death. The Missionary sent back answer to the high priest that as soon as he told him why hundreds died daily in Ispahan,

while not one Christian died in Julfa, he would also tell him the cause of the child's death. In this month of August a Mohammedan girl, suffering from starvation, threw herself into a well in the street, near the Mission house. She was taken out unhurt; but the greatest alarm was felt by the Armenians, who said that the Mohammedans would surely say they had thrown her in, and burn their town. None of them dared take her to their house, and they thought it rash to take her to the Mission house. She was brought at once into the Mission house, where she is rapidly recovering. Several Mohammedan orphans live and sleep in the streets of Julfa, cast off by their own people, and finding the Christians kind to them; but none of the Armenians dare give them shelter, as they would be at once accused of proselytizing them. One of these was also brought into the Mission house to attend the poor sick girl: the next day she was found to be a great thief and turned out: she went to her relatives, and, to conceal her fault, told them that the Missionary had tried to make her a Christian by forcing her to drink wine, and that she had run away.

"However, under God's blessing the name of English has up to the present time been found more than sufficient as a protection against all the vile arts of the priests, and God has enabled His work to be carried on for the bodily and spiritual good of the people without one drawback or cause of alarm.

"This afternoon the writer, who was riding through part of Ispahan far from the Christian quarter, was asked by a woman, apparently dying of hunger, for an alms, though he had nothing to give. A young man standing near said, 'God bless you! your people have more mercy than ours have.'

"Seeing that the great distress of the people arises more from want of employment than of corn, the General Relief Committee, of which the writer is Secretary, have resolved to spend any sums placed at their disposal, as far as possible, in giving employment. For this purpose they are anxious to make a canal to bring water from the hills to Julfa. These canals, called in Persia *kanauts*, are the life of half the cultivated tract of this vast desert land. They are dug under ground generally from the foot of some range of hills. In the present case a range of low and very picturesque mountains lies to the south of Julfa, at a distance of about three miles. Two wells already exist near the foot of these hills, in which an abundant supply of good water is found about sixteen yards below the surface of the ground. Julfa lies more than sixteen yards lower than the surface of these wells. A series of wells should be dug fifty or one hundred yards apart from each other, and each well connected with the next by a subterraneous passage, until at last, when its level is reached, a stream of water flows forth on the surface of the soil. The digging of this *kanaut* would cost about 1,000*l.*, and give employment to nearly 200 poor daily, and, when made, the stream of water would be worth 300*l.* or 400*l.* a year. The income of Persia might be doubled by increasing the supply of water from these *kanauts*, but no effort is made to do this, or to supply any other employment for the people. One such canal is often sufficient to turn a desert plain into a flourishing village with vineyards and corn-fields, an oasis in the wilderness. The produce of the *kanaut*, when made, will be applied to the poor of Julfa, and getting up good schools for both Christians and Mohammedans.

"Already, while the harvest is hardly brought in, the state of Ispahan is nearly as bad now as it was last winter in January, and unless God in His mercy interposes in some unforeseen way, it must continue, month by month, to grow worse and worse from this time till next June. A heavy fall of rain in autumn or winter may cause the Government or the corn-dealers to bring down the price of grain. But the people have no money to buy grain, dear or cheap. If any reader of these lines wishes to subscribe for the starving poor, he will kindly send his subscription to the Secretary of the Church Missionary Society, Salisbury Square, London."

THE ESQUIMAUX OF THE MACKENZIE RIVER.

IN the Report of the Society for the present year, an intimation was given that the Rev. W. C. Bompas was at the mouth of the Mackenzie river, on the Arctic coast, living with the Esquimaux in their snow houses, and teaching them the rudiments of the Gospel. In the letter which had at that time reached England, he had reported hopefully of Missionary progress in that most distant quarter of the world, but spoke of the great need of patience and perseverance in the difficult task in which he and his brethren were engaged. Incidentally he had mentioned that the Rev. W. D. Reeve, at Fort Simpson, had at present "the hardest task;" and the perusal of the annual letter sent home by that Missionary quite confirms that view. "The Indians about the Fort," he says, "manifest no concern for their soul, and very little desire for instruction. They are not yet aroused to a sense of their spiritual needs." Small-pox, too, but providentially in a mild form, had broken out among them. Mr. Reeve describes their physical condition as pitiable, and complains of a great lack of medicine. Still, amidst all his trials and disappointments, he looks hopefully to the future, and prays that "God will give him faith and patience to wait his time, and strength and perseverance to overcome all the difficulties which surround him." Before presenting our readers with the interesting descriptions sent home by Mr. Bompas we would wish to call attention to the trials of faith endured by his brother Missionary, partly to enlist the sympathy and prayers of our readers especially in his behalf, and partly to remind them that Missionary work has its dark as well as its bright side, its trials and disappointments as well as its cheering incidents and hopeful prospects of success. Even as God has set the day of prosperity over against the day of adversity in all our earthly concerns, so does He also set it in the preaching of the Gospel that His servants should not only be joyful, but also "consider". "There was the night wherein the apostles caught nothing before the morning came, when Jesus stood on the shore, and the net was so full that they were unable to draw it to the land.

With these prefatory remarks we submit Mr. Bompas' account of the people among whom he has been sojourning. With him it is still the task of the spy searching the land, but the report which he has sent back to the Church at home is so interesting, and is so marked with freshness and originality, that we do not scruple to present it to our readers just as it proceeded from the pen of the writer, "squatted on a polar bear-skin, with a deer-skin for a desk."

This race of Esquimaux inhabit the coast of the Arctic Sea at the north of the great River Mackenzie. In spring and fall they ascend the river in their skin boats for about 200 miles, and trade fox and bear-skins for tobacco and iron kettles, &c., at the nearest post of the Hudson's Bay Company on Peel's River.

In person and stature the race is a fine one. The men are many of them tall and powerful, some more than six feet, the average stature exceeding, I should say, that in England. The women are smaller, probably of about the same average stature as English women. The complexion and features are not unlike the English. Several of the Esquimaux, both men and women, had I met them at home in European costume, I should hardly have taken

for foreigners. Others, again, have a more distinguishing cast of countenance. The men's hair is cut short across the forehead. The face is square, forehead prominent, eyebrows horizontal, nose straight, mouth large. Some have a short beard, but most are without it. They have a circular tonsure on the top of the head, similar to that of Romish priests, and the men wear bones through their cheeks, intended for ornament. A hole is bored through each cheek near the lower lip as soon as a youth approaches manhood, and through this is thrust a large button of ivory (walrus tusk), and the ambition of an Esquimaux is to have fixed to this white button half a blue bead of the size of a man's finger end. To possess one of these glass

beads, which I suppose could be had in England twenty for a penny, they are willing to give two black fox-skins, each of which might sell in England for 50*l*. To drive this advantageous bargain, however, they are obliged to convey their furs many hundred miles along the coast westward towards Behring's Straits, where other tribes of Esquimaux are visited by American trading vessels from the Pacific. This cheek ornament (called totuk) is of course a great disfigurement. It enlarges the mouth and causes inconvenience to the wearer both in speaking and eating. Such, however, are the demands of Esquimaux fashion.

The women have also a peculiar custom of wearing large bundles of hair on the top and sides of their head. It perhaps can hardly be properly called false hair, as it probably once had connection with the head which carries it. But the present want of continuity is manifest, as the large bundles are often laid aside for a time at night. I presume that all the hair which ever grew on the head is carefully preserved and added to the stock, as it seems to increase with the age of the wearer. This is also an inconvenient and disfiguring custom, but probably the Esquimaux women would consider some of our home fashions more absurd.

The dress of the Esquimaux is handsome. It consists of shirt, coat, and trousers, usually of deer skin, and fringed with the long hair of the wolf and wolverine. Their favourite head-dress is the skin of a wolverine's head, surrounded with blue beads, over which is worn the hood of the coat, with a wide fringe of wolf or wolverine hair. Their boots are of otter and seal skin. The sheep and musk rat also occasionally contribute their skins towards the clothing of an Esquimaux. The clothes are of course made by the women, and not without considerable taste, ornamented with blue beads, of which they are very fond, and strips of the white hair of the deer being sewn into the brown by way of braiding. The coat is shaped like a shirt. Sometimes the hair is turned inside towards the skin of the wearer, and this affords greater warmth. The animal's skin which is thus turned outside is then dressed so as to be quite white, and, when well headed, makes a showy appearance.

The dress of the women is very similar to that of the men, the coat and trousers of the same material, the chief difference being in the shape of the hood, which, in the case of the women, is made larger to enclose their extra store of hair, and thus better protect their face. The women also wear no boots, but the trousers and shoes are all in one.

The Esquimaux is seldom seen without a large butcher's knife in his hand, which, in case of a quarrel, he unhappily uses too often to stab his neighbour. His weapon for hunting on land is the bow, as guns have not yet come into much use among them. On the water, fish spears of various construction are his constant companions.

In making his weapons the Esquimaux shows considerable ingenuity. Out of any old iron which he is able to obtain, such as saws, files, &c., he will forge variously shaped knives, gimlets, and other tools, with which he constructs his boats and canoes, as well as arrows, bows, spears, fishing-hooks, nets, and tackle, sledges, and all other implements for the chase, as well as furniture for his tent.

The Esquimaux bow is very strong, and its elasticity is increased by being backed with lines of twisted sinew. The arrows are well made and feathered, headed with bone or iron according to the game intended to be shot. The fish-hooks are generally of bone, and sometimes baited as at home. But for some fish no bait at all is used. The shank of the hook of white bone is carved into the shape of a small fish, and is thus mistaken for a bait. It is armed with a small iron barb which secures the prey. The fish spears are pointed with iron, and lie on the outside of their canoes. One spear with three prongs, like a hay-fork or trident, is used for hunting musk rats in the river, and is thrown from the canoe out of a wooden handle or rest. The fishing-lines, and even nets, are made often of whalebone, as also are partridge snares, &c. In fact, whalebone is used chiefly for tying and fastening the canoe frames, spear-heads, &c.; the only other kind of line they have, made of twisted sinew, being not well fitted for use in the water. Whalebone seems a strange material to form into fishing-nets, but it is split thin and cleverly netted to the length of several yards, and about one yard in width. The other lines, made of sinew, are very neatly plaited to the length of a hundred yards or more, forming a very strong fine cord, used for fishing-nets, bow-springs, and various purposes.

The construction of boats or canoes is part of an Esquimaux's employment in spring. The boat or canoe frame is first made out of a log of drift wood, split up by means of bone wedges into the required lengths. Each is carefully shaped, smoothed, and finished by what are called in this country crooked knives, that is, a knife with the blade slightly bent, and used for shaving wood instead of a smoothing plane. The canoe is then covered

with otter-skin and the boat with seal-skin. The shape of an Esquimaux canoe is well known. It is about twelve feet long, and is entirely covered with otter skin, except the small hole in the centre in which the Esquimaux sits with his double and single paddles, and spears laid carefully in ivory fittings on the outside of the canoe.

The boat is from twenty to thirty feet long, and covered with seal-skin, which is very strong, and forms a most serviceable vessel. The wooden framework on which the skin is stretched appears slight, but is securely fastened. This is an open boat propelled by two oars, and, when the wind is favourable, by a sail. As the men travel generally in their canoes for the sake of hunting it is chiefly the women and children who remain in the boat, which conveys the tents, furniture, utensils, &c. As the women row but very leisurely, the progress made is rather slow, but the men are employed in hunting, and time is not often of much importance to an Esquimaux.

The dwellings of the Esquimaux consist in winter of snow houses built on the ice, in summer of deer-skin tents, and in the autumn or fall of wooden huts, partly under ground, and covered with earth. The chief home of the Esquimaux is on the ice. Here he passes at least half the year, and it is to this that his habits are chiefly adapted. In building his snow house he shows a wonderful readiness, which I can compare to nothing but the skill of a bee in making its honeycomb. In the Esquimaux country the fallen snow on the wide river mouths, after being driven by the wind, becomes caked or frozen so as to have considerable tenacity, and at the same time to be readily cut with the knife. The Esquimaux then, with his large butcher's knife, cuts out square blocks of this frozen snow as it lies on the face of the river, of the size of ordinary blocks of stone masonry, and with these he builds the house perfectly circular of the shape of a beehive. With no tool but the knife, which is used as a trowel, he works with surprising rapidity, and the whole is arched over without any support from beneath, except perhaps a single pole during the construction. Any architect or mason at home would, I suppose, be astonished to witness the work, and might fail in imitating it, for without line or plummet and square, or measurement, the circular span and arch is exactly preserved, and the whole is finished in the space of a single hour. The snowy material is so beautiful that the work proceeds as if by magic, the snow forming stone and

mortar both in one, for each block when laid to its neighbour adheres and freezes to it so as to form one solid mass, while the least touch of the knife shapes it and removes any superfluous juttings. The weight of a single building block is just such as a man can readily lift. In building the walls of the house the work is simple, but in arching over the roof it would seem impossible to proceed without support or framework below. In fact, however, a single staff only is placed under a block added to the roof just until the next block is placed in juxta-position. The adherence of the two blocks is then sufficient to prevent any danger of falling, the staff is removed, and the same thing repeated with the ensuing block, until the whole is completed by working the tiers of snow spirally.

An Esquimaux in winter travelling builds a small snow house every night for his lodging, but when encamped for any length of time he makes one of considerable dimension. One in which I lodged was about twelve or fourteen feet in diameter, and about nine feet high in the centre from the level of the ice. Half of the interior is occupied by the bed, which is raised about three feet from the ice on snow covered with boards, on which are laid ample deer-skin rugs for bedding; over these are again deer-skin blankets for covering.

Opposite the bed is the small low entrance, shaped like that into a dog kennel, through which you have to creep on all fours. This at night is covered up with a block of snow. On each side of the entrance (inside) is a shelf of snow, of the same height as the bed, on which is placed a large black wooden dish or trough forming the lamp. A little moss along the side of this dish forms the lamp wick, fed by grease, which is constantly replenished from small lumps of fat hung over the flame, and which drop grease into the dish.

It seems a strange anomaly, that the coldest inhabited country should be that in which fires are considered superfluous. The heat given out by the lamps is certainly considerable, but still the camps are cold. The temperature must of course be constantly below freezing-point, or the snow would melt. The Esquimaux, however, do not feel the cold as we do. Their hands and faces are of a more plump and fleshy form than ours, and the circulation of their blood is warmer, for their hands felt quite hot to the touch while sitting without exercise in their freezing camps. An Esquimaux's chief resource against the cold is the amount of fuel he consumes internally in the form of whale and seal fat used as food; and the provision of these large

animals in the polar sea for the use of these few scattered savages, is a remarkable proof of God's providential care over the meanest of His creatures.

The Esquimaux generally cooks meat or fish twice a-day, once about noon, and again the last thing before sleeping at night. If hungry at other times, he will eat a fish or piece of meat raw, that is, frozen, and this is not so disgusting as you might suppose, for the effect of freezing meat or fish is something the same as cooking it, that is, to harden the fibre and dry up the superfluous moisture. Even Europeans in this country sometimes eat a piece of frozen fish uncooked, and find it good and wholesome.

When an Esquimaux visits a neighbour's house, before he has been sitting long, food is always offered him, generally a frozen fish, which he evidently eats with much relish. Sometimes it is a small piece of frozen deer's meat, or, as a great delicacy, a lump of whale or seal fat. If he happens to come in at the time of cooking, a portion of what is cooked is set before him. This seems to be the rule of Esquimaux hospitality.

As soon as the spring thaw sets in, about the middle of May, the Esquimaux exchanges his snow house for a deer-skin tent or lodge with which he soon after removes to the river bank, where he lives by fishing or hunting deer before proceeding to the sea for the sea land whale fishery. In the autumn, or fall of the year, the cold sets in early, and the deer-skin tent becomes uncomfortable before the ice and snow are thick and hard enough for building snow houses. At this time the Esquimaux build, or rather excavate huts in the river bank, which they ceil and cover with logs and earth. They close up at night the small entrance with skins, and rely for light and warmth chiefly on their lamps. A small window of thin skin or parchment is made in the roof; but as the short days of December approach, the sun hardly shows itself, and daylight is but scanty. In the snow house a block of clear ice inserted in the front forms a beautiful window, and as spring approaches, and the daylight is perpetual, a cheerful contrast is presented to the constant gloom and darkness of an Arctic winter.

This is a country of contrast. In winter the gloom is such that daylight seems a passing stranger. In spring the glare is so great that the eye is sore and inflamed, if not blinded by it. In winter the thermometer

"stand about 100° below freezing point,

and in summer, in the sun, at least about 100° above it.

An Esquimaux travelling with his family and effects in winter affords quite an exciting display. About a dozen sledges or trucks are harnessed together, and on these are laid a very miscellaneous assortment of property and provision. Boat frame canoes, tents, tent-poles, and boards, deer-skin bedding and blankets, several whole deers' carcasses, some hundreds of frozen fish pressed into a solid mass, tent furniture utensils, clothes, fishing-nets and implements, with many other seemingly needless stores, are all laden promiscuously on the train which is propelled by men, women, and dogs, all hauling by lines along the sides of the sledges, and assisted when the wind is favourable by a sail.

The arrival of a large number of such sledge trains at camp one after another, is like so many railway trains coming in, for the runnels of the sledges are covered first with bone, and this is again carefully coated with ice, so that the sledges run on the frozen snows, like trucks on a railway. The sledge train which I assisted in drawing myself consisted, I believe, of fourteen trucks, hauled by four men and boys, three women and five dogs. More than a dozen such trains reached the camp at which I was staying. In spring the sledges are all stowed away on the river bank, and the boat forms the means of conveying the Esquimaux's effects during the summer months.

Considering the smallness of the number of the Esquimaux band we have been describing, and that no others are to be found within about 100 miles, a wonderful provision has indeed been made by God's good providence for their sustenance. This bounty seems intended on purpose to banish the thought that these distant wanderers, condemned to such severity of climate, are outcasts from the Divine care.

In fact, both the power and goodness of God are, in some respect, shown in this country, more specially than in others; for while sometimes we are constrained to say, in seeing the vast expanse of snow, and the thickness of the ice, "Who can stand before His cold?" yet the greater is the marvel when "He sendeth forth his word and melteth them. He causeth His wind to blow and the waters flow." The Esquimaux know not to thank their heavenly Father who gives them their daily supply of food, and though they have heard with gladness and thankfulness the short story of Gospel truth, which alone I have been able as yet to communicate to them, yet it requires the same mighty Power which melts

their Arctic snows and thaws their frozen ocean, to turn them from darkness to light, and from the power of Satan unto God.

With respect to the character and habits of the Esquimaux, it is best to speak reservedly. They are certainly kind and hospitable, civil and obliging, skilful and clever in handicraft. I fear it must be added that they are liable to fits of passion and sulkiness, that they are lazy and sleepy, and addicted to lying, stealing, and even stabbing. Over their other shortcomings it is best to draw a veil.

They practise heathen dances, songs, and conjuring, and this seems to be the greater part of their religion. Their dance, however, is a mere shuffling of the feet; their song is but a monotonous yell; and their conjuring consists only in yelling and beating the tambourine and throwing the body into various distortions and attitudes. They possess also, most of them, in a bag, a collection of small miscellaneous articles, which are intended, I suppose, beneficially to influence their hunting by way of spells and charms. Beyond this I cannot find that they have much religion remaining among them. They know of an evil spirit named Atti, which seems to symbolize cold and death, and which they seek to exorcise or appease by their charms and spells.

Their only idea of a good spirit is connected with the sun as the source of warmth and life; and considering the severity of their climate it is not wonderful that their natural religion should symbolize the powers of good and evil by warmth and cold. If they have any idea of heaven it is that of a perpetual spring, and the name they give to the ministers who bring them tidings of the world above is "Children of the sun." I have not found they have knowledge of a future life. They say the old Esquimaux used to know these things, but the young ones have forgotten them. They possess, however, a tradition of the creation and of the descent of mankind from a single pair.

With regard to the evangelization of these Esquimaux, and the introduction of true religion among them, I should think the best hope would be to bring a Christian Esquimaux hither from Labrador. The difficult work of mastering the language and reaching the minds and instincts of these bewildered heathen has been all gone through by the Moravian Missionaries in Labrador and Greenland in the course of many years' labour, and it seems a pity that with the same race the same work should be begun again independently, in another part of the country, without any assistance from the toils of those who

have gone before. The language as spoken here is indeed a different dialect from that of Labrador, but at least half the words seem to be the same, or nearly so. A native of Labrador, brought to this country, would probably be able to converse fluently with the natives in the course of a few months, and might be able in that time to give them a better knowledge of Christianity than a European Missionary could do in as many years.

A native of Labrador was once brought here in connexion with the exploring expedition, but returned again. Two others were also sent for by the Fur Trading Company to act as interpreters, but turned back after coming half way. I should be glad if communication were held with the Moravian Missionary Society on this subject. The best mode of bringing it about would be for a Christian native of Labrador to be brought to England in the Moravian Missionary ship, and then to place him in the Hudson's Bay Company's ship to come to York Factory.

I cannot but suppose that, before long, commerce and civilization will come into closer contact with these natives. It is surely intended that this fine river, one of the largest in the world, should in God's providence be ere long opened for navigation and trade. A project for this purpose is, I believe, entertained by the English for a Company, and also by the Americans.

The Mackenzie was once ascended from its mouth by the boats of an English exploring ship. The coast is, I believe, free from ice, and open to navigation to the westward from Behring's Straits during the summer months, and American vessels already trade with the western Esquimaux. In fact I see here tobacco, knives, beads and kettles obtained from the Americans, which these Esquimaux have traded along the coast from the more western natives. Two men of this band have started along the coast to the west this present winter with a parcel of furs, intending to return next winter with more.

The opening of this coast to civilized trade would be matter of congratulation, and must, in the end, prove, in God's providence, a blessing. At the same time we cannot but foresee evils connected with it. Our own countrymen do not always, alas! set the best example of morality in these distant lands, and the natives are very quick in learning to imitate what they see the white man do, especially in what is evil, however slow they may be in receiving the oral instruction of the preacher.

In the American trade too, unhappily, the

first article introduced is generally spirits, and this would, I fear, soon prove the ruin of most of the Esquimaux, and make it dangerous or impossible to reside among them. If the trade were watched by Government, and the importation of spirituous liquors legally prevented, I suppose a fair and profitable traffic might be carried on in seal and otter-skins, walrus tusks, furs, whalebone, and oil. The articles which the Esquimaux most desire in exchange for these commodities are tobacco and beads, but more useful wares would be twine for nets and fishing-lines, hooks, coarse cotton or canvas for sails and tents, blankets, guns, and ammunition, kettles, axes, adzes, carpenters' tools, knives, scissors, needles, saws, pots, spoons, files, and skewers for arrow and spear-heads.

These natives have unhappily become enslaved to the habit of tobacco-smoking, until it becomes with them an all-absorbing passion. As their mode of using tobacco is to swallow the smoke, it resembles the use of opium more than the European use of tobacco. A few whiffs of the Esquimaux pipe produce a temporary stupor, or intoxication, causing him sometimes to fall to the ground, and generally followed by a severe fit of coughing. Such smoking must certainly be deleterious to the constitution. The Esquimaux's next luxury after tobacco-smoking is the eating of whale and seal fat. The fat of the whale resembles fat bacon, and I did not find in it any nauseous taste. The food of the Esquimaux besides consists of all the animals killed by him, whether on land or water, except, perhaps, the foxes. Besides this, he finds edible roots in spring, and ground berries in summer, and, generally speaking, is well supplied with provision.

The course of his yearly travels is to ascend the Mackenzie River in spring, that is in June, on the breaking up of the ice, to trade at the European establishment, about 200 miles from the sea. After this he returns to the river-mouth and hunts seals at two different points. At the last point he lays by a store of seals' meat for the ensuing winter. He then proceeds five days' journey along the sea coast, to the eastward, to hunt the whale. The spoils of this hunt he brings back to add to his store, and then spends the autumn or fall of the year in fishing and hunting, some of the tribe again mounting the river to visit the English Post.

As soon as winter is fairly set in the tribes retire to their stores or caches of provisions at the river's mouth, where they live in their snow houses till the return of spring. As

soon as the weather is mild, and their stores are diminished, they begin to mount the river with sledges, and then spend the time in fishing and snaring partridges until the breaking up of the ice.

As the water in the river rises in spring, streams of water appear at each bank before the main body of ice gives way. The Esquimaux commence at this time their travels by boats and canoes, hauling them from time to time over intervening strips of ice. At such times it is pleasant enough to travel with them, and amusing to see the miscellaneous stores which constitute an Esquimaux's effects, and which are transferred from boat to sledge and from sledge to boat; at one time the boats travelling on the sledges upon the ice, and again the sledges travelling in the boats on the water.

The condition of this tribe has certainly improved since the English have furnished them with iron. Formerly they had only bone axes, weapons and tools, and made fire by the friction of wood only. A piece of stick passed through a hole in a board was made to revolve so rapidly by means of a piece of string twisted round it, as to ignite charcoal or touchwood through the heat caused by the friction. I have not, however, seen this instrument; but I have seen a piece of iron ore which was obtained by them from a distance, and prized by them for striking a light when they had no better means of doing so. The number of this tribe seems to be diminishing, and there are but few old men and few children among them. At the same time their health appears good, with the exception of sores, which would probably be removed by the use of soap among them.

A Missionary may well visit the tribe on the coast during the summer, to instruct them in religion, and he would also have an opportunity of seeing them when they visit the European Post in spring and fall. This would probably suffice for the instruction of this small band. A residence with them in winter would be attended with considerable hardship.

With regard to other tribes more difficulty arises. There are other bands of Esquimaux to the east at intervals, for, I suppose, the whole distance between this and Labrador. There are some who live on islands in the Arctic Sea, and others again to the west. The evangelization of these by a European Missionary would be attended with great difficulty; but if a native agent could be introduced from Greenland or Labrador the work would be rendered comparatively easy.

In case a trading post should be established

in the Esquimaux country, or a coasting trade begun in the Arctic Sea, the life of a Missionary among these tribes would be easier, though, in other respects, hindrances might arise, as we have already mentioned.

In approaching this people, the first difficulty the Missionary meets with is the language. The Esquimaux language is a difficult one: the words are long and the grammar complicated. The language is but one from Greenland to the Pacific; but each tribe, from east to west, somewhat varies its dialect. With respect to these Mackenzie River Esquimaux there is a broken phraseology used by them in conversing with the neighbouring Indians and trading at the English Post which is easy to acquire; but as this is confined to common expressions, and destitute of grammar, it is insufficient for communicating religious instruction.

To reside with the Esquimaux a sufficient number of years to acquire the language grammatically from only hearing it spoken, would be difficult, unless a trading Post were hereafter established among them. The better hope seems to be to get an Esquimaux youth to reside at the European Post until he may learn the English, and from him the Missionary learn the native tongue. The structure of the Esquimaux tongue appears somewhat to resemble the Cree.

The tribe expresses great willingness to be taught, and anxiety for Europeans to reside among them, and they have received the little instruction I have been able to give with great thankfulness. At the same time their ignorance and carelessness are so great, that they seem quite unable at present to apprehend the solemnities of religion. The chief idea they have in seeing my books is to wish that they could be metamorphosed into tobacco; and indeed, at present, smoking seems to be the sole object of their lives.

If a Mission station could be established among them, they would probably learn much more by what they saw than by mere preaching, and, through the power of imitation, might become more assimilated to civilized life. At present, however, there are no means of establishing a Mission station, or introducing supplies for its support.

There are but few features by which to describe the country of this people. The coast is bare of trees: only small bushes of willow are interspersed among the bare hills. The mouth of the Mackenzie is covered with large quantities of drift wood. A spur of the Rocky Mountains extends down to the coast. The estuary of the river is broken into nume-

rous streams, in one or two only of which there is a deep channel. As you recede from the sea the pines begin to appear, at first stunted in growth, and gradually increasing, until, about fifty miles from the coast, the thick pine woods begin, which stretch uninterruptedly for thousands of miles, even from the Pacific to the Atlantic. The winds from the Arctic Sea, even in spring time, are very sharp and cutting, and in the depth of winter the cold must be very severe.

The individuals among the Esquimaux who are most liked and respected are the best hunters who make the most meat, for this they share more or less with their neighbours. There are, however, acknowledged chiefs among them, whose office is more or less hereditary. These have not much authority, except that they manage to get most of the tobacco trade into their own hands by buying up the furs of the other Esquimaux.

While on this subject I ought not to omit speaking in terms of respect and gratitude respecting Mr. Andrew Flett, the officer in charge of the Fur Company's Post at Peel's. His influence over the Esquimaux, as well as the Indians, has been very beneficial, for the whole time of his residence among them, now nearly ten years, and by consistent and honourable moral conduct, as well as by his attention to the duties of religion, he has done much to assist the work of the Missionary. Of his personal kindness to myself I have had much experience during the past twelvemonth.

Two Esquimaux boys have been staying at the trading Post during the greater part of last winter, and seem to wish to remain there. They are becoming accustomed to assist the Europeans at their work, and the sullenness which they showed on their first arrival appears to be wearing away.

The story of my own visit to these Esquimaux is soon told. I left Peel's River Fort on the 18th April, in company with two Esquimaux, and hauling a small sledge with blankets and provisions. As the weather was mild we camped at night on the river bank, making a small camp fire of broken boughs, instead of making snow houses on the ice, as the Esquimaux generally do in winter. After three days walking in the glare of the spring sun, I was attacked with snow blindness, and walked most of the two following days with my eyes shut, holding the Esquimaux boy by the hand. Both the Esquimaux were throughout very kind and attentive to me, and did all for me that I could wish.

Our first day we walked to the mouth of Peel's River, and afterwards continued for

five days marching down the course of the Mackenzie. The Esquimaux walk very slow, especially when hauling a sledge, but we made perhaps twenty-five miles a day. Our sixth day from the Fort we reached the first Esquimaux camp, and I slept for the first time in a snow house, enjoying as good a night's rest as I could wish on the deer skins. The next day, which was Sunday, we spent in this camp, and I endeavoured to convey what little instruction I could to our host and his family. After remaining quiet all day in the snow house I was thankful to recover my eyesight; and having nearly exhausted the Esquimaux's hospitality we started again at night, and the next afternoon reached two more snow-houses, where we were again hospitably received and lodged. I was cordially invited to sleep in one of the houses, and, being tired with walking, soon lay down to do so, but was immediately disturbed by yelling and dancing on the very spot where I was lying. This I found was caused by an old woman "making medicine," that is, conjuring in order to cure a man who was, or thought himself sick. The person conjuring throws himself into violent convulsions, and pretends to be under the influence of some evil spirit. This medicine maker is regarded with great awe by the bystanders, and I was entreated not to disturb her. However, being anxious only to escape from the noise and confusion, I simply told them that the medicine making was all a wicked lie, and betook myself at once to the other camp, where I laid down and enjoyed a good night's rest.

The next day all I could find wrong with the man who was the object of all the conjuring proved to be a sore head, for which I gave him a small piece of soap, and few grains of alum to rub it with. Next time I saw him I was told that my conjuring was very strong. The same day we started again, and in two or three hours reached four more Esquimaux camps, or snow houses, in the largest of which I took up my abode, and it proved to be the one in which there was most food. I was most amply and hospitably supplied with provision, to which all the Esquimaux contributed a small share. This proved to be the furthest point of my journey. I need hardly say that my appearance in each camp excited a great deal of observation and curiosity, as the Esquimaux had never had a European residing among them in the same way before.

After a few days a large number more Esquimaux arrived from near the sea coast, and built their snow-houses close by. For the

following two or three weeks I was therefore, fully engaged in visiting the different camps, and conveying what instruction I could to the inmates. On the arrival of the Esquimaux chief I was invited to remove to his camp, which I accordingly did, and he continued from that time to entertain and feed me with great kindness and cordiality. I was most agreeably surprised to receive such kind attention, and what I must call gentlemanly consideration from those who are in other respects so ignorant and rude.

I might mention that my visit to the Esquimaux was occasioned by an invitation from some of them; but on my way I received a message from the chief that I had best defer my visit till summer, as the Esquimaux were starving and quarrelling, and one had just been stabbed and killed in a dispute about some tobacco. This made me the more pleased to be so received among them.

The point where we were encamped was in the estuary of the Mackenzie, about thirty miles from the Arctic Sea, and when the sun set in the north there appeared a bright rim of light along the horizon, which was, I suppose, the reflection of the polar ice.

I saw no anger nor breach of goodwill among the Esquimaux while I was with them, but all seemed to be living in brotherly affection and friendship. After remaining with them about three weeks, the chief with whom I was staying removed with his brother and their camps to the distance of a few miles from the other Esquimaux, in order to hunt partridges more effectively. I was still able, however, to visit all the camps.

On the 7th May the first of the spring birds (swans) were seen. On the 12th May we saw the first overflow of water on the banks of the river, and on the 16th May the thaw set in. On the 21st May, after we had remained in our new camp rather more than a week, we left the ice with thankfulness and took to the boats, proceeding up the river on the narrow strip of water which now appeared between the ice and the shore. Most of the winter sledges were now taken to pieces and left behind on the shore, but three were taken on in each boat for transporting the boats and their contents from water to water where ice intervened.

We left the other Esquimaux, who were a few miles lower down the river, still encamped on the ice, as the water had not yet reached them. They were, I suppose, unable to leave for some time, as the weather turned cold again two or three days after we left, and the water on which we had travelled, became

again frozen, and so continued, more or less, for some days. All the Esquimaux, however, had as the thaw began left their snow-houses, and pitched their deer-skin tents on the ice, which now began to be wet and disagreeable from the melting snow.

After proceeding up the river with boat and canoe for three days we reached the Esquimaux spring fishing-ground, where we again encamped, to await the breaking up of the main ice on the Mackenzie, as it was not very safe to proceed further up the river till this occurred. At once, upon reaching the fishery the Esquimaux set their hooks and nets, and we were immediately well supplied with fresh provisions from the water, proving an agreeable change of food, and affording abundant cause for thankfulness to our heavenly Father who thus daily supplied our wants.

Being now only three camps together, and having therefore leisure time, I have written the above account, which, however imperfect a description it may be of Esquimaux life, has at least the advantage of being a sketch from nature, as it is written by the camp fire under the open sky, with the Esquimaux all sitting round and working at their canoes, nets, fishing-lines, bows and arrows, and with their inquisitive faces thrust over my paper, or against my side, with the constantly-repeated question as to what I was writing about.

As I write, the ducks and geese are flying backwards and forwards by hundreds over head, and the fish are constantly brought in from the river. As it is near this spot that the Esquimaux wish a trading Post to be established for their benefit by the Fur Company, I am glad to visit the spot, and shall be disposed to report favourably of the position, and to second the wish of the Esquimaux that a Post should be established for them, as it would much facilitate Missionary operations for their instruction.

As the Esquimaux tents are small and well filled, I have found it best since the thaw began to camp by myself outside, and the more so as they keep in spring time rather strange hours, mostly going to bed after midnight, and not rising till past noon, and some remaining up all night, and then sleeping the greater part of the following day. It is true that there is now but little difference between day and night, as the sun hardly sets, and as it is generally cloudy, and I thought it most prudent to come without my watch, it is not always easy to know what time of day or night it is. Notwithstanding this, we who have been used to home life seem to wish to observe the distinction between day

and night as far as possible, even though it be a distinction without a difference.

The Esquimaux sleep in their tents between their deer-skins all together in a row, extending the whole breadth of the tent, and if there are more than enough for one row, they commence a second at the foot of the bed, with the head turned the other way. For myself, I always took care to commence this second row, keeping to the extremity of the tent, and thus generally rested without inconvenience, except, perhaps, a foot thrust occasionally into my side. At the same time it must be confessed that the Esquimaux are rather noisy, often talking or singing great part of the night, especially the boys; and if any extra visitors arrive, so that the tent is over full, it is not exactly agreeable.

I have, however, now stayed with the Esquimaux in all their dwellings, for last fall I spent four nights with them in one of their wooden houses; and this spring I have lived for a month with them, partly in a snowhouse, and partly in a deer-skin tent. I am glad to have done this, but should not wish to repeat it unless from necessity. In case of visiting them again, I should endeavour to have a camp of my own, and in the summer time I could take my own tent with me, and, if I could persuade the Esquimaux to respect its privacy, might pass, I think, a pleasant time with them.

At present, camping as I do by myself outside their tents, I am passing my time with them without any hardship or inconvenience.

To complete the above account I have only to add that the main ice on the Mackenzie broke up on the 8th of June, but the channel by which we were ascending still continued blocked with the ice till the 14th. After this date we were able to proceed on our voyage without further detention, and arrived safely, by God's help, at Peel's River Fort on the 18th of June, about midnight.

The above manuscript having been written while squatted on a polar bear-skin, with a deer-skin for a desk, cannot be a very finished production, but I have been desirous rather of sending home the original than making a fresh copy, that it may be really a report written from the Esquimaux country itself, and not merely a subsequent reproduction of my experience.*

* Mr. Bompas has added a list of Esquimaux words. We cannot find room for it, but notice it for the sake of those interested in comparative philology. We think that it would be useful also for English traders.—Ed.

THE WISDOM AND THE FOLLY OF CHINESE PHILOSOPHY.

BY THE REV. A. E. MOULE.

I PROPOSE to draw illustrations of my subject from some of the later utterances of Chinese philosophers. I shall quote but little from Confucius, nor pause to criticize Pope's estimate of his merits—

“ Superior and alone Confucius stood,
Who taught that useful science—to be good.”

I shall not cite the opinions of Lan-kiun, or of Mencius, sages who lived and thought 2,200 years ago. I select rather the Sacred Edict, a composition known to some few English readers through the translations of Milne and of others, but less familiar probably than are the writings of the philosophers whose names I have cited above.

The Sacred Edict appears to have been composed by the Emperor Yoong Ching himself (the fourth son and the chosen successor of the greatest of all China's rulers, K'ang-hyi), or certainly by his authority, and published with his imprimatur. The Edict consists of sixteen themes on texts supplied, as it should seem, by K'ang-hyi during his life-time. K'ang-hyi was the second Emperor of the present dynasty, which ejected the Chinese rulers about 250 years ago. The Mantchow Tartars, though imposing some few badges of conquest on the Chinese, such as the present fashion of the shaven head and plaited tail, yet were as truly subdued intellectually by those whom they had conquered physically, as were the barbarian invaders of Europe. K'ang-hyi and his successors have become thoroughly Chinese in their enthusiastic appreciation of Chinese literature. Père du Halde informs us that the Emperor was “very well versed in Chinese learning;” and in return for this, in recognition of the Confucian complexion which pervades his writings, as well as from the veneration for the Emperor, which is a part of a Chinaman's moral creed, we may look upon this Sacred Imperial Edict as a genuine specimen of Chinese philosophy, and as an utterance approved of by Chinese philosophers.

I shall confine my illustrations and remarks to two points of the first importance, and with no remote connexion, namely, Religion and Education. We shall find, perhaps, that the follies and omissions of Chinese philosophy on the subject of religion reappear in the reasonings and conduct of some professed Christians; and that the sage suggestions of modern educational reformers have been anticipated in Chinese philosophy.

I. I quote, first, from the seventh chapter of the Edict, which treats of *False Religions*. I translate from a colloquial version, made at the instance of one of the Church Missionary Society's Missionaries by the Chinese scholar whose duty it is to read the Edict in public once or twice a month in the city of Ningpo.

The chapter begins with a denunciation of false religions as the cause of man's depravity; a serious error on the part of this imperial philosopher, for surely man's depravity is the origin of false religions. The true doctrine is next defined. True teaching is to be found alone in the five-fold canon and in the four books handed down by sages of old. And the orthodox doctrine inculcated in these books is summarized thus:—Man's duty is to cultivate the virtuous instincts of human nature, namely, “Philanthropy, righteousness, decorum, knowledge, and faith or constancy in friendship, and to observe the five relations in which these virtues find scope for action, namely, the filial, fraternal, conjugal, and friendly relations, and that of the public servant to his prince.” Now whatever deviates from this teaching is a false religion—“A murderous sword,” says the writer of this Edict, “a poisonous drug.”

The three main religions of China are then enumerated, the Confucian, Buddhist, and Taoist. The Confucian creed is, of course, orthodox in the view of the imperial lecturer, for it is all drawn from the orthodox canonical books enumerated above. He then summarizes (in the words of Choo He, who lived in the twelfth century A.D., and was the most influential commentator on these books) the object of Buddhism and Taoism. Buddhism teaches the abandonment of every other care and object, and the concentration of attention on the culture of the soul, with the hope, as we learn from other sources, of being freed from the misery of material existence. "Taoism," says Choo He (if I rightly understand him) "aims at longevity as its great object." The Edict appears to approve of these objects, but it proceeds to ridicule the practice and pretensions of Buddhism and Taoism. "The priests in the great monasteries, and the hermits who spend days and years in solitary cells amongst the hills, whatever their aim may be, do most certainly violate the five relations, and neglect the cardinal virtues. And as to the pretended rapture of these devotees into heaven, who ever in broad daylight saw them thus ascend? They have no wish to injure the people, no doubt; but their teaching is absolutely useless."

The avarice of the mendicant friars, and of the crowd of homeless and objectless men who beset the doors of monasteries with the hope of admission, is then ridiculed and condemned. "Their threats of sudden death from lightning, and of torture in purgatory for those who refuse contributions; their institution of diverse festivals and processions, when to the tap of the drum, and the toll of the bell, and the droning chant, men and women mingle in crowds together; these," says the censor, "they call meritorious services, whereas they are in fact wickedness. Now who is this Foh or Buddha whom you worship? He was but the son of an Indian prince, who, from his contempt for the glittering world, retired to the hill tops to cultivate virtue, and since he entirely neglected his own parents, wife and children, how is it to be supposed that he will care for the world at large?"

"And once more. Are we not told by those of old time that God is wise and upright? Now if so, will He, think you, covet your petty offerings, and bless you when they are placed before Him, and hate and curse you if they are wanting? If this be the character of your God, he is but a child, not a God. Take for instance the case of your own magistrates: if you carefully and diligently attend to your duties, you will be respected by your rulers, even if you do not wait upon them with offerings. But if you commit crimes they will certainly punish you, and rid the people of you, though you prostrate yourself a thousand times before them.

"You say that by repeating the name of Buddha you can obtain the pardon of sin. Suppose now you have broken the laws, and are apprehended and brought before the magistrate, and when in his presence you shout ten thousand times 'Oh, your worship, I beg pardon,' will he, on that account, at once release you? And yet you even ask these Hoshang and Tao-sze (the Buddhist and Taoist priests) to make these vain repetitions for you. Suppose that you refuse to obey the precepts of this Edict, and yet read it through so many thousand times, do you think that the Emperor will be pleased with you, and reward you on that account?"

The Edict then proceeds to denounce political religions. "Men there are," says the Emperor, "utterly to be detested, who, under the garb of religion, collect followers, meet at night and separate not till morning; and then when they have influence and force sufficient, their true character appears, and they are guilty of violent and wicked deeds.

"The Roman Catholic religion also, which speaks of heaven and earth in a wild way, is not a true creed. The Emperors employed them merely because of their astronomical skill, not because they considered their doctrine good. Believe them

not! Would that you would remember, that each one in his own home has two living objects for reverence; you then would not surely go elsewhere to bow down and worship, and before gods of earth and wood pray for happiness! Remember that wise proverb, 'Honour your father and mother at home; no need to wander far off and burn incense.' If you will but turn away from these false teachers, and preserve harmony in each family, even when trouble comes there will be some way of escape. Let us in all fidelity serve the Emperor; let us with all piety honour our parents, and perform each his duty perfectly, and we shall then obtain the bliss of heaven."

The readers of the "Intelligencer" will, I think, readily recognize the wisdom of many of the utterances of this sacred Edict. The folly and uselessness of mere outward observances could hardly be more justly nor more severely exposed. The reverence for the "old paths" is a feature which stamps all Chinese philosophy, and which does not, I venture to assert, detract in any degree from its claim to be considered philosophy. The reverence for parents, and loyalty to the powers that be, are marks of virtue and wisdom which we may surely admire, and in these days almost envy. The rude familiarity with which parents are often treated, the bold effrontery with which their opinions are controverted, or their wishes opposed, the light and presumptuous manner also in which the motives and acts of the sovereign are sometimes criticized, (so different this from the office of the censor in China, whose duty it is *at the risk of his life*, to call in question the wisdom of his sovereign's policy,)—all these are marks of unwisdom and declension in the morality of the present generation of Englishmen.

But the folly of the philosophy of this Imperial writer, is surely self-apparent to Christian readers. He can ridicule well the false gods of a foreign creed like Buddhism, or of a degenerate native religion like Taouism; but we listen in vain for the command to reverence and adore the true God, the fountain of light, of wisdom, and of all virtue. In a proclamation issued about four years ago in China, at the instance of one of these public censors, the re-building of Buddhist and Taouist temples, which had been destroyed by the T'ai-p'ing rebels, is prohibited, the tone of the proclamation agreeing with that of the Sacred Edict. Yet not only is there no mention of the great God of heaven, it is even enacted that native deities (those belonging to the ancient creed of the Chinese), *which have deserved well of the people*, may still be worshipped. But there is another mark of worse than folly in this Sacred Edict. The true God is scarcely mentioned; whilst each man's living father and mother, together with the spirits of his ancestors, are recommended as the true objects for worship and reverence. Is not this idolatry of the strongest type? Do not the readers of this journal unanimously condemn it as such? May I venture to suggest that possibly some of them are guilty of this very Chinese sin and folly? How many Christian people there are, who are grieved and astonished at the gross idolatry of the heathen, and are unaware that they are idol-worshippers all the while themselves! Has the call, "Go teach all nations," never sounded in your hearts; has conscience never echoed the cry, "Go—go for the love of Christ," and then the dear form of some one loved at home has risen up as an idol in the heart, and claimed the worship, and drowned the voice that was speaking? Or has something less potent than this—the noblest form of idolatry which is yet ever hateful to God—claimed your hearts' affections, and made you idolaters? The dear country home—green woods—broad meadows—rolling downs—the seashore of England—Christmas re-unions, or Midsummer gatherings,—are these too dear to be given up for personal service in the work of Missions? Then blame not, though you may recognize, the idolatry of Chinese philosophy.

II. My second illustration shall be drawn from the eleventh chapter of the Sacred Edict, which treats of the education of the young. I shall give it almost as it stands,

for it is a much shorter lecture than some of the others, and from its interest and importance it will ill bear curtailment.

The Emperor begins with a description of what may be called ancient *school-boards*. "Every country, town or village had its old men of influence and reputation, who, on the 1st and 15th of every month, read in public the laws in the hearing of the youth, in order that they might learn virtue; and once a year they made inquiry into the behaviour of the children.

"Even the soldiers in camp, early and late, were exhorted and counselled to follow good examples, so that every one might know how to practice virtue, and to avoid all bad places of resort. An excellent custom surely."

The importance of education is next described. "The Emperor K'ang-hyi during his reign of sixty years, was fired with love to you his people. His kingly mercy was large as heaven itself; and not on one occasion merely, but down to the present time, there is no one in the whole wide world who has not shared in his grace. When the present Emperor, Yoong-ching, mounted the throne, and sympathized with his father's zealous wishes, he did not relax for one instant his love for you, his people; much less would he for a moment fail to love your little ones. And why so especially love the young? Merely because man's nature from ten years of age till twenty is like a flower, blooming for a time only, without any steadfastness of purpose. The child wishes to be good, and is straightway good; it determines to be naughty, and is at once naughty. This is a most important opportunity; so that to educate the young is absolutely indispensable."

Then follow hints and suggestions as to the best way in which to train the young. "The true cause for the faults of children must be traced to the mistakes of your elders. When your sons or younger brothers are young, you elders can do nothing but spoil them and fondle them; find clothes for them to wear, sweet things for them to eat. If you see them quarrelling with any one you do not rebuke them, but say rather 'Well done.' If you see them strike another boy, you must needs talk of their courage and fearlessness. Though you know quite well that your own boy is in the wrong, yet you pet him, and say, 'He is but a child, it's only play, what matter?' Even if you see your child do worse and steal, you will actually speak of his cleverness, so soon showing himself quick to get gain. Now say, what sort of conscience can such children have? Their improvement entirely depends upon their elders' efforts to unfold their good dispositions, to curb their bad inclinations, and to evolve their natural affections and abilities. At present you take no pains to exhort them; but ever leave them to follow their own devices; and then, when they go from bad to worse, and bring disgrace on their parents, you can only say, 'It is their star: their destiny is to be reprobates.' When will you believe that these children all have the roots of filial piety and brotherly love, and that their turning out so badly is merely the result of your neglecting their education? . . . If you see your boy insulting anybody, or fighting with his companions, whether he have right on his side or not, first reprove him; and if he tells a falsehood rebuke sharply; and if you know that he has taken so much as a needle or a straw from any one, you must at once severely upbraid him. Continually keep repeating ancient and modern precepts on the duties of filial piety and fidelity.

"When in his parents' presence let your boy be dutiful and obedient—no crying, no noise. Whatever he does, let him first consult his parents. Then, when associating with stangers or friends, let one mean one, and two, two. Let there be no deception; and no rioting or drunkenness when together. Now if you neglect the education of your children when they are young, and do nothing to correct their dispositions, it is hopeless to get them to reform when they are grown up. As the ancients say, 'Obey till you are three years old, and it will be a life-long habit.' But in education

you must not be too hasty. You cannot jump into heaven with one step; and, moreover, you must not be strict to-day and lenient to-morrow; you must be the same every day; and so gradually guide and teach and watch over your young charge, so that imperceptibly but surely they may travel the right path. . . .

“And one more important point I must mention: not only must the education be as I have described, it is also indispensable that you, the teacher, should show in yourself a good example. Now all elders are naturally teachers; your daily words and deeds are heard and seen by your juniors, and so there is a pattern continually before their eyes which they are sure to follow. Suppose the elder brothers are profligate; they may daily repeat the wisdom of sages for the children to hear; but the lads will pay not the least attention to their words—they will merely mark their deeds. If you will but persevere in your good example and good teaching, the effect on your charge will be sure. Your property will be secure, your children will be useful to you; they will distinguish themselves in the degree examinations, and gain office, and so bring credit and glory to their parents and ancestors. And suppose they are dull of intellect, and cannot take to books, yet through your instructions they will be diligent in business or in labour, and all their fellow-townsmen and villagers will call them good sons. Will not this result be for the happiness of all concerned?”

The chapter from which these extracts have been taken does not treat of education in the precise sense in which the word is now used. We meet with no scheme for a public school course of training, no suggestions as to fees or rates, no time-tables or conscience clauses. In China education for boys is general; but it is all voluntary and self-supporting. Government encourages the national passion for learning merely by sending examiners who confer degrees, and by franking the candidates on their journeys, and all offices are open to these competitive examinations. Yet these utterances of this Imperial lecturer, though referring chiefly to home training and moral influence, contain surely maxims and rules of the truest wisdom for the use of educational reformers, of legislators, of teachers, parents, and friends. The mistakes and omissions are also self-apparent. There is no mention of female education throughout this thoughtful chapter. This all-important work has been attempted by Mission schools alone. And the great flaw in the whole—a flaw which some wished to introduce into the education scheme for Christian England—is silence, either from ignorance or design, about the fear of the Lord, which is the one beginning of all true wisdom. The heart cannot be changed, nor man's nature renewed, by education, however early in its influence, however diligent in its application, however thorough in its character!

Go shake yon mountain range;
Man's nature who can change?

So says a well-known Chinese proverb. And of the one Regenerator, God the Holy Ghost, Christian Missionaries alone can tell the Chinese people. Of the fear and love of God, the true source and foundation of all sound and successful education for those who have souls as well as minds to be trained, it is our privilege, our high and responsible office, to inform that great people. And what might not the result be were this foundation once laid, and this first step in true learning once taken, amongst a nation so wise though so grotesque, so civilized though so mistaken, so warped and contracted in their knowledge though so enthusiastically devoted to education?

INSTRUCTIONS OF THE COMMITTEE.

DELIVERED JULY 25TH, 1871.

ON July 25th there was a special meeting of the Committee to take leave of the following of Missionaries—some just about to enter upon their work, others returning after a brief sojourn at home.

The Rev. J. BARTON, proceeding to Madras as Secretary of the Corresponding Committee.

The Rev. J. WELLAND,	}	Returning to the North India Mission.
The Rev. E. CHAMPION,		
The Rev. C. G. DAUBLE,		
The Rev. F. GMELIN,		

The Rev. S. T. LEUPOLT,	}	Proceeding to join the North India Mission.
The Rev. H. DAVIS,		
The Rev. T. J. MOULDER,		
The Rev. W. THWAITES,		

The Rev. W. J. RICHARDS, proceeding to join the Travancore Mission.

The Rev. R. COLLINS, transferred from Travancore to the Collegiate School, Kandy.

The Rev. R. TAYLOR, returning to the New Zealand Mission.

The Rev. H. VENN, the Hon. Secretary of the Society, addressed them as follows:—

DEARLY BELOVED IN THE LORD,

The Committee address you on the present occasion by the lips of its aged Secretary, who might plead exemption on account of the infirmities of advancing years, but who throws himself upon your candid indulgence, under the exceptional circumstances caused by the absence of younger Secretaries.

This circumstance suggests, as a topic for the present Address, a very few remarks upon the different views and feelings with which we take leave of each party of Missionaries setting out upon their holy enterprise at the present day, from those which we entertained thirty or fifty years ago: the fact that the same lips have spoken on many former occasions, as the organ of the Committee, gives a proof that the change is the result of experience, not the mere difference of human opinions. The difference of views and feelings consists chiefly in this, that we entertain very moderated expectations of the success of all human agency, but greatly enlarged expectations of the working of the Spirit of God for the conversion of the world. The time is indeed long gone by, when the sending forth of a body of Missionaries raised a song of triumph as though the world were turned from darkness to light. It has often struck us as significant of this bygone assumption, that a well-known and beautiful hymn, and its appropriate tune, were composed for the departure of the first set of Missionaries sent by the London Missionary Society to the South Seas:—

All hail the power of Jesu's name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

We trust the hymn is sung with no less fervour of adoration than it was in olden times; but now we sing it in the assurance of faith, and surveying fields white unto the harvest, though as yet we see but little bringing in of sheaves into the Lord's garner. We were accustomed to tell our Missionaries that the Christian's weapons are mighty through God to the pulling down of strongholds. So we tell you still, but

we are compelled to add that you are not yet so armed. Some of you have to acquire the vernacular, so as to be able to unsheath the sword of the Spirit, which is the word God. Others of you have laboured abroad; but you tell us that the strongholds of Satan still frown in defiance upon the feeble Christian efforts, which are directed against them, and your minds are now agitated with the anxious question how you may best recommence the assault.

We were accustomed, also, to say of our Missionaries that they would be among the heathen like a candle to give light to all around. Alas! what numbers have failed to impress the heathen with the beauty of holiness, through their unsubdued carnal infirmities.

We assured our young Missionaries that they went forth bearing the good seed, of which some must spring up to the glory of the grace of God. Alas! how few comparatively have found any good-ground hearers, or even rocky soil, or a lodgment among thorns: they have found nothing but the hard way-side, and not one seed apparently has vegetated.

To sum up, we have often in days past likened these occasions to the scene at Antioch of old, when the Spirit said, Separate me Paul and Barnabas for the work to which I have called them. But year after year we have sent forth our evangelists, and other Societies have sent forth their agents, and generations have passed away in many a Missionary field without our receiving back the glad intelligence which the Church at Antioch received after two years and a half, when two Apostles "gathered the Church together, and rehearsed all that God had done for them."

Such is the result of past experience when we trace the modern history of individual Missionaries, and so our expectations of the success of human agency are moderated. We dare not pronounce beforehand of any Missionary that he will see the fruit of his Mission. He may remain without visible success, he may fall into ill health, he may return dispirited.

But, thanks be to God, there is another aspect of the subject to which we hasten. If we look at modern Missions as a whole, we unhesitatingly declare that they are a great success; that they do give a pledge of an abundant harvest; that we may tune our harps for the chorus of praise and thanksgiving that the day of the Lord is at hand. But this success seems to have been granted in a way designed to humble human agency, and to exalt the work of the Spirit. I allude not only to such cases as Madagascar and Abeokuta, where the work has progressed, notwithstanding the expulsion of Missionaries, but also to the many cases in which success has been granted where least expected, and withheld where we had looked for it with the greatest confidence. Where the organization of a Mission has appeared to us the most complete, there the labourers have been tried by disappointments; whilst in many other instances there has been apparently a spontaneous springing up of trees of the Lord's planting.

Now by this statement we do not mean to imply that the Spirit of God acts irrespectively of human effort, but only that the divine blessing is not tied to man's devices. There is a wide range of agencies at work for the conversion of the heathen besides the preaching of the Missionary; and the Lord grants His blessing with a view to the whole work rather than in respect of this or that Missionary: in answer to earnest prayer put up by the workers in one department the Lord may grant a blessing to a different department of the work, which in His infinite wisdom He sees to be most fitting and important.

Let us all learn to honour the work of the Spirit in the success of Christian Missions. Let us pray more earnestly for the outpouring of the Spirit upon the whole world. Let us act in the humble confidence of our Creed—"I believe in the Holy

Ghost, the Lord and Giver of life." Let those who are going forth into the Mission field, go forth with modest thoughts of the power of their own arm, but with great thoughts of the power of that Holy Spirit who divideth to every man as He will. According to the beautiful metaphor used by our Lord in his discourse with Nicodemus (by many commentators not construed as a metaphor, but as a direct assertion of the work of the Spirit), the wind (*τὸ πνεῦμα*) bloweth where it listeth, and thou hearest the sound thereof (a gentle rustling of the leaves), but canst not tell whence it cometh and whither it goeth.

Would to God that all who are engaged in Missions might learn from hence to cultivate a spirit of mutual love, of union of soul in prayer and counsel, and of cordial harmony among the members of a Mission. It is in such an atmosphere that the Holy Spirit delights to dwell, for these are in fact the fruits of His in-dwelling; and it is vain to expect the fruits of that divine agent in giving effect to the preaching of the Gospel if we shut out from our hearts His other fruits—love, joy, peace, long-suffering, gentleness, goodness, faith.

It is said of the disciples of the Lord after His ascension, while they waited for the promise of the Spirit, that they were all with one accord in one place. The word is very expressive—of one heart and mind (*ὁμοθυμαδόν*). We cannot all assemble together bodily, but let us cultivate that oneness of mind and purpose which was honoured by the descent of the Holy Spirit on the day of Pentecost.

We will conclude with two practical inferences arising out of this subject for the use of our Missionary brethren.

1. What has been said may serve to place before my younger brethren who are going out for the first time, in a new light, the rule of the Committee to regard them as probationers till they have passed their examination in the vernacular, and shown that they possess other Missionary qualifications. The Committee send you out on a venture whether you will be found fit for the Master's use, and must reserve to themselves the power of recalling you, if they afterward see reason to doubt respecting your Missionary call. In the case of Saul and Barnabas the Holy Spirit made his call manifest before they set out. In modern Missions, though we trust that you are called to the work, we cannot pronounce absolutely till you have been tried in this work. These considerations may well check the spirit of many young Missionaries, who, on their first arrivals, think "to set things to rights" in the work of their seniors. For the first two years or so, be slow to speak, quick to hear and observe, try to penetrate below the surface of things, and to understand the symptoms of a prosperous Mission on which the Lord's blessing is resting. Sit at the feet of the experienced Missionaries. The lesson of humility is necessary for us all, but, contrary to nature, it is too often least understood among those who most want it, the raw recruit in Christ's army. The apostle who has laboured more abundantly than all others can best submit to be less than the least of all.

2. Again, you may all learn, dear brethren, from this subject to cherish a wide interest in the Mission to which you belong, to identify yourself in sympathy and counsel with the work of your brethren as well as with your own peculiar department, as not knowing whether the Lord may answer *your* prayers by prospering your brother's work rather than your own. Though for convenience there may be a division of labour in a Mission, the utmost care must be taken that such division do not beget an exclusive, a selfish spirit, even in the work of our common Lord, and Captain of the Lord's forces. This selfish spirit is often the besetting sin of most devoted Missionaries—My people—My catechists—My schools—are expressions which often grate upon the ears of an experienced Secretary, though too familiar to brother Missionaries to excite notice. It is specially with the view and intention of promoting in our Missions

unity of spirit and purpose that we enjoin upon you frequent meetings for united prayer and conference upon the word of God, and upon the things which belong to His kingdom on earth: those of the same station should thus meet weekly, and others as often as their convenience will allow. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." (1 Pet. iii. 8.)

Several of the Missionaries acknowledged for themselves and their brethren the instructions of the Committee.

The Rev. J. BARTON said that he was going out to Madras because he felt that the foreign work had a special and prior claim. He hoped that his experience of Secretary's work at home would assist him in Madras.

The Rev. R. TAYLOR referred to his first connexion with the Society now more than thirty-five years ago, and said that he felt happy in returning, knowing that the work is the Lord's. He referred to the population in the mountain ranges of New Zealand, and urged upon the Society the duty of arranging for the work to be carried on vigorously in those districts.

The Rev. J. WELLAND said that at the time of his first departure to India the thought most prominent in his mind was thankfulness to God who had provided in the Society a means by which he could fulfil his heart's desire of preaching the Gospel to the heathen; the same thought was uppermost now. It seemed to him that many never viewed the Society in this light, that the least influential, as well as the wealthy, may take a real part in the work through the agency of the Society.

He briefly alluded to those who were returning with him to India, and to the various spheres of work in which they would be engaged, and begged for himself and brethren the prayers of the meeting.

The Missionaries were then addressed by the Rev. A. W. THOROLD, M.A., Vicar of St. Pancras, and Prebendary of York, as follows:—

When Mr. Venn invited me to speak to you, my first feeling was of deep and thankful joy. Partly because I was so glad to do anything, however trifling, to serve one whom my whole soul would delight to honour, still more because it is such an unspeakable privilege to help in any way a cause so closely bound up with our dear Master's name. And yet, just because I firmly accept the enthusiastic sentence of Edward Irving, that "to be a Missionary is the greatest preferment in the kingdom of Christ;" because I am to address those who, from actual knowledge (in one case from almost life-long experience), must already be in possession of all that I can say to them; the task is accepted more from a feeling of duty, than from a sense of competency, by one who, though unworthy to speak, does not quite say nay to a plain call from God.

The thoughts which I would suggest to you I propose to cast into the form of cautions; not, indeed, with the desire of chilling or depressing any one. You cannot have too much zeal, if it is tempered with humility; nor too lofty a standard, if you remember from whom your power comes. But the strongholds of heathenism cannot be leaped

at a single bound: our plans are not always God's plans: and our noblest purposes are never quite free from self. It is patient continuance in well-doing that alone can earn you your final victory: in the quietness of a calm and well-balanced judgment, in the confidence that God and truth are on your side, the springs of your strength must be.

1. First, then, do not suffer the present attitude of society towards Christian Missions to throw you off your guard, or to make you suppose it to be anything else than a kind of armed truce, or, at the best, a frigid neutrality. No doubt the time of contemptuous indifference is nearly passed away; perhaps, also, that of bitter opposition. There is no logic like the logic of facts. There is no motive so intelligible, so inspiring, so—in the full sense of the word—completely Christian, as the obedience to Christ's own command, to preach His Gospel to mankind. The world listens because it cannot help itself. When statesmen like Lawrence and Frere, when soldiers like Herbert Edwardes, and civilians like Robert Montgomery, demand a fair hearing for Christian enterprise, which they have seen, and proved, and shared, there is at least respectful silence, if not cordial

acceptance. But it was never less safe to make mistakes than now. The recent miserable fanaticisms in New Zealand have been more than once triumphantly used as an absolute evidence of the hopelessness of Christianizing native races; and the equipoise that perhaps exists at this moment between absolute scepticism and reasonable confidence may rapidly be converted into the old calm disdain. English society at the best has but a thin veneer of Christianity on it: the average human heart has still an incurable scepticism as to the power of the Gospel, and the misery of sin, and the purpose of Christ, and the value of the soul. It is as true as it ever was, that the world by wisdom knows not God; now, as ever, the "foolishness of preaching" must save them that believe.

2. Again, do not suppose that because the life of a Missionary is in these days surrounded with a certain measure of external comfort and protection, you can ever safely cease to aim at the noble ideal of dying daily for Christ. In all countries the preservation of health is the first condition of success; and He who is the Saviour of the body punishes us through the laws of His own making, if we either pamper or neglect it. But there is a plain distinction between comfort and luxury; between what is necessary and what is superfluous. The word of Christ, which tells us that whosoever forsaketh not all that he hath cannot be His disciple, has never yet been repealed. Cross-bearing is the Missionary's very life. To give up everything for Him who gave up everything for you is at once your rule, your glory, your reward. In the face of the heathen, as much as in the face of your own countrymen, there is no telling the effect of steady, quiet, unobtrusive self-denial. It is the watering of the seed from your lips by the influence of your character.

3. Yet whatever you give up for Christ, however much you may do or suffer for Him, do not for a moment suppose that He will grant you immunity from the trials and temptations of life; or that He can reward you by denying you the discipline which all down the ages makes the faith and patience of the saints. It is a very common, but a very perilous error to suppose that those who serve God have their wages in exemption from sorrow. Precisely the contrary. "The servant is not greater than his Lord." What Christ did not do for Himself He will not do for you. While He slept in the fishing-boat, fatigued with the day's labour, the rain beat on Him, the sea washed over Him, the wind

shrieked, and the night was dark. St. Paul, on his way to Rome, was shipwrecked. Xavier died of fever off the coast of China. A Tartar courier fatigued Martyn to death. Oh, there is no rose garden life for any of us; least of all for you, who have especially to endure hardness as good soldiers of Jesus Christ. What you may look for is much of your Master's presence, deep inflowings of your Master's grace; what you ought to secure is, that all things work for your good through your own love to Him.

4. Then whatever your work may be—and each has his own separate calling from God—never forget, that before anything else you are ministers of His word, and witnesses of His kingdom in the power of the Holy Ghost. Be your duties what they may, if they are the duties God has laid on you, they may be at once the means by which He will be glorified and you sanctified. Still in some duties more than others there will be a greater risk of secularization and unspirituality. No reasonable person can doubt that the duties, say of correspondence and tuition, are of enormous importance at the present time, and to be undertaken with all simplicity of purpose, and devotedness of aim, and readiness of heart, when and where the Lord's voice is heard. Bishop Cotton has forcibly observed that "the great influence which a really kind, earnest and able Missionary must obtain over intelligent scholars, and the general clearing away of ignorance, folly and superstition effected by education, are as likely to pave the way for Christ's Spirit as the plan of hurrying from village to village, preaching for a day or two, and not reappearing, to deepen and confirm the impression of the visit till a year has passed away, and all that was said is forgotten." (Life, p. 140). Still the life, and every least duty in it, should be saturated with the solemnizing reflection of being one of the Lord's watchmen and messengers. Let the life preach if the lips may not. If children instead of adults are to be the congregation; if letters, not sermons, are to be the chosen instruments of serving the Master, the soil is changed, not the instrument or the motive. Everywhere you are Christ's: always be labouring for Him.

5. And here let me urge on you the great importance of qualifying yourselves in every way for your arduous service, and especially of valuing as it ought to be valued, using as it ought to be used, the great talent of human knowledge. There is no folly so enormous or so exasperating as that of despising know-

ledge. It dishonours God whom it is meant to reveal; it deserts truth which it ought to illustrate; it neglects man whom it is given to inform. Because some men over estimate it, and put it in its wrong place, and oppose it to divine knowledge, does it therefore follow, that we are not to set it at its right estimate, and to use it for its proper purpose, and to make it the pioneer of the Bible and the handmaid of the Lord? A moment's reflection will convince us how in India, for instance, a certain acquaintance with physical science might be made of immense use in undermining, and finally sweeping away the monstrous absurdities of the Hindu cosmogonies, and to prepare, so far as emptying and cleansing can do so, the oriental mind for the profound but simple philosophy of the Gospel. Not that science, or human knowledge of any kind, can either regenerate, satisfy, or console man's spirit. Though it may help us to understand our Maker's attributes, it cannot tell us of His character: only in Christ's life and words can we see the Father. But if mind is God's gift, and a talent to be used for Him, let us do our utmost to turn our mind to the best account, and to put out to usury, whatever we may possess of solid, accurate knowledge of any kind. That the devil should have all the knowledge, and the Church all the ignorance, would have been at least to the apostolic preacher on Mars Hill a shocking and intolerable paradox. First let us know our Bibles well, giving ourselves principally to the devout study of God's mind therein, and then the more of other knowledge we possess the better; for while it will redeem the teachers of the most lofty religion the world has ever yet seen from the fatal reproach of being mere ignorant fanatics, by a process of assimilation easily to be detected in St. Paul's writings, it will help to point, and even to adorn the ministry of the inspired word.

So, farewell. You are going forth with holy zeal, and noble hope, and lofty courage, to a warfare in which no true soldier can ultimately fail to win his victory, to a service in which the best of Masters promises you a grand reward. Be prepared for reactions, for disappointments, for secret and sad misgivings of your own fitness, for tender and longing recollections of absent friends in dear English homes, for occasional almost fretful wishes for labour less thankless and for results more visible; nay, even for sore spiritual conflicts at times of bodily weakness and mental depression, when prayers will not rise and hearts will not love. Of course, Satan will

tempt you: with Elijah you will say, "Lord, take away my life;" or with the Baptist in prison, "Art thou he that should come, or do we look for another?" If Henry Martyn's heart sometimes went back to the leafy lanes and azure seas of his native Cornwall, let it not seem sin in you now and then to feel a momentary weariness of the sounds and sights of sin in a heathen land. "The flesh is weak;" so said, so felt the Lord. But no temptation shall take you, but such as is common to man. Your needs may be great, but your supply shall be sufficient. Ask for much, and you shall have much. Honour God by greatly trusting Him, and then your hands shall be strong and your joy full.

You go forth from our midst, the vanguard of the Church's army, not with the pomp of arms, nor the sound of martial music, nor the shouts of the crowd, nor the excitement of worldly display; but with Christ your Lord at your head, and the hope of glory sweet and strong within you, animated by the love of souls, upheld by the prayers of the saints.

We bless you, we thank you for going. Many things we wish and ask for you. Wisdom, that you may know the worthiest men, and use your weapons rightly, and meeting knowledge with knowledge, manfully hold your own for the kingdom of your Lord: Faith, that you may overcome mountains and prepare the way for the Lord's return, and, as Abraham of old, lifting up your eyes to the heavens, may be able to see from afar the glory of the Lord covering the earth as the waters cover the sea. But, most of all, we ask that you may love with a deep, absorbing, grateful love, which, while it enables you to discern, and to trust, and to wait, shall nerve you to suffer, nay, make you content to die. Let nothing rob you of your intercourse with Jesus. Tell Him everything, give Him everything, confess to Him everything; and then your peace shall be as a river, and your righteousness as the waves of the sea. Poor, you will be rich in Him; lonely, you will be filled with His company; feeble, in His strength you shall be more than conquerors; sowing, but not reaping, you shall have His sympathy. Who even now waits for the fruit of His soul's travail, and Who bids you, wherever you be and whatever you suffer, in the jungle, or in the crowded city, on the mountain top, or on the face of the broad sea, to look unto Him, the Author and Finisher of your faith, Who for the joy set before Him endured the cross, despising the shame, and is now set down at the right hand of the throne of God.

MAJOR HECTOR STRAITH,

LATE LAY SECRETARY TO THE CHURCH MISSIONARY SOCIETY.

On the 15th of August there passed from this earthly scene to his eternal rest, one who faithfully served his Lord and Saviour, Major Straith, a man who laboured to promote the cause of Truth at home and abroad, and whose sympathies were especially drawn out towards the Church Missionary Society, of which he was for many years Lay Secretary.

Hector Straith was born in Scotland in the year 1794, and when eleven years old was entered as cadet at the Royal Military College at Great Marlow. After five years he obtained an ensigncy by competition, and joined the 34th Regiment in India when he was sixteen years of age. The next year he was promoted to a lieutenancy in his own regiment, and in the Mahratta campaigns of 1817—18 he was appointed adjutant to a flank battalion composed of the Grenadier and light companies of his own and three other regiments. He returned to England on sick certificate in 1821, having been twelve years in India. Upon the raising of a new regiment, the 95th, he was made senior lieutenant and adjutant, went with it to Malta, and succeeded to a company, and was soon afterwards invalided, returning to England in 1824. He then entered the senior department of the Royal Military College at Sandhurst as a student in fortification. He afterwards passed through a course of artillery at Woolwich, and of practical engineering at Chatham. In 1826 he was appointed junior Professor of Fortification and Artillery at the East India Company's military seminary at Addiscombe, and shortly afterwards he became full Professor, and retained his chair for twenty years. While so engaged at Addiscombe he published a treatise on Fortification and Artillery for the use of the cadets, which obtained considerable reputation, and has passed through several editions.

During the greater part of his Indian career Major Straith led a gay and worldly life, and lost in horse-racing a small patrimony which he had inherited, but ill health and the conversation of a pious brother officer awakened in his mind more serious thoughts. The officer alluded to was the late Major M. Sherer, author of several useful religious publications, addressed to soldiers, who had lately paid a visit to a brother at Calcutta in the Civil service, and had been introduced to the Rev. D. Corrie and other pious men in that Presidency. Major Sherer described to his friend Major Straith the power of a Divine faith in promoting our usefulness and securing our present and eternal happiness. Major Straith, like the "noble" Bereans, "searched the Scriptures" with closed doors and earnest prayer for twelve months. He then boldly came forward and showed his colours. Thus was laid, at the age of twenty-five, in this young officer, the foundation of a Christian character which endured under many vicissitudes, with remarkable firmness and consistency, for the fifty subsequent years of his life. This firm foundation gave an independence to his religious character which enabled him to bring to the test of Scripture the teaching of ministers or the publications of the press. With reference to this test he accorded or withheld his confidence. A colleague in the Church Missionary Society has testified to the remarkable degree of spirit, emphasis, and feeling with which, in their social meetings, he was accustomed to read the Word of God. It gave the impression of one who had not only deep reverence for the Bible, but who loved it above gold and silver, and who had by deep study made it his own. His supplications and intercessions showed that he lived in the very atmosphere of prayer. Simple but earnest and discriminating petitions seemed to flow naturally from his lips, and the

confidence with which he claimed Divine guidance, in matters relating to the kingdom of Christ, often made his colleagues rise from their knees in the full assurance of hope.

As he left India soon after the change in his religious character there is no record of his labours among his brother officers, or the men of his company, to whom he made known the treasure he had found; but of one serjeant he often spoke, who, before his conversion, was one of the most daring and soldier-like men in the regiment, and who afterwards was equally bold and conspicuous as a soldier of Christ.

As soon as he was appointed a Professor at Addiscombe it became his earnest desire to impart some spiritual benefit to the Cadets. The courtesy of his manners, and his habitual discountenance of every thing tending to immorality, and his occasional allusions to the great truths of religion in his ordinary conversation, had their effect upon several of the students, who never opened their minds to him while in the seminary; but whenever he had reason to hope that there were deeper religious feelings, he used to invite them to spend one evening in the week with him, in parties of five or six, and, after an hour or two of agreeable conversation, in which his wife, a lady of cultivated mind, took part, as well as other pious friends who were invited with this view, the evening was closed with an exposition of the Word of God and prayer.

Occupying a public position at Addiscombe, and living in a mixed society, it appears, from a few scattered private memoranda, that his chief concern was to exhibit a becoming Christian temper and behaviour, that the cause of Christ might suffer no harm. He was accustomed to write in a memorandum book on one page "*subjects of prayer*," and the opposite page was headed "*Answers to prayer*." Among the "*subjects of prayer*" occur any special trials of his Christian principles, and on the other side there is often a very touching ascription of praise to God who had enabled him to maintain his Christian profession. Among answers to prayer there is also notice from time to time of Cadets who were brought to a serious sense of religion. In one year no less than six were enumerated by name as entering the army in that spirit.

Different friends have furnished their recollections of Major Straith's labours at this period, which will fully confirm the statements made above.

The following testimony is borne by a distinguished officer, lately retired from a high Civil office in India:—

"My acquaintance with Major Straith was during the years of 1835 and 1836, when I was orderly officer at Addiscombe. I soon discovered that he was much respected by the Cadets, and his decided religious character was exhibited to them in private life, as well as during the hours of study, by his setting apart one day of the week for inviting such of the young men as were inclined to do so, to take tea at his house between the hours of five and six, before the evening study. I have been present on some of these occasions. The conversation, though not on decidedly religious subjects, was always profitable; and before the Cadets left his house Major Straith always engaged in prayer with them. Such an example of decided piety must inevitably have left deep impressions on the minds of some of those young men who availed themselves of this opportunity of friendly intercourse with one who well knew the snares and temptations which young men meet with on first entering the army in India. Major Straith was also constant in attending the sick and suffering poor in the neighbourhood, which endeared him to many among them, while he led them to the Saviour of sinners. He has been called to the upper sanctuary after many years of faithfully serving his Master here on earth. He rests from his labours, and his works follow him."

The following is the testimony of a Professor at Addiscombe, who joined the Institution some years after Major Straith had left it.

“Major Straith combined with high professional zeal and acquirements in the discharge of his duties a real and affectionate, and active interest in the spiritual welfare of his Cadets. He was accustomed to get batches of them in turn to pass the Sunday evenings with him, seeking in conversation, and at his family worship, to bring before them the saving and vital principles of the Gospel. His introductory essay to the study of fortification continued, whilst Addiscombe lasted, to be the text-book in the Fortification Department.”

A member of the family of a Lieut.-Governor of Addiscombe testifies to the high respect in which Major Straith was held, even by those of his associates who did not favour his religious views, and also thus describes the case of one of the many Cadets who received benefit from Major Straith :—

“A mother whose son, a true Christian officer in the Indian army, had died, found it a consolation to pour out her gratitude to those to whom she felt her son had owed much. She quoted from some old letters of her boy, written from Addiscombe, his warm description of the kindness and hospitality of the Straiths, and then, speaking of the Major’s explanation of Scripture, and his prayers, said, ‘He makes it enter the heart without respect of persons.’ The expression was so warm and boyish I never forgot it.”

A Christian lady, who resided some time in the neighbourhood of Addiscombe, writes :—

“We shall never know till the great day how many souls he was the honoured instrument of winning to Christ. One striking instance of the unconscious influence he exercised over the Cadets I can mention. A friend, when crossing to the Isle of Wight, was addressed by a lady in mourning, a perfect stranger to her, by the question, ‘Do you know Major Straith, of Croydon? I think I heard you mention his name.’ ‘Yes, said my friend, ‘he is a valued friend of mine.’ ‘Will you convey a message to him from me, to the effect that both my sons have come from India to die under my roof: both of them have blessed God that they went to Addiscombe, for his teaching led each to Jesus, their Saviour.’ When this message was delivered, Major Straith was quite overcome by a sense of God’s love and power, in making use of him in so very remarkable a manner, as these young men he had never seen *except in the study halls.*”

We conclude these interesting records with the testimony of one of Major Straith’s Cadet pupils, afterwards an officer of the late Bengal Artillery, who thus writes :—

“There was such a genial warmth in the way in which we were received and entertained, that all felt at home; and the instruction sought to be conveyed was made so attractive that I do not think any were wearied by it: and when, having at the close of the evening knelt together at the throne of grace, and joined in the family worship, we left the hospitable roof, it was with a feeling of regret that the evening had so quickly passed away. To me, then newly in Christ, these evenings spent in the society of such earnest faithful Christians had an inexpressible charm, and I feel that I owed much to them, and my intercourse with our dear departed brother in Christ, for the strengthening of my faith. The friendship thus begun was kept up by a correspondence maintained between us for several years after I went out to India, and much did I prize his kindly faithful letters. I regret that I have not now any of them to send you. They were preserved carefully for many years, but with many other cherished relics, alas! they perished in the mutiny.”

At the close of 1845 Major Straith resigned his Professorship at Addiscombe,

after twenty years' service, chiefly in consequence of impaired health; and the following highly honourable testimony to his character and abilities was borne by Sir E. G. Stannus, Lieutenant-Governor of Addiscombe, in a letter addressed to Philip Melville, Esq., Military Secretary of the East India Company :—

"Military Seminary, Addiscombe, Dec. 13, 1845.

"SIR,—In forwarding the accompanying application with its enclosures from Major Straith, I deeply regret that it becomes my duty to tender the resignation of one of the most valuable members of this Institution, whose impaired health has compelled him to solicit permission to retire from the service of the East India Company.

"In ordinary cases I might perhaps be excused from expatiating on the qualifications of a Professor, and I feel confident that on this occasion I might with perfect safety leave Major Straith's official merits in the hands of one better capable of expressing an opinion upon them; but it would be ungrateful in me, after witnessing for eleven years the unceasing efforts with which he has applied his varied talents and information to the improvement of his department, to hesitate in bearing testimony to the beneficial effects which the establishment has derived from his intelligence and devotion to his public duties; and I may add, without fear of contradiction, that a more zealous, conscientious, and judicious instructor of youth has never been attached to this institution, and that his loss, both in his public and private capacity, will be seriously felt and deeply regretted by all classes of the seminary.

"Major Straith has served the East India Company twenty years, and I feel that I cannot be accused of presumption in entertaining the confident hope that the Chairman and Military Committee will recommend to him a grant of retiring allowance commensurate with his faithful and useful services.

"I have the honour to be, &c. &c.,

"E. G. STANNUS,

"Major-General and Lieutenant-Governor."

In the next year, the office of Lay-Secretary to the Church Missionary Society having become vacant by the death of Dandeson Coates, Esq., Major Straith offered himself as a candidate; but after calling upon the Secretaries, and conversing with them upon the duties of the office, his modest estimate of his own abilities induced him to withdraw his offer. The Secretaries, however, feeling satisfied that he was well suited for the post, mentioned his name to the Committee, and they requested a personal interview with him. His answer to this request exhibits the true Christian spirit by which he was actuated :—

Croydon, June 29, 1846.

"MY DEAR SIR,—I feel assured that our Lord and Master would not have allowed you to bring my name before your Committee, and that you would not have desired to see me to-morrow, were it not intended that I should advance another step. I therefore cheerfully acquiesce in the kind wish of the Committee, and hope to be at the Mission House by twelve o'clock to-morrow.

"I am, my dear Sir, yours faithfully and gratefully,

"HECTOR STRAITH."

The result of this interview was the unanimous appointment of Major Straith to the Lay Secretaryship, though, at his own request, either party were to dissolve connexion without prejudice at the end of six months.

It must be explained that with the Lay Secretary of the Society rests the administration of the finances. The Committee are well aware of the large proportion of their subscribers who make great personal sacrifices for the cause, many

families depriving themselves of what might be properly regarded as lawful enjoyments, in order to increase their contributions to the Missionary Box. Many also of our larger contributors give to Missions what others of the same rank of life would devote to improving their social position. The Committee have therefore laid down the rule of scrupulous economy in all the disbursements of the Society; and with respect to the stipends and allowances to Missionaries, it is their aim to provide just so much as will enable the Missionaries to carry on their great work without anxiety, and nothing more: but in the large body of Missionaries and other agents, there will always be cases of excessive expenditure, even with the best intentions of economy. In all such cases it is the office of the Lay Secretary to scrutinize the accounts, and, in some instances, to strike out unauthorized expenditure, or to express the displeasure of the Committee at the want of due caution in build-ings or repairs. Hence it sometimes happened that a warm-hearted Missionary, returning from a distant station, has been received with the utmost confidence and regard by the Clerical Secretaries; but when ushered into the Lay-Secretary's room for the passing of accounts, his warm feelings have for a time received a check, and the Lay-Secretary has been charged with military precision or professional economy. Yet the writer of this article can testify to the extreme anxiety of Major Straith to adhere to the right medium between justice to the Missionary and to the self-sacrificing contributors to Missionary funds; and when it has appeared necessary to throw upon the personal resources of Missionaries expenses which they had charged to the Society, his eyes have been filled with tears when he perceived that his words pained the heart of a faithful Missionary.

Having touched upon this necessary topic, we hasten to more agreeable recollections. His anxious inquiry from a Missionary lately returned from his field of labour was for the intelligence of souls brought to Christ; and when he received Missionaries to the hospitality of his home, this was the great topic of his conversation. In all his conferences with his brother Secretaries, upon the state of particular Missions, or the work and character of the Missionaries, his judgment was altogether guided by a simple reference to the work of Christ. Hence there was in him no narrow partiality for the Society with which he was immediately connected, but by whatever agency the cause of Christ appeared to be advanced, whether by Church or other Societies, whether by English, American, or Continental Christians, whether at home or abroad, it was to him a source of deep interest and joy.

The Secretaries endeavour, as far as their other duties will admit, to keep up a friendly and non-official correspondence with individual Missionaries. Major Straith chose, as his part in this correspondence, the European unordained catechists and the native clergymen. His letters always expressed his sympathy in their work, his prayers for its success, and earnest exhortations to exalt Christ before the heathen, and to exhibit in their own walk and conduct "an epistle of Christ known and read of all men." The drawing up the Reports of the Society, and the preparation of the monthly periodicals were in other hands, but Major Straith prepared a series of Missionary Tracts, giving the early history of different Missions, in the form of a dialogue between a Minister and a villager, well calculated for interesting the humbler classes in the Mission work. He also took his share in attendance upon public meetings, and his speeches were always interesting as furnishing Missionary facts illustrative of the success of the Society, and its great spiritual principles. It was to be expected that Major Straith's military habits would insure the punctual discharge of all the duties of his office, but it was easy to discover that the spring of action was a real love to the work in which he was engaged.

After eight years of constant work, his health compelled him to seek assistance in the discharge of the duties of the Lay Secretaryship, and it was his own proposal that he should remain as Honorary Lay Secretary; while another received the emoluments of the office. His residence was at this time at Tunbridge Wells, and for some years he attended the Missionary House three or four days in a week, till his health obliged him to relinquish altogether his official connexion with the Society.

The following Letter and Resolution show the mutual affection and respect which existed between the Lay Secretary and the Committee:—

“ To the Committee of the Church Missionary Society.

“ Cromer, October 8, 1863.

“ DEAR SIR,—Some years ago I intimated my wish to withdraw from the post of honour and privilege which I hold as one of your Lay Secretaries. Our friend, Colonel Dawes, was appointed with this in view, and I have only deferred carrying out my intentions in order to be of some help to him while getting into the details of the office. As he has now been some years with you I think I may act on my original purpose, and I trust that my retirement will be no detriment to the great and glorious work in which you are engaged. My health is the plea on which I reluctantly retire: it is unequal to the thought, the responsibilities, the devoted, active energies necessarily attached to, and forming part of, the life of a Secretary to such a Society as ours.

“ In taking this step, I solicit the favour of being a member of your Committee, the meetings of which I hope to attend with unceasing and affectionate interest.

“ I am, dear Sir, yours faithfully and affectionately,

To the Rev. H. VENN.

“ H. STRAITH.”

“ Committee, Oct. 12, 1863.—RESOLVED, “ That the Committee receive with unfeigned regret the letter of Major Straith informing them that his health compels him to relinquish the post of Honorary Lay Secretary. They look back upon his very valuable assistance for eight years as Lay Secretary, and since for nine years as Honorary Lay Secretary, with feelings of affectionate regard and of gratitude to God for the grace which enabled him to maintain and exhibit in all his transactions the spiritual principles becoming this work: and they trust that he may be spared to give to the Society the benefit of his kind aid as a member of the Committee, and that he will continue to correspond, in the name of the Committee, with the Missionaries and Lay Agents of the Society abroad as he has hitherto done much to their encouragement and benefit.”

During the last eleven years of his life Major Straith resided in London and attended the Committee as long as his health would allow.

In addition to the record now given of his conscientious discharge of the duties of his Professorship and of the Secretaryship of the Society, it must be stated that Major Straith ever exerted himself for the spiritual benefit of those with whom he had any intercourse: he never omitted an opportunity of speaking a word for Christ in mixed Society, and among those of his own rank. The frankness of his manner, his soldierlike bearing, and his affectionate disposition, enabled him to avoid, for the most part, giving offence. But his chief comfort was in ministering to the poor, by visiting the sick and afflicted, and in Bible readings. At Croydon, and at Tunbridge Wells, and in London, as well as in places visited during seasons of vacation, he had weekly meetings, sometimes even two in a week, in which he explained the Scriptures and engaged in prayer. In such meetings his audience were deeply interested.

When the Exhibition buildings in 1861 were in progress, which were adjacent to

his residence, he was accustomed nearly every day in the week to visit the works at the dinner hour, proposing to the workmen that for the last ten minutes of the dinner hour they would listen to a few texts of Scripture simply expounded to them, and unite with him in prayer. These meetings often comprised twenty or thirty workmen, and were continued to the completion of the building.

He took also a special interest in an establishment in Chelsea, chiefly instituted through the exertions of his wife, as a Home for young shopwomen, among whom he had a large Bible class every Sunday afternoon.*

Of Major Straith it may be emphatically said, "He went about doing good," leaving everywhere the impression of a man of God, "waiting for and hasting unto the kingdom of God." His views of prophecy led him to dwell much on the personal reign of Christ, when the King shall come in His glory, and all things shall be put right in this sin-disordered world. These contemplations deepened and brightened his whole spiritual life; but whilst he earnestly desired the coming of the Lord, he was equally ready to depart and to be with Christ.

We conclude this account by inserting an unfinished letter found in his portfolio written in the ordinary course of his correspondence with a near relative, which will show how brightly his lamp was burning, when, a short time after penning the letter, the summons came at midnight, while his body reposed in quiet sleep, "Behold the bridegroom cometh, go ye out to meet Him."

"What a privilege is prayer! How loving is our Covenant Head to favour us with access to *Himself*. 'He that is joined to the Lord is one spirit.' We who are accepted in Christ are *one* with Him. God counts us one. Here we have the highest, loftiest position and confidence, and with it the most profound humility, under a deep sense of our own nothingness. Hear him say, 'Complete in Christ,—as Christ—clean every whit—John xiii. 10. Here we stand in the sanctuary, not as guilty sinners, but as worshipping priests, clothed in His garments of glory and beauty. I think that His sympathy is wonderful. His entire freedom from human misery and from *sin*, whence all misery flows, yet with perfect grace and compassion, He takes our infirmities, sorrows, and sicknesses in the power of *true* sympathy. This we see through His whole life—weeping over Jerusalem—bearing with His disciples and all around Him in sympathy—ere, as our substitute, He suffered on the cross. Oh! that He would impart some of this sympathy to us, as we mingle with those who know Him not, and while we live the happy life of a believer, with the conscience washed in the cleansing blood, knowing that our sins can never come into God's presence because Christ who *bore them* and put them away, is there instead—that we had grace so to feel for those who spend their precious days on the baubles of the world, as to be in constant prayer for their enlightenment. You probably know better than I do, that in *this mixing* in the world the question comes, 'Who maketh thee to differ?' and leads to profitable self-judgment; an exercise which we all highly esteem—which brings us not only to dread the consequences of sin, but to hate sin itself because of its hatefulness in God's sight; and these things advance us, under the power of the Holy Ghost, to close communion and fellowship with God, to feel in holy and happy communion with Him whose precious blood has brought us into this glorious association.

"I know that you have remembered me when you are with the Great High Priest, and what an honour He confers on us in making us not only joint heirs with Him, but members of His royal priesthood here below. (1 Pet. ii. 5.) May He give us

* Tryon House, supported by voluntary subscriptions.

to realize our priestly dignity: it is effective against the selfish tendencies of our old nature. Let us strive to see our position as believers—seated in heaven with Jesus—even while we are pilgrims on earth. Is it not delightful to go direct to God's word, and to ponder on the lovingkindness unfolded in this sure infallible inspiration, which brings us into immediate communion with our Triune God in Christ?"

"August 12, 1871."

NOTES OF A TOUR THROUGH TRAVANCORE AND TINNEVELLY

BY THE REV. W. T. SATTTHIANADHAN.

EXACTLY one hundred years ago a Native Christian from Trichinopoly, named Schavrimootoo, made his way to Palamcotta, and employed himself in reading the Scriptures there. Meanwhile a serjeant in the same place, who had married a native Protestant, undertook to do what he could. He met with a young heathen, an accountant, who was willing to be instructed, and, after making him learn the five principal articles of the catechism, baptized him. Soon afterwards, when Schwartz was visiting the neighbourhood the widow of a Brahmin, who was cohabiting with an English officer, and who had been instructed by her paramour in the principles of Christianity, applied to him for baptism. He refused her request, but after the death of the officer, the woman renewed her application, and when he had satisfied himself of her sincere repentance, and of the correctness of her conduct, he baptized her by the name of Clorinda. She was mainly instrumental in building the first church erected in Tinnevelly.

It was from this grain of mustard-seed that the stately tree has sprung which is overshadowing Tinnevelly. We notice with interest that, contrary to modern ecclesiastical fancies, but in accordance with the plantation of the church in so many quarters in primitive times, the Church in Tinnevelly did not owe its origin to persons who had had any special training for the work, but to those who, as Celsus said, "without any special calling watched for all opportunities, and, both within and without, boldly proclaimed their faith." Again, it is most deeply interesting to mark how much in its earliest stages the infant Church was indebted to native agency. The visits of Schwartz were very few, very brief, and very far between. manifold were the duties which called him in other directions. He was therefore compelled to devolve the charge of Tinnevelly entirely upon natives, who probably, in the language of Cowper—

"Just knew, and knew no more, their Bible true."

Among the earliest and most conspicuous of these is a Sattthianadhan, whom Schwartz ordained, having found him a sincere Christian and an able teacher. With his Bible, and a portion of the Liturgy translated into Tamil, he was left, with such feeble helpers as we have above referred to, to found the Church of Tinnevelly. The testimony of Schwartz to this Indian Timothy is worth recalling, although to some it may be familiar. "Really, as to my own feelings, I cannot but esteem the native teacher higher than myself. He has a peculiar talent in conversing with his countrymen. His whole deportment evinces clearly the integrity of his heart. His humble, disinterested, and believing walk has been made so evident to me and others, that I may say with truth I never met his equal among the natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor

is extraordinary, and it is often inconceivable to me how he can manage to exist on his scanty stipend—three star pagodas* per month—and yet do so much good. His management of children is excellent, and he understands how to set a good example in his own house.” When Jænicke, the first European Missionary resident in Tinnevely, reached the province, he found some “really pious people” in the fort at Palamcottah. We cannot afford room to trace the career of this good man further till he came “to his grave in a full age like a shock of corn cometh in in his season,” for we wish to present the narrative of another Satthianadhan, who, at the distance of a hundred years, is recording his impressions of what he witnessed in a journey from Madras to Travancore and Tinnevely. Accounts of such a tour have been forwarded home more than once by scholars like Buchanan, and Bishops like Daniel Wilson and Cotton; but the difference is great between the point of view which presents itself to eminent prelates necessarily journeying in state, and passing among the people as strangers in a strange land, with that of the native minister, mixing freely among his fellow-countrymen, and sharing their humble lodgings and simple fare.

Of the writer it may be convenient to observe, that having as a catechist, which, under another name, fulfils the definition of the ancient deacon “purchased to himself a good degree,” and having exhibited “great boldness in the faith which is in Christ Jesus,” he was ordained in the year 1859 by the late Bishop Dealtry in the church at Paneivilei. It is a touching thought, and one which brings home the fleeting nature of life in India, and the insecure tenure by which it is held, that since that time the Bishop who ordained him; the devoted servant of Christ (Mr. Brotherton) who addressed the candidates; the faithful minister of the church (Mr. Tucker), by whose laborious and self-denying exertions it was erected, who read the Litany; the preacher (Mr. Thomas) then senior Missionary in Tinnevely, whose praise is in all the Churches; and the venerable John Devasagayam, the aged native presbyter, who joined in the laying on of hands, have all since been called to rest from their labours. The earlier Satthianadhan had preached in mud huts thatched with palm leaves. The latter one was ordained in a large and beautiful church. The earlier minister preached to scattered handfuls of people in heathen villages. Eleven hundred souls bowed in prayer to Christ in the white-robed congregation, witnessing the ordination of his namesake. It would be interesting to carry out this contrast, further, but we leave it to the sympathy and curiosity of our readers to complete it for themselves. We will only rejoice with them that native agency seems destined to complete what native agency inaugurated, and that what was sown well nigh in dishonour is being thus raised and exalted in glory. But oh! how would the feeble folk, the old serjeant, the Brahminy Magdalene, the wandering catechist, who were so little upon the earth, and yet laid the foundations of the Tinnevely Church upon the Rock, have rejoiced to see that day in Paneivilei! How would Schwartz, who always expected that there would be great congregations in Tinnevely, and who foresaw them by the eye of faith, have felt that even his faith was as unbelief could he have witnessed on that day what the Lord had wrought! After his ordination the Rev. W. T. Satthianadhan was actively engaged for a season in North Tinnevely in gathering in the fruits of the revival which was so graciously bestowed upon the Church. Since that, as many of our readers are aware, he has been diligently employed in Madras itself, and has zealously promoted many important measures affecting the welfare of the Native Church. Communications of great value proceeding from him have already appeared in our pages. Brief relaxation, however, became necessary, and how profitably it has been employed will be apparent to

* About 10s. 6d. of our money.

those who read the interesting journal which we subjoin. Over and above its intrinsic merits we produce it as in itself a sufficient and satisfactory refutation to the idle declamation which is perpetually magnifying the differences which exist among the various denominations of Protestant Christians in India. It will be manifest from it that it is quite possible to realize the fervent prayer of our Church: that Christian men can live "in the unity of the spirit, in the bond of peace, and in righteousness of life," although called by various names, and can and do exercise the most loving acts of brotherly charity to brethren who love and serve the Lord Jesus Christ, while engaged in His service each after their own fashion. It often occurs to us, when we come across such idle fancies, that we discover in them the reflection of the isolation of spirit engendered by worldliness and sacerdotalism, rather than a genuine reproduction of the hearty sympathy which we know exists among those who, with one heart and one mind, although embodied in different regiments, are waxing valiant in the fight under the great Captain of their salvation, against Satan and his hosts throughout the length and breadth of Hindostan. One other point will be noticed with interest, and that is, the fulfilment in Mr. Saththianadhan's case, of that gracious assurance that "Where a man's ways please the Lord, he maketh his enemies to be at peace with him." In the conclusion of his narrative, he relates how the bigoted uncle who had persecuted him with so much bitterness at the period of his conversion, now received him as a welcome visitor, and sat down and ate and drank with him, which, as he says, in days gone by would have been a pollution not to be thought of. The following are copious extracts from Mr. Saththianadhan's account of his tour:—

March 16—Vellore. Having taken leave for two months on sick certificate, I left Madras early this morning, and reached the railway station at Vellore, a distance of about eighty miles, at 10.45 A.M. Drove about three miles to the house of Rev. D. Comarappen, a native minister of the Church of Scotland Mission, from whom I experienced the utmost kindness and hospitality.

The American Arcot Mission commenced operations in this place about eighteen years ago. Their congregation numbers, including children, about two hundred and fifty souls, of whom about eighty are communicants. There is a seminary for boys here, and the number is fifty-four. All instruction is given only in the vernaculars, Tamil, Telugu, and a little Sanskrit. They have a Medical Mission and Preparandi Class in Arcot, and a girls' boarding school at Chittoor. There are three native ministers in connexion with their Mission, one of whom, Mr. Ettirajulu, is employed in this place.

The Church of Scotland Mission commenced, in its present form, in the year 1861. It has a small Church, consisting of about forty souls, of whom twenty-three are communicants. Its educational operations are carried on vigorously. The Anglo-Vernacular school, taught by a graduate of the Madras University, contains 253 boys. They have the fifth

class at present, and will gradually work up to the matriculation standard. This is the largest school in this town, not excluding the Government normal school. The two caste girls' schools contain about 180 children drawn from different respectable castes, some of whom are Brahmins. Mr. Comarappen, who started these schools, has been labouring with much perseverance and success, so much so, that both Europeans and natives are induced to do much to help on the cause. He has also some poor schools, where there are about fifty children.

March 19—Coimbatore. Having spent a couple of days very comfortably with Mr. and Mrs. Comarappen, I left on the morning of the 18th at about twelve o'clock, and reached Coimbatore station at about 10 P.M. From there a drive of about three miles brought me to the town itself, and with some difficulty I made my way to the house of Rev. Abednego David, a native minister of the London Missionary Society. On the following Sunday I preached to a large congregation of upwards of one hundred persons. The attention was good. In the afternoon dined with Rev. W. Joss, Missionary of the London Missionary Society, and in the evening visited the Christian village, inhabited entirely by Native Christians.

March 20—This morning visited the Anglo-

Vernacular school and the caste girls' school belonging to the Society. There were about seventy boys in the former and about forty girls in the latter. Then proceeded to the civil dispensary and the high school. The number of students in the high school is about 300, mostly Brahmins. The standard is F.A. Breakfasted with Rev. J. Malpas, the Principal. Then visited Rev. W. Herre, the Lutheran Missionary here, and had a long talk with him on several subjects connected with Missions. His views on caste, unlike his Lutheran brethren, were very moderate: he deplored the evils of caste in Christian congregations, though from motives of expediency or policy he tolerated its existence in his own congregation. This evening visited Mrs. Joss' girls' boarding school. The girls sang a few English hymns.

Coimbatore is a large town with a population of above 20,000. It is about eighteen miles from the foot of the Neilgherries, or "Blue mountains." These mountains are quite visible from here, but as they are not bluer than the neighbouring mountains, nobody knows how they came to be called "the blue mountains."

March 21—Palghaut. Having thus spent two days very pleasantly with my friend Mr. David, I started this morning, and reached Palghaut at 9.20 A.M. The country is hilly and undulating, and the eye of the stranger from the eastern coast was cheered with a forest of trees, chiefly teak, which contrasts with the barren bleak character of the country up to Coimbatore. On reaching the station I found the vehicle of the Rev. E. Diez, the German Missionary, awaiting my arrival. Mr. Diez himself was absent, but Mrs. Diez and Mr. Linder, another Missionary, received me very kindly and entertained me very hospitably. On entering Palghaut I noticed a change in the costume, language, and manners of the people. The men wear a loose garment, bound round their waist, and a lock of hair, not behind their head as with the Tamil people, but on the front. Every one carried about an umbrella made of cadjan, supported on a long stick, resembling the umbrellas borne by Hindu gods, to screen them from the rays of the sun when taken about in procession, though not composed of such costly materials. The women also were sparsely dressed with a piece of cloth round the waist, and another small piece thrown loosely over the shoulder. Their dressing of the hair was peculiar, knotted or plaited, not slanting behind as with the

Tamil and Telugu females, but perpendicularly on the crown of the head. We may hope that, as education spreads, and the Gospel elevates these people in the scale of society, civilization, the handmaid of education and Christianity, will spread also, and they will emerge from the social and moral degradation in which they are sunk.

The Mission at Palghaut was founded in 1858. The congregation numbers about 100 souls, of whom forty are communicants. Visited the Anglo-Vernacular school, taught by an undergraduate of the Madras University. The number of boys is fifty-five: the standard is not high. Examined the lowest class in Scripture, in Tamil, for a few minutes, and was much pleased with the readiness with which some of the boys answered the questions, though their vernacular is Malayalam. This evening, in company with Catechist Jonathan, I went to the village and saw the civil dispensary, the Roman Catholic church, the bazaars, &c. The appearance of the town does not strike one as very wealthy, though I hear there are very rich landed proprietors among the Tamil Brahmins here.

March 22—At about twelve, after bidding farewell to my kind and hospitable friends, Mrs. Diez and Mr. Linder, I left Palghaut, and reached Bey pore at about six P.M. As I travelled along and neared the western coast the scenery became charming. As far as the eye could reach it was nothing but a mass of luxuriant vegetation in all directions, trees of various kinds and of different stages of growth, and green fields and pleasant valleys cheering the sight. A lovely contrast this with the smoke, stench, and dust of Madras. There was another feature in the scenery which added interest to it. Small houses or huts were seen scattered in different parts under trees and topes, and at night lights from these dwelling-houses may be seen glittering like stars amid surrounding darkness. People do not live here, as on the other coast, in towns composed of streets, but in houses scattered about under cocoa-nut or areca-nut, or jack or mango topes, or enclosures, in happy security, "every man sitting under his vine and his fig-tree, and no man daring to make them afraid." On reaching Bey pore I had to cross a deep river, which I did before nightfall. On getting out of the ferry I saw the vehicle of Mr. Pothan, a Syro-Protestant Christian, and the Deputy Inspector of Schools in Malabar, in waiting for me. From there a drive of about eight miles brought me to the house of my friend.

Calicut is a large seaport and collectorate town, and abounds with trees and shrubs of all kinds. This is the place where Vasco de Gama first landed. The people here resemble those in Palghaut, though the degradation of females seems greater. They are half naked, though some classes, such as Christians, Moplas, and others, dress neatly. The Moplas, answering to the Lubbays of Tinnevely and Jonakars of Travancore and Madras, are a fanatic race. They are born of Mohammedan fathers and native mothers. Their hand is against every one, and every one's hand is against them. The men always carry a kind of knife about their person, which they are ready to use on the least provocation. Some of them, in one of their fits of fanaticism some years ago, murdered Mr. Conolly, the then Collector of Malabar. It is strange that this people bear this Arab character in Malabar, while their brethren in the other parts of the country are known as a harmless and hard-working people. The Thiers, nearly answering to the Chogans of Travancore, and Shanars of Tinnevely, and Gramanis of Madras, are a numerous class, engaged in various occupations, chiefly in climbing cocoa-nut trees. Their women are wretchedly clad, and look very barbarous. In Tinnevely people of this class are greatly raised by education and Christianity. In Madras they mix freely with other classes, and are treated with some consideration. Here, too, some have risen in official life, and fill the positions of Deputy-Collector, Munsiff, Sheristadar, &c., but still they are not allowed to associate with the Nairs.

March 23—This morning, in company with my friend Mr. Pothan, I visited the German Missionaries, Rev. Messrs. Schauffler and Knoblock. We saw the girls' boarding school first, a large upstairs building. The girls number 92. They sang a few hymns nicely. Then we saw the house of the agents and the weaving establishment, then the boys Anglo-

Vernacular school and the church. In the boys' day school I examined a class in Scripture and geography. Their attainments were not of a high order, but this Mission does not profess to impart high education in English. Their principal work seems to be pastoral and evangelistic, though in primary education they are not behind the other Missions. Their congregation numbers, including children, about 500 souls, of whom about 200 are communicants. On the morning of the 24th we visited the carpenters' workshop and the Poorhouse for Christians. One excellent feature in the economy of this Mission is the encouragement which it gives to industrial arts, and the training which it imparts to many a Christian youth in them. A large number of young men are taught systematically in these arts and manufactures, which may eventually enable them to take up independent positions in life, and thus, by aiding the Mission from their own private resources, repay in some measure the care and expense bestowed upon them.

March 25—This morning I visited the provincial school. The head master was absent from illness, but the second master, a graduate of the Madras University, very kindly allowed me to see all the classes.

March 26—This morning I preached in the German Mission church to a large congregation of about 250 people. I spoke in Tamil, and one of the catechists interpreted for me. Mr. Pothan and myself attended the evening service, consisting chiefly of catechetical instruction. Mr. Schauffler conducted it. The attendance was very fair. Afterwards we dined with the Missionaries and took tea with Mr. Daniel Moses. Mr. Moses is an old friend of mine. He was educated for about two years in Bishop Corrie's Grammar School at his own charge, and was employed as a catechist in the Church Missionary Society. He is now engaged in private business here.

Thus far the Journal has been occupied with describing stations on the route not in connexion with the Church Missionary Society. We are next told how from Calicut our traveller passed to Kunnankullam, the most northerly station in our Travancore Mission, and how from this point most of the principal stations of this Mission were visited one after another.

March 27—This morning my friend Mr. Pothan and myself left Calicut, and having got into the train at Beypore, we arrived at Tiroor, whence we intended to proceed to Codacal, another station of the German Basle Mission; but as circumstances were not favourable, we passed on in a canoe to Chowghaut,

where we arrived the next morning. In the afternoon I saw the rate school here, and went on to *Kunnankullam*, the northernmost station of the Travancore Mission of the Church Missionary Society. The Rev. W. Hope received me kindly, and showed me his church and schools, and gave me some ac-

count of his district. This is a place where the well-to-do Syrians reside. There was a large Syrian church in the outskirts of the town, on an elevated ground. I was struck with one peculiarity in the Syrian churches. They have a large chancel, broader and higher than even the body of the church, and I am told that even the Syro-Protestants wish to build their churches on the same model.

March 30—Trichur. In company with my friend I arrived at Trichur, another station of the Church Missionary Society, very early this morning, and spent most part of the day very pleasantly with Rev. W. Smith. This Mission was founded in 1842: the congregation numbers about 400 (including children), of whom 200 are communicants. There is a large church and an Anglo-Vernacular school here. In the evening Mr. Smith and myself went to see a sick man about a mile from the Mission house. He is a school-master, but for upwards of a twelvemonth has been prostrated on the bed of sickness, and reduced to a mere skeleton. The disease which has made such ravages on his constitution is consumption. Though his body was thus weak, his mind was strong and clear. Mr. and Mrs. Smith spoke of him in very high terms, as a man truly pious and devoted.

March 31—Cochin. Mr. Pothan and I arrived at Cochin this evening at about seven, after a pleasant trip in the backwaters all along. The view of Cochin, as we neared it in our canoe boat, was beautiful. Before us lay the town with its flag-staff erected on the ruined tower of an ancient cathedral built by the Dutch, and its lighthouse, and the old-fashioned Dutch houses overlooking the beautiful harbour; on our right there was the island of Wypeen, a low sandy spot covered with cocoa-nut trees, and a Roman Catholic church embossed among them. Both sides of the canal were lined with cocoa-nut trees, and several ships were seen in the roads, and some smaller ones lying at anchor quite close to the shore.

Cochin, divided into British and Native Cochin, is invested with great historical importance and interest. Vasco de Gama, the first Viceroy of Portuguese India, lived and died here. His remains were interred in the chancel of St. Francis, the oldest church, it is said, in India, older than even St. Mary's in Fort St. George. These remains were removed thirteen years afterwards to Portugal, and were deposited in the Royal chapel at Lisbon. The native kingdom of Cochin has been ruled for a long succession of years by

an ancient race of Kshetriya kings. Its history is so obscure that nothing definite is known of it until the reign of Ceram Perumal, who is supposed to have flourished in the eighth or ninth century. The Rajahs of Cochin are said to be the lineal descendants of Ceram Perumal's nephews. Like the Maharajah of Travancore, they acknowledge the British rule by paying a certain tribute. In every way, whether considered in a geographical, political, historical, or commercial point of view, Cochin possesses an importance which does not belong to many other cities of India. On landing we were received very kindly by Rev. K. Kuruwella, the native clergyman in charge of the congregation here. He is the first native minister I have met in the Travancore Mission, and I experienced from him every civility and hospitality.

*April 1—*This evening Mr. Kuruwella, Mr. Pothan and I went to Jew-town in Native Cochin, about two miles from British Cochin. A more interesting sight is not to be met with in all this principality. Tradition says that a colony of 10,000 Jews settled for the purposes of trade at Cranganore, about A.D. 70, immediately after the destruction of the temple and dispersion of the Jews. While they were pursuing their peaceful avocations, the persecution of the Portuguese became so virulent that they fled to Cochin, about the year 1565, and solicited an asylum from the Rajah, which was liberally granted, —a small piece of land near his palace being allotted to them for their residence. The Cochin Jews are divided into two classes, the Jerusalem or white Jews and the black Jews. The former are evidently the descendants of the first settlers, and the latter may be the descendants of early native proselytes. The white Jews say that their black brethren were originally their slaves, while the black Jews assert that they are descended from the original settlers, and that their complexion is owing to climatic influences through a long course of years. The physiognomy of the white Jews is very striking, and forces the conviction that they belong to a foreign noble race. There is nothing very striking in the appearance of the black Jews, but the white Jews are remarkable for the beautiful expression of their countenance, their pale olive colour, their high forehead, aquiline nose, brown or blue eyes. Like their complexion, their costume too is very peculiar, consisting of robes of silk, velvet, satin, muslin, &c., with gold chains and buttons. Their language is Malayalim. Though they have been living

for centuries among the natives of the soil, yet they retain their nationality in all its integrity, reminding us of the ancient prophecy, "The people shall dwell alone and shall not be reckoned among the nations."

After walking through the white and black Jews' settlements, and seeing the synagogue of the latter, we entered the synagogue of the former during the performance of divine service, this being their Sabbath. It was in every respect of superior style of architecture to the synagogue of the black Jews, having a portico, wooden gallery, porcelain basements, fine wooden reading-desk ornamented with gold; handsome glass chandeliers are suspended from the ceiling of the synagogue, and brass lamps fixed in the walls; the seats are covered with scarlet cloth, and the books of the Law, written on parchment, are placed in five bright silver cases upon a small stage immediately before the reading-desk and behind a rich screen. While the people assemble for service the women ascend the screened gallery over the entrance, and the men take their seat in the body of the building. The service begins with perhaps a chant, remarkable only for its discordant sounds. The officiating priest, or Rabbi, then ascends the reading-desk, and with his head covered utters a set form of prayers, in Hebrew of course, while the people stand in groups, and with a constant forward movement of the body, and an occasional low prostration, either hum the petitions in quick succession, or burst forth into a tumultuous chant. Their prayers doubtless abound with devout expressions of their expectation of the Messiah. Oh that the veil would drop, and they could see in Jesus of Nazareth their true Messiah, the Deliverer of Israel, and the King of Zion! Having been deeply interested in the evening spectacle, and more than ever confirmed in our minds as to the truth of the sacred Scriptures, we returned home with an earnest prayer for the speedy conversion and restoration of Israel.

April 2—This morning I preached for Mr. Kuruwella in his large church. This church once belonged to the Scotch Mission, and was afterwards made over the Church Missionary Society. The Rev. T. Whitehouse, once the Colonial Society's Minister at this place, was quite a Missionary, and made strenuous efforts to improve the Native Church, and to endow it. His endeavours were crowned with success. He has not only succeeded in raising up a large congregation, and having a native pastor, first the Rev. G. Curren, and now Mr. Kuru-

wella, to preside over it, but also in securing a large endowment, the interest of which goes towards the pastor's salary. He also founded a village called the "Christian village," which might more appropriately be termed "Whitehousepuram," in which several families of poor Christians reside.

Who can doubt, with this example before them, that English ministers, whether Government chaplains or colonial clergy, may do a great deal to promote Missionary work in India? The congregation, to which I preached in Tamil, consisted of about 200. My text was 2 Cor. v. 21, and I preached on the Atonement of Christ. I was told afterwards that the sermon, though preached in Tamil, was understood by all, which may be regarded as a proof that there is great affinity between the Tamil and Malayalam languages. In connexion with this pastorate there are, I believe, 400 Christians, including children, of whom about 100 are communicants. Dined with Mr. and Mrs. Stone. In their house I had the pleasure of seeing Mr. and Mrs. Sealy. Mr. Sealy is Principal of the Circar High School at Cochin. This evening attended the English service. Mr. Stone preached on the High Priesthood, Christ. At night I bade farewell to the land of the Perumals, so named from the common names of the kings of Cochin. It was with much regret that I parted with my kind friend Mr. Pothan, but his place was taken by Mr. Kuruwella, who accompanied me to Cottayam. We both travelled in a boat which was neither a canoe nor a cabin boat, but something between. Our journey through the backwaters in the beautiful moonlight nights was delightful. Towards the morning the scenery was charming. The wide expanse of waters, in appearance like the sea itself, was dotted here and there with small sandy islands and fringed on all sides with cocoa-nut trees. The alluvial character of the soil on this coast favours the luxuriant growth of this tree, which conduces greatly to the wealth of the people, as the sandy desert on the eastern coast does the other species of palm, the palmyra, which adds so much to the wealth and revenue of the province of Tinnevely.

April 3—This morning arrived at *Olesha*, a pastorate not far from Cottayam, saw the nice little church and parsonage: breakfasted with Rev. J. Thoma, the pastor in charge. I believe there are about 1000 people in this pastorate, chiefly composed of Puliars, or slaves. Saw a Syro-Protestant, the lay delegate of this pastorate, in the Church Council, and had a

conversation with him on the subject of Church Councils. He is very intelligent, and, as regards means, independent, and I was very glad to have his views on this important subject. In company with Mr. Kuruwella and Mr. Thoma we started for *Cottayam*. In Aymenum we stayed a little while to see the family of the late Rev. Jacob Chandy. Mr. Chandy and Mr. George Matthan, the senior

native ministers in this Mission, with whom I had the happiness of being acquainted, have both passed away quite lately, after a long and honourable service. Mrs. Chandy and her children I had the pleasure of seeing at Aymenum, after which we passed on to *Cottayam*, the head-quarters of the Travancore Mission.

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After alluding to the natural beauties of *Cottayam*, which the journal describes as "a lovely place, full of stately trees entwined by creepers of black pepper, coffeetrees in blossom, and jack-trees covered with hanging fruits, and intersected by a network of rivers and canals, a land I had almost said, flowing with milk and honey," the writer proceeds to give an interesting account of the many and varied agencies at this head station of our Malayalam Mission.

With the exception of Allepie, it is the oldest station in the Travancore Mission, formed by those eminent Missionaries Rev. Messrs. Bailey, Baker (senior) and Fenn, about the year 1817.

These fathers of the Mission did much towards the reformation of the Syrian church, the spread of education, the translation of the sacred Scriptures into the Malayalam language, and the publication of Malayalam dictionaries and other literary works. The Rev. Henry Baker, who has followed in the footsteps of his reverend father, is the present senior Missionary, having laboured faithfully and energetically in the field for eight and twenty years. He received me most kindly, entertaining me in his own house for the two days I spent at *Cottayam*, and furnished me with valuable information regarding the state of the Mission and the Syrian Church. I also called on the Rev. J. H. and Mrs. Bishop. Mr. Bishop is the Principal of the *Cottayam* College, and zealously labours for the enlightenment and evangelization of the seventy or eighty youths who study in it. At his request I examined the two highest classes in Scripture, geography, and history. It may be stated here that the Mission buildings at *Cottayam*, the college and its chapel, the Nicholson Institution and the church, are no mean specimens of architecture. I arrived a little too late to see the working of the Nicholson Institution, as the boys had just gone home for the Easter vacation. If I had been a day later I could not have seen anything of the college either. The education in the Institution is imparted entirely in the vernacular to a select number of youths, with a view to their training for Mission service, either as schoolmasters or catechists. There is no Missionary at present specially appointed

to this work, but Mr. Baker has the general superintendence of it, and Mr. Thoma takes part in the instruction of the students. I saw the printing press under the management of Mr. Moore. It has done good service in publishing Malayalam Bibles, dictionaries, &c. After tea with Mr. and Mrs. Bishop, I delivered a short address in English to the students of the college before their dispersion to their homes the following morning for the Easter holidays.

April 4—*Cottayam*. This morning Mr. Baker and I went to see the large church which adorns this station. We ascended the tower, and had a magnificent view of the country. The morning was somewhat foggy, but nevertheless the scenery was exquisitely beautiful. I next called on Mrs. Baker, senior. She has a boarding school for girls' who delighted me with singing some Tamil lyrics in airs very familiar to me. Mrs. Baker has lived to see the fourth generation of girls in her school, and is still able to carry on her work with an activity truly surprising. Many will doubtless rise up and call her blessed. In the evening Mr. Baker and I went over to see the Syrian college. It is a large but slovenly piece of architecture. It seems to have three stories, but it is constructed with little or no regard to the laws of sanitation. There were several rooms for the *Catanars* and students, resembling the cells of monks, but they were unoccupied, it being vacation time. On our way back, we visited several Christian families.

April 5—At seven this morning, having taken leave of my kind hosts, Mr. and Mrs. Baker, and accompanied by Mr. Thoma, and Mr. J. Chandy's son, I resumed my journey by water southwards, and arrived at *Pallam*, another pastorate, in charge of the Rev. G.

Curean. After breakfast, I saw the church, which is built after Syrian model. Saw a Syrian Catanar, and had a long talk with him, through an interpreter, on a variety of matters connected with the Syrian Church and community. After spending a pleasant forenoon with Mr. Curean, we passed on to *Shanganachari*, another pastorate, under the Rev. K. Koratha. This is a large taluq town. We arrived there in time to see a remarkable market, held chiefly in boats. All kinds of articles and provisions were exposed for sale, among which there were some specimens of the monkey tribe also. This is a great place for Roman Catholics and Mohammedans. With the exception of the pastor and his family, there are no Protestant Christians at all in the village. The number of Christians in the pastorate is about 1000, living in adjacent villages. They are chiefly of the slave caste.

April 6—After spending a night under the hospitable roof of Mr. Koratha, we started this morning, and arrived at *Thalawadi* at about 10 A. M. This is the station where the late Rev. G. Matthan was located; it is now under the pastoral charge of Rev. K. Koshi. In this pastorate there are about 700 people. The small church here is old, and requires to be repaired. Spending the day very pleasantly, and I trust profitably, with Mr. Koshi, we stated in the evening, Mr. Thoma still accompanying me, and Mr. Koshi joining our party. A pleasant boat journey of about ten miles brought us to *Mavelikara*, the head-quarters of the Southern District. The Rev. H. Maddox, the Missionary of the place, was away, having gone to a village for the opening of a new church. I stayed with Rev. J. Tharien, the native pastor here.

April 7—This being Good Friday, there was service in the large church here, and as Mr. Tharien also had gone to another village to perform divine service, the service was taken by a catechist, who preached in Malayalam. I was able to understand the general drift of the sermon. Saw the tomb of the Rev. J. Peet, the founder of this Mission, who for upwards of thirty years laboured with singular devotedness. He has left the impress of his character on everything here. Mr. and Mrs. Maddox returned this evening, and Mr. Tharien and I had the pleasure of dining with them before we started for Kan-nit.

April 8—At about six o'clock we got to *Kayangulam*, and I had the pleasure of an interview with Mar Athanasius, the metropolitan of the Syrian Churches in Malabar.

I was introduced to him by Mr. Thoma, to whom he is closely related. He was dressed in silk robes, and we had a pleasant conversation together for about half an hour.

The Metropolitan, Mar Athanasius, has two or three suffragan bishops under him. There is another rival metropolitan, Mar Kurillo, who presides over some Churches which do not acknowledge the authority of Mar Athanasius; they both own allegiance to the arch-patriarchate of Antioch. The Churches under Mar Athanasius are undergoing a slow process of reformation, while those under his rival are in a state of stagnation, if not retrogression. The most reformed Church is at Maramani. The Scriptures are read, and prayers offered, and sermons preached in Malayalam, while in other churches they are conducted in Syriac, a language unknown to the people. The Syrian Churches, from their intercourse with the Syro-Romans, have adopted many of their false doctrines and practices, such as Mariolatry, Mass, Transubstantiation, &c. The Metrans observe celibacy, though the Catanars do not. They have but one service on Sunday. In Travancore nothing is so interesting as the Syrian Church. With but one exception all the native ministers in our own body are Syrians by birth.

The dress of the Malayalin women is peculiar, and somewhat differs in different castes. Christian females wear a jacket made with three openings large enough to admit the head and arms. At church on Sunday they appear very neat, having a muslin, somewhat similar to the saree of the Bengali women, over their head and shoulders. The number of their jewels is small. A large hole is pierced through their ears, which is filled with a piece of wood in shape like a soup plate, or covered over with a hanging jewel in the shape of a rupee. I may observe, in passing, that the Malabar women may take a lesson from the Tamil women as regards dress, while the latter may learn a lesson from the former in respect of jewellery. In this way, the profusion of jewellery in the one case, and scantiness of dress in the other, may be avoided. The Syrian Christians regard their ministers with much veneration. They address them "Achan," which in Malayalam signifies father; while the European Missionaries are addressed as "Sahibs," or gentlemen.

But to pass on. After bidding an affectionate farewell to Mar Athanasius, we pursued our voyage on the backwater, and

reached *Padupatti*, another pastorate in the Travancore Mission. Rev. M. Wirghese, the pastor here, received us very kindly, and gave us some refreshment, which renewed our jaded spirits, and enabled us to resume our journey with fresh energy. The congregations in this pastorate are chiefly composed of slaves, the Syrian element becoming rare as we proceed southwards. Mr. Wirghese having joined our company, we pushed on to *Kannit*, which we reached at about five P.M. This is the southernmost pastorate of the Church Missionary Society's Travancore Mission bordering on the London Mission at Quilon. Rev. Joseph Justus, the pastor here, is a Brahmin convert, who, with his family, was baptized by the late Mr. Peet. He is the only Hindu minister, the others being all Syrians. Mr. Tharien, who had the pastoral charge of this district for several years, seems to have exercised a wholesome Christian influence over this family. Mr.

Joseph's mother, whose acquaintance I had not the pleasure of forming, as she was away from home, is a remarkable character. It was she who was first favourably impressed with the truths of Christianity, and who was the means of bringing the other members of the family, husband, sons, daughters, &c., into the Christian fold. May they be kept firm, and be instrumental in winning many souls for Christ! At night I parted with my dear friends Messrs. Tharien and Wirghese with much regret.

April 9: Easter Sunday—At morning service, Mr. Justus Joseph read the service, and I preached in Tamil from John xx. 1—10. The number present was about seventy. About thirty joined the Lord's Supper.

April 10—In company with Mr. Joseph and Catechist Jesudasen John, like him a convert from heathenism, I started last night, and arrived at Quilon at about six A.M.

At this point the journal introduces us to the large and flourishing Mission of the London Missionary Society in South Travancore. In connexion with this Mission there are about 33,000 Native Christians and adherents, and the account which follows, particularly that part of it which refers to the head station of Nagercoil, shows how much of depth as well as of breadth there is in the work of this Sister Society.

Quilon is a large military station. It has been occupied for many years by the London Missionary Society. The Rev. Mr. Thompson, who, after a long time of service, died in this place, was instrumental in first gathering together a church. The number of Christians now in the district is about 400, of whom seventy are communicants.

April 11—Having taken leave of my Kannit and Quilon friends last night, I got into a boat, which brought me early this morning to Trevandrum, the chief town of the Malayalim country. This is a pretty place, and exhibits abundant signs of European science and civilization. His Highness the Maharajah, and Sir Madava Row the Dewan, are justly held in high estimation, on account of the enlightened principles of their administration of this principality. I stopped with Mr. Chandy, an old friend of mine, and a clerk in the Huzur Cutchery. Called on the Rev. Mr. Lee, the London Missionary in charge of this district. In the evening saw Miss Blandford, who is engaged in the important work of female education among the higher classes in connexion with the Indian Normal Female Instruction Society. Miss Dalton, who is labouring with her, was absent at Peermade. Their work,

though very important and interesting, is carried on quietly and noiselessly, and I cannot but wish God speed to it. Saw the new College in course of erection. When completed it will prove an ornament to this town. Had interviews with several Syrian friends, one of whom was the Superintendent of the Observatory. Many of the officials filling important posts in Government, both in Cochin and Travancore, owe their education in the first instance to the Church Missionary College at Cottayam, a circumstance which may be regarded as a proof of the extensive influence this institution exercises over the destinies of this part of the country.

April 13—Spent the greater part of the day in writing. This evening I gave an address in Tamil to the congregation assembled at the London Mission chapel. The people listened with much interest, and thanked me for it. The London Mission is the only Society which is directly engaged in the work of evangelization, but the Chaplain has also a small native congregation under him. Their catechist is one Mr. Devavarum, who is spoken of as a good and devoted man. Between these two congregations there are only about 200 Christians, a very small proportion to the

mass of the population. And yet it is a noticeable fact that in every large town in the Presidency the Gospel seems to make but small impression, and its professors may be numbered by tens, while the population may be numbered by hundreds. Oh for the Spirit to quicken these dead bodies!

April 14—At about eight this morning I arrived at Parachali. This district contains 11,000 Christians, the largest number of any in the South Travancore Mission. Rev. E. Jones, the Missionary in charge, was away at Travancore, where I afterwards met him. Two of the native agents received me kindly.

April 15—Arrived at Neyur this morning. This is one of the principal stations of the South Travancore Mission. There is a large dispensary and a poor-house here, and Mr. Lowe, the Medical Missionary, who is now on furlough in England, made this his special charge, and endeavoured not only to heal physical diseases, but also spiritual maladies, by setting forth Christ as the great Physician of souls. Saw the Rev. F. Baylis, the Missionary of the district, Mr. Zachariah, the native pastor of this congregation, and Mr. Gnanapragasam, the native minister with the dispensary, and had profitable conversation with them. There was a Brahmin convert here who was very kind to me, and tried to make me comfortable.

April 16—Started last night, immediately after the meeting, and arrived at Nagercoil at two A.M. Nagercoil is a remarkable place, and inhabited entirely by Native Christians. What Cottayam is to the Church Missionary Travancore Mission, and Palamcotta to the Church Missionary Tinnevely Mission, Nagercoil is to the South Travancore London Mission. It possesses abundance of Missionary appliances, such as Theological seminary, boarding and village schools, printing establishment, &c. It wears an appearance of civilization and wealth, the streets being well laid out and the houses arranged in lines. Some houses have two stories, and are furnished nicely. The wealth which some Christians possess is chiefly derived from their labour on, and connexion with, coffee plantations in Ceylon. It is a gratifying fact that, impelled by a sense of love to their Redeemer, and gratitude to the Mission, they contribute a good proportion of their income, one-tenth at least, to Mission objects. One has given 1000 rupees towards the roofing of the church, another gives the produce of two fields, which he cultivates at his own expense, and lays by in a fund one-eighth of the in-

come of a coffee plantation at Asambu, for the support of the widow and children of the pastor, besides building a prayer-house in his village at a cost of 700 rupees. Some catechists, readers, and colporteurs are entirely supported by the liberality of a few well-to-do members. Their large church has been supplied with seats and chandeliers from their own money. And last, not least, all the cotton required for the lighting of the thirty lamps in the church is given all the year round by one poor woman. I must say that, in point of liberality, this church is second to none in the Presidency. The progress made by Christians in this congregation is marked not only by liberality, but also by spirituality. I do not think I have ever spent a more blessed Sabbath than the one I spent at Nagercoil. When the bell rings, the people go with eager faces, and books in their hands, literally "like doves to their windows," to the church, and join in the services with an intelligence and interest truly pleasing. I could not but notice this feature, as I took a part in the service by preaching a sermon.

The pastor of this congregation, a convert from Brahminism, is a singularly devoted man, anxious to spend and be spent in his Master's service. He is emphatically a man of prayer. He is ignorant of English, but this want is made up in a large measure by spiritual gifts and graces. He has an influence and usefulness very remarkable, being universally respected and loved both by Christians and heathen.

April 19—Nagercoil. This morning the annual meeting of the congregations in and around Nagercoil took place in the large church, and was presided over by the Rev. S. Jones. The number present was about 500. There were five speakers including myself. The meeting lasted four hours. There was a slight falling off in the general contributions of the people this year (though not in Nagercoil itself), arising chiefly from the removal of several liberal contributors by cholera, which had prevailed to an unusual extent. This evening I left the "Land of Charity," as Travancore is sometimes called from the largesses in food, &c., dispensed to Brahmins at institutions established for the purpose all over the country. In fact, in this land a Brahmin need never want, and to him it is therefore literally a "land flowing with milk and honey." In company with Mr. Devadasan and another unpaid preacher, I started on my journey southwards, and spent the night at a place called Kottaram.

The journal now conducts us to that far-famed celebrity, Cape Cormorin, itself the southern extremity of the great Indian peninsula.

April 20—This morning we reached a place called Kundal, where there is a small number of Christians, and I conducted a prayer-meeting in a schoolroom. Then we proceeded to Cape Comorin, which was close by, and had a magnificent view of the junction of the two seas, the Bay of Bengal and the Arabian Sea. A Roman Catholic church occupied a prominent position on a lovely spot on the margin of the sea. A heathen temple, dedicated to Comari Bagavathi, or the virgin Bagavathi, after whom the cape (Comorin) takes its name, stands just where the two seas meet. In this place of heathen darkness and Romish superstition, we proclaimed the message of salvation through a crucified Redeemer. One man came running for a tract to our travelling-bandy. We then pushed on to James Town, formerly the headquarters of one of the districts of the London Missionary Society. I gave an address to the few Christians who assembled here in a schoolroom. This evening went on to Pannei, once belonging to the London Missionary Society, but now to the Gospel Propagation Society, one of several congregations transferred by the former to the latter. At night I gave an address to the people in their prayer-house.

April 21—Kudankulam. Arrived here this morning, and spent the day very pleasantly with Rev. D. Samuel, a native minister of the Gospel Propagation Society, and native chaplain to the Lord Bishop of Madras. Kudankulam, which formerly belonged to the London Missionary Society, is at present the headquarters of Mr. Samuel, who is in quasi-independent charge of the Radhapuram district, under the general oversight of the Rev. Dr. Caldwell. Examined Mr. Samuel's agents in the Epistle to the Hebrews. Mr. Devadasan addressed to them a few words of counsel

and encouragement. This evening I gave an address to the people in the church. At night I parted with my friends, Messrs. Samuel and Devadasan, and started for Edeiyengudi.

April 22—Arrived at Edeiyengudi this morning. I had not the pleasure of seeing Dr. and Mrs. Caldwell, as they were absent from home. Saw the Rev. G. Peter, the native minister here, who kindly took me to the dispensary, the new church, schools, &c. This place has been well called a model Christian village, having well-arranged houses, roads, and avenues of trees. The church, now in course of erection, will prove, when completed, an ornament to the station. Gave an address to the people in the old church. Dined with Mr. Pakkiam, the brother of the Rev. D. Samuel, and started this evening for *Suviseshapuram*, where I had the pleasure of seeing Rev. V. and Mrs. Harcourt.

April 23: Lord's-day—This morning Mr. Harcourt having gone to a Christian congregation to administer the Lord's Supper, I was requested to take the morning and noon services. The attendance was not large, owing to the closing of the boarding schools during the Midsummer vacation. It was in this place, in the Theological Institution, under the Rev. E. Sargent, that I spent about three years after my conversion. What changes does time make! This institution no longer exists; the building stands there still, but its inmates are gone, some to their final rest. In the evening, after dining with Mr. and Mrs. Harcourt, I rode over to *Nallammalpuram*, about three miles east of *Suviseshapuram*, and had a pleasant interview with my old friend and fellow-student, the Rev. M. Savariroyen, the pastor of this congregation, and preached for him to a small number of people.

The name of the Rev. John Devasagayam is still held in affectionate remembrance by many Christians in England as well as in India; and the following account of the reminiscences called up beside his tomb in *Kadachapuram* by the visit of his son-in-law is very touching.

April 26—Early this morning Mr. Savariroyen, and I rode over to *Kadachapuram*. On the way we halted at *Mudalur*, a station of the Gospel Propagation Society, and spent about two hours very pleasantly with Rev. Mr. Devasagayam, the pastor of the congregation, and, after prayers, went on to *Kadachapuram*, Mr. Devasagayam joining our party

On entering the village my feelings were greatly excited by the altered state in which I found it. This was the scene of my late father-in-law, Rev. John Devasagayam's labours, but now the very house in which he lived for nearly twenty years is levelled to the ground, and the whole village seems shorn of its former cheerful aspect. The first

object that attracted my notice was the monument erected by the munificence of a few English Christians to perpetuate the memory of Mr. Devasagayam. It stands on the south side of the church, and his tomb on the north side. I could not see them for the first time with tearless eyes, but my grief was presently alleviated by the reflection, that having "washed his robes in the blood of the Lamb," and having borne an unwavering testimony to the excellency and power of the Gospel for nearly half a century, first for a short time in Tanjore, and then in this district for a longer period, he was at last admitted as a faithful servant into the presence of his divine Master. I spent the day with Vethakannu, who was formerly a schoolmaster, and is now the village Munsiff here, and met with every attention and civility from him and his dear wife. Mr. Savariroyen and Mr. Devasagayam returned to their stations. The Rev. Mr. Masillamani, the pastor of this place, and I went into the village, where I was surrounded on all sides by old friends, who were full of expressions of affectionate remembrance of their late pastor and his family. Mr. Masillamani announced a prayer-meeting and an address from me this evening. The large church was overcrowded. During the course of my address, when I reminded my hearers of the blessed ministry of their late pastor, who now, I observed, preached silently from his grave close by, I was interrupted for a while by audible sighs and sobs breaking the silence in all directions. May these impressions be permanent, and result in greater devotedness to the service of Christ! Afterwards dined with Mr. Masillamani.

April 26—This morning I started for *Mengnanapuram*, accompanied by Mr. Masillamani and Vethakunnu. At a distance the spire of the magnificent church of *Mengnanapuram* was clearly visible; it suggested a train of melancholy thoughts and feelings. The Rev. and Mrs. J. D. Thomas were absent from home, but I had the pleasure of seeing Mrs. Thomas, senior, and Miss Thomas. Our meeting was an affecting one, as it reminded us mutually of the great loss which we had all sustained. I may observe, in passing, that this is the place where I had an asylum immediately after my conversion, and where I was baptized and taken care of for six months afterwards. It is not therefore surprising that my mind should run so much on the past, a past so full to myself of interesting reminiscences. Breakfasted with Mr. Viravagu, and dined with Mrs. Thomas. This evening I

started for *Asirvadhapuram*, which I reached at about eight P.M., and had the pleasure of seeing the Rev. P. Arumanayagam, the pastor of the congregation, and his wife.

April 27—*Alwarneri*. Early this morning I had the happiness of meeting my old and faithful friend, Rev. M. Periyamayagam, the pastor of this district. He was a school-fellow of mine, a companion of my early years, and a sympathizer and sharer in all the trials and troubles which attended and followed my conversion. My joy therefore knew no bounds, when, by the good providence of God, I was permitted, after a separation of nine years, to meet this dear friend and his family in health and peace. I remember visiting this place about twelve years ago, when his predecessor, the Rev. P. Simeon, was pastor here. He, too, was a dear friend of mine ever since we formed an acquaintance in the institution under Mr. Sargent at *Suviseshapuram*. But the tablet erected in the church to his memory reminded me of his removal from this field of labour after twelve years of faithful and devoted service to his heavenly Master. Wherever I go in *Tinnevely* I miss some of my old friends with whom I was wont to take sweet counsel together, a striking picture this of the fleeting and transitory character of sublunary things. How delightful, then, when the mind grieves under such melancholy retrospects, to look to the "continuing city" in the skies, where we shall one day meet all the ransomed of the Lord, and meet to part no more!

April 29—This morning I met Mr. Periyamayagam's agents, and addressed to them a few words of advice and counsel. The subject of the *Desabimani*, or the "Patriot," a monthly Tamil magazine edited by myself, under the auspices of the Native Christian Improvement Society, was brought to their notice, and there was a general expression of sympathy and desire to support the journal. It is one which has been got up by the Society just mentioned for the instruction of natives, both Christian and Hindu, and this is done solely by themselves without the aid of Europeans. This evening I gave a Missionary address in the nice little church here to a large number of people.

May 1—*Palamcotta*—This morning Mr. Periyamayagam and I reached *Palamcotta*, and had the pleasure of seeing many of my old friends, amongst whom were several converts from heathenism to Christianity. One Christian, who was for the first time going to occupy a house he had built for himself, had

a prayer-meeting which Mr. Periyamayagam and I conducted at his request. This ceremony, called the first occupation of a new house, a ceremony unknown among Europeans, but which, though peculiar to the natives of India, is, I believe, worthy of their imitation. It acknowledges God as the giver of the dwelling-place, which is thus, as it were, consecrated by prayers offered to Him.

May 2—This morning we called on Mr. Sitaram Puntulu, a Brahmin convert, and a pleader in the court here, who was baptized some time ago by Dr. Caldwell. I had the pleasure of forming an acquaintance with him his young wife of the same caste as himself, and spending a pleasant hour with them. Mrs. Sitaram, who understands Tamil and Telugu, is now learning English, in which she promises to become in time a fair scholar. Then we went on to *Sindipunduri*, and saw the widow of my late brother, a heathen, a young woman of about twenty-eight. She lost her husband a few months ago after a lingering illness. On seeing me, the poor thing screamed out in a pitiful manner, and I could not restrain my own feelings. There was this difference in the grief of the two parties, mine was toned down by the belief that the trial had been directed by unerring wisdom, while her's was one unrelieved by any consolation inspired by the hopes of the Gospel. Oh what a blessed thing Christianity is! Would that it were more widely diffused! and better appreciated by the natives of India! In the afternoon we went to *Tuchanallur*, where I had the great pleasure of seeing my brother-in-law, the Rev. Jesudasan John, and his family. He was for a long time in Kadachapuram in his late father's district, but is now stationed in this place in charge of the small congregations in the town and villages around. Went to *Tinnevelly* and saw Mr. T. Ilffton, who is in charge of the large Anglo-Vernacular school belonging to the Church Missionary Society, lately established, or rather enlarged, in this town.

May 5—This morning Mr. Periyamayagam and I breakfasted with Mr. and Mrs. Lash. After prayers we saw the Sarah Tucker Normal Institution. This is the first time I have seen it since its establishment, and I was greatly pleased with the order and discipline, as well as the proficiency exhibited in it. It need hardly be said that this institution has been founded to perpetuate the memory of the late Miss Sarah Tucker, who is deservedly held in high estimation in the Native Churches of *Tinnevelly*, on account of the prominent

part she took in native female education. This afternoon went to the Civil Court, where I had the pleasure of seeing some of my old schoolfellows filling important posts under Government. Afterwards saw the Anglo-Vernacular school, formerly under the management of Mr. Cruickshanks, but now under the superintendence of Rev. T. Spratt. Mr. Spratt was absent, but Mr. Kember kindly showed me the classes. This school was founded by the Church Missionary Society in 1844, at a time when English education was at its lowest ebb in the district, and as a foundation scholar I distinctly remember the day on which it was opened by Mr. William Cruickshanks, its first headmaster, on a small scale, in the premises now occupied by the Sarah Tucker Institution. It will be admitted on all hands that it has done good service to this large district. Many of the native officials, who are now leaders of public thought and opinion in this province, owe their education to this school. This is not all. Many of the pupils have embraced the Christian faith, and (thank God that I can say it) the first of those who did so is now an ordained minister, and a preacher of the Gospel to his fellow-countrymen. Who would have thought that such great results would follow such small beginnings.

I was unfortunately deprived of the pleasure of going over the important institution under the Rev. E. Sargent, as it was closed for the Midsummer vacation. This is the institution where I was a teacher for about four years, before I went up to Madras to finish my education. It has since become doubly important by the amalgamation of the Training Institution for Schoolmasters, formerly under Mr. Spratt. All the Mission agents throughout the Church Mission in *Tinnevelly* now pass through this institution, and we cannot therefore over estimate the benefits which it confers upon the Native Church in *Tinnevelly*.

May 7: *Lord's day*—Service this morning. The large church here was quite full; the singing excellent. Mr. Isaac read the Litany, Mr. Jesudasan read the pre-Communion service, and I preached. Then Mr. Jesudasan and myself administered the Lord's Supper. This is one of the most intelligent congregations I have seen. Many of its members are occupying independent, or at any rate respectable, positions in life. They are also noted for their liberality. I was told that their annual contributions cover half of the expenses incurred by the Society on account of this district. Took leave of all Palamcotta

friends, and went out to Tachanallur, where Mr. Jesudasen baptized two adults, and I gave an address in the schoolroom here.

May 8—Having bid an affectionate farewell to Mr. Jesudasen and his family, and Asirvadham Pillay, the inspecting schoolmaster, and others, I commenced my journey this morning to North Tinnevely, for five years

the scene of my labours. Reached Mela Pilliarkullam, belonging to the Nallur district, and conducted a prayer-meeting in the little prayer-house with the small number of weaver converts here. Late this evening I reached *Paneivadali*, and spent the night very pleasantly with my friend Rev. Mr. Nallathambi, the pastor of the congregation here.

The journal now introduces us to North Tinnevely, in which our friend laboured when first admitted to the ministry, and where we shall see that his former fellow-labourers, the Rev. J. Cornelius and the Rev. V. Devanayagam, are still at work.

May 9—*Vageikulam*—This morning I arrived here, and met with a welcome from my friend Vethanayagam, the devoted pastor of this congregation, and all the members of his family. I had also the pleasure of seeing Gnanamuttu Pillay and his wife, who went out as evangelists from the Tinnevely Church to labour among the Tamil coolies in Mauritius. Ten years' hard work in a foreign climate broke down his health, and he has now returned home with his wife. Does not this prove that Missionary spirit does exist in the Native Church of Tinnevely? *Vageikulam* looked like an oasis in a wilderness. It has a large church lately built by Mr. V. Devanayagam. This, with the parsonage and the small lovely garden between, with its Nicobar cocoa-nut trees and pomegranate trees full of rich fruit, was surely enchanted ground when contrasted with the dreary waste of the country around. This evening saw the night school, containing a good number of youths.

May 11—This morning, in company with Mr. V. Devanayagam and Mr. John Peter, the English schoolmaster of the place, I went to *Sangranayanareocil*, and spent a pleasant day with Mr. Peter. This is a large taluq town, containing between 5,000 and 10,000

inhabitants. The Church Missionary Society's Anglo-Vernacular school, here under Mr. Peter, will, I trust, be a centre of light in this dark place. It is not high in numbers, a circumstance which is mainly attributable to the prejudice of the people against the Christian character of the school, but it is in an efficient state as regards the education imparted in it. I examined the highest class, first through the master, and afterwards myself, in grammar, arithmetic, and English, and the result was highly satisfactory. In the evening Mr. V. and I proceeded to *Pottalpatti*. We arrived at about ten P.M., and met with a kind reception from our old friend Rev. D. Devaprasadham, the pastor of the congregation.

May 12—This morning conversed with several members of the congregation, and conducted a prayer-meeting, at which I gave an address to the people who had assembled from different parts of the pastorate on purpose to hear me. This evening, in company with Messrs. V. and D., and several agents, we started for *Rajapaliam*, one of my favourite congregations during my incumbency in North Tinnevely.

Here then our good brother was amid the very scenes in which, ten years ago, he had discharged his ministry. Let us hear how he felt, and see whether his former flock had forgotten him.

The line of hills which marked the site of the village was visible at a distance, and reminded me of many pleasant associations. The evening was rainy, but yet the people, who had heard of my arrival only this morning, were all ready waiting for me, and received me with demonstrations of joy. As we were approaching the church, which was built by myself just before I left for Madras, we heard the firing of a gun. The church was decorated with plantain trees and flowers. I was then led to a seat, garlands of flowers where thrown round my neck, limes were

presented, fruits, sugar, raisins, &c., placed before me, and an address of the most eulogistic kind, but full of expressions of affection, containing also a request for an annual visit, was read, amid the tears and sighs of the people who thronged the church. I cannot say I felt my position very comfortable, but still I felt greatly moved, and humbled too, at witnessing the loving attachment of this dear people, who truly "honoured us with many honours." My feelings were so excited at the time that I could not address a single word to them, so I merely knelt down and

prayed to that gracious God who has kept us during nine years of separation, and permitted us thus happily to meet once more. This congregation has been represented as having greatly deteriorated. True, some of its leading members are removed by death, one or two have apostatized, a few have grown cold; but in spite of what I heard, my confidence in the goodness and stability of the congregation as a whole remains unshaken. It is a singular and hopeful fact, that even the apostatized and the indifferent came to see me, and solemnly promised to renew their baptismal vows to their God. I trust they will have grace to do so.

May 13—This morning I proposed to start for *Strivilliputthur*, but the people positively refused to let me go, but detained me and my dear friends as their guests. Conversing with individual members of the congregation, who consulted me on private matters. Gave an address to the people. After service they gave in their names for their annual contributions, which amounted to a larger sum than last year. These people, as they did yesterday, stayed away to-day also from their work in order to attend this occasion. In the afternoon Dharma Rajah, a wealthy inhabitant of the place and Grama Munsiff, and some other Hindu friends, called, and I tried to speak a word for the Gospel. D. Raju kindly lent his conveyance, and we went on to *Strivilliputthur*, accompanied by several members of the congregation, and were hospitably received by Mr. Ignatio, the schoolmaster in charge of the Church Missionary Society's Anglo-Vernacular school.

May 14: Lord's-day—*Strivilliputthur* was my head-quarters all the time I was in North Tinnevely. It is reckoned to contain upwards of 20,000 people, and is the stronghold of heathenism and Brahminical tyranny. There is a small congregation here, but it is in the same state of apathy and lifelessness as when I left it nine years ago, though latterly it has had the benefit of high Christian example set them by such influential laymen as Mr. McNair, Ganapathi Pillay, Tahsildar, and Mr. Ignatio. The church has been greatly improved, a boundary wall raised by Mr. McNair, and a large vernacular school, formerly a hopeless undertaking, has been set on foot. Notwithstanding all these advantages, the congregation has not improved spiritually. I felt this when I preached to them this morning on the "barren fig-tree," and I tried to arouse them from their lethargy and state of barrenness. May the words spoken be fol-

lowed by the power and demonstration of the Spirit! Then Mr. Daniel, the pastor of the congregation, like a wise master-builder, endeavoured to make the best of present circumstances, and adopted the same plan as he had done at Rajapaliam, by getting the people to mention the sums which they were willing to contribute this year towards the support of their church and ministers. The people did so, and the total amount, as in Rajapaliam, was much larger than last year. After the meeting the people came in a body and gave expression to their joy at seeing me, by presenting me with fruits, limes, &c. At the evening service, which was held in Mr. Ignatio's house, Mr. V. Devasapradham preached.

May 15—Breakfasted with our old friend, Mr. Isaac, one of the teachers in the English school. Then saw the caste girls' school just opened by Mr. Ignatio in the heart of this large town. It already numbers between twenty and thirty pupils, and gives promise of much benefit to the respectable females of the place.

After bidding farewell to our kind hosts, Mr. and Mrs. Ignatio, and all our dear friends Mr. V. Devaprasadham and I started in the Tahsildar's bullock carriage, which took us at horse-speed to *Sachiapuram*, a distance of about twelve miles, in two hours. *Sachiapuram*, so named from *Witnes-ham* in England, is the head-quarters of the superintending Missionary of the district. The place has greatly improved since I last saw it. A small neat church has been built, a dispensary formed, substantial boarding-schools for boys and girls erected, the garden attached to the parsonage has been enlarged and improved, and a small Christian village, consisting of two rows of houses with a broad street between, and a small resting-house for travellers at the south end has been constructed, and everything arranged with taste and in beautiful order. The only drawback from the pleasure of my visit was the absence of the Missionary who has been the means of raising so green a spot in the midst of this barren soil. I must say I sadly missed my old friends, Mr. and Mrs. Meadows, who are now in England for the benefit of their health, which has been greatly impaired by their devoted labours in this extensive district. I gave an address to the agents, schoolchildren and people, who assembled in the church. Dined with Nallammal, the matron in the girls' boarding school, and sister of Mr. V. Devaprasadham. Her name means the "Good Mother," and she is rightly named so.

May 16—Early this morning V. Devaprasadham and I started for *Paneiadipatti*, where we arrived at about seven A.M. The Rev. Joseph Cornelius, the pastor of this congregation and native chaplain to the Lord Bishop of Madras, was absent, having gone on a tour of inspection to villages under his charge. I had arranged to be here a week ago, and he had waited for me then; but as circumstances prevented me from fulfilling my engagement, he very properly acted on the principle of "duty before pleasure." But his absence was to a great extent compensated for by the kindness of his wife and two bright little boys. A large church, built by my friend Mr. Joseph Cornelius, occupied a prominent position in this village.

May 17—My dear brother V. Devaprasadham left this morning for Vageikulam, and I parted from him with much regret. After breakfast, and taking leave of my kind hostess Mrs. Cornelius and her children, I started on my journey homewards. Farewell, North Tin-

nevely, and all the friends I have in thee! Mayest thou prove to be indeed a tree of the Lord's planting, watered by the teaching, the example, and the death of so many earnest and devoted Missionaries! At Saththar the post-master, a former schoolfellow of mine, offered me some refreshment, after accepting which I pushed on to Ettanaikanpatti, where I spent the night.

May 18—Arrived at *Virdupatti* this morning, a large village of some commercial importance close to the northern boundary of the Sivagasi district, where it borders on the Madura American Mission. I spent the day with an old friend, Samuel Rhenius Pillay, the Sub-Registrar here, and a member of the Church Council in North Tinnevely. It is delightful to see old friends everywhere. There is a small congregation here of about forty souls, under the care of a Catechist named Saththianadhan, another convert from heathenism.

And now we enter another Mission field, the Madura District of the American Board. We shall find, however, that circumstances prevented our brethren from seeing much of this important Mission.

May 19—Having started at about 12 o'clock last night, I arrived at Tirumangalam, a taluq town of the Madura district, and a station of the American Madura Mission. The Missionary, Mr. Herrick, was absent, but I saw the catechist and the boarding schoolmaster, who gave me some information about the Mission. This evening I got to Pasmalei, another station of the American Mission. This contains a large seminary, and a fine church, built on a small hill, which makes it a conspicuous object. Mr. Washburn the Missionary in charge, was absent at the Pulney Hills, but I met Mr. Colton, one of the teachers in the seminary, and his son-in-law, Mr. Mathuranayagam, an ordained agent and a medical man. I stopped an hour with them, and partook of the refreshment which they kindly provided. The seminary here was once noted for the high English education which it imparted, but ever since the arrival of the deputation from America, I believe in the year 1851, the standard of English was greatly lowered, and its curriculum now consists chiefly of theological subjects, taught principally through the medium of the vernaculars. To my own view, this certainly does not appear a move in the right direction, as it seems to me to tend to keep the Native Church in a state of inferiority to the Hindu

community, who are rising rapidly in every way, intellectually, socially, and politically, as the result of the spread of Western learning, science and literature throughout the country. This evening reached Madura, and stayed for the night in the house of Mr. Rowland, the native pastor of the American congregation at Westgate. Madura is a large Collectorate town and a stronghold of heathenism, and contains large heathen temples dedicated to the patron deities, Minachi and Chokalingum. It is my native place, and I remember the time when I used to be a devout worshipper of these gods; but God, in his infinite wisdom and love, has made me His chosen vessel to bear His name, not only among Christians, but also among my numerous heathen relatives in this very place. I arrived here at an unfortunate time. I was unable to see any of the American Missionaries, as they were all gone to attend a Conference at Pulney Hills. Even the native pastor, Mr. Rowland, and Mr. John Cornelius, were gone on a preaching tour.

May 20—This morning I made several calls on relatives and friends, my only sister, my maternal uncle, a pensioned Tahsildar, Mr. Godfrey, the English minister here, and several others. This evening Ramanjulu Naidu, the vernacular head clerk in the Col-

lector's cutcherry here, and a schoolfellow and classmate of mine called, and we had a long and profitable conversation together. He is a very influential native official, and a rising man in this district. We used to be rivals in our class, and received, among other prizes, prizes for our proficiency in Scripture knowledge, and yet one is taken and the other left. His mind is now quite engrossed with things of time and sense. Oh adorable grace! what but it has made us to differ?

May 22: Lord's-day—Preached this morning in the American Mission chapel, Eastgate. Breakfasted with Mr. Alleine. In the evening I preached in the small chapel or school-house at the Westgate. The American Mission Society, which occupies this town as well as the district, has undertaken the great work of evangelizing it. I believe the number of Christians in their communion in the whole district in and out of Madura proper is about 7,000. The native ministry has not so much developed here as in Tinnevely and Travancore, though a good beginning has been made. It will no doubt in time be extended, as it seems to be now universally admitted that the work of evangelizing this great country must be carried on and consummated only by an indigenous native ministry. I dined with my uncle the Tahsildar—a little circumstance which, by the way, will show how far Hindu prejudice, at first so inveterate, wears away as time rolls on. On my first embracing the Gospel, it was he, more than any other relative, not even excepting my father himself, who persecuted me, dragging me before a magistrate, and giving me a world of trouble, and afterwards refusing to see or speak to me, or admit me into his house even as a visitor. But how is all changed! I am now not only admitted into it as an acknowledged relative, but permitted to sit down and eat and drink at his table, a pollution not to be thought of, much less tolerated, in days gone by.

May 24—Arrived this morning at Trichinopoly, the well-known military station, and a Collectorate town, and put up at Mr. John Arivanandham's, a pleader in the Zillah court here. Saw Mr. Adolphus, Missionary of the Gospel Propagation Society in this place,

and his catehist and school agents. I also met Mr. Christian, the native pastor of the Lutheran Mission, and had a long conversation with these different parties on the state of the Mission work here.

May 25—Started this morning by train and reached Salem, a large collectorate town, and a station of the London Missionary Society, and spent the night with Nehemiah, the catehist stationed in Suramangalam, near the railway station. We both called on Mr. Cenjee Thomas, formerly a member of the Church Missionary Society Church Council in Madras, also on Mr. Benjamin, the Evangelist, and Mr. Manikkam, a Christian merchant, and had some profitable conversation with them. Mr. Philips, the Missionary, was away.

May 26—Left Salem this morning, and reached home in the evening in improved health and strength, and had a safe and happy meeting with my dear family and flock after a separation of upwards of two months. To God be all the praise!

In this cursory sketch of my tour I have only endeavoured to make a few remarks on the things I have seen and heard, and to give, as it were, a bird's-eye view of the country and places that have been gone over. The extent of the land that I have travelled by rail, boat, transit, and other ways, is about 1,500 miles. I have seen something of the working of eight Protestant Missionary Societies out of fifteen labouring in the Madras Presidency and its dependencies, and have seen and learnt many things, such as a preacher of the Gospel among the Hindus must highly prize. In my hasty notes it is just possible I may have stated some facts obscurely or erroneously, but as this is altogether unintentional, I crave the indulgent forgiveness of the parties concerned. I need hardly say that this is entirely owing to the flying nature of my visits and the want of leisure to make minute inquiries and jot down notes as they became necessary. And this being the case, I would not have ventured to commit my impressions so imperfectly to paper at all, if I had not been induced to do so at the request of some of my friends.

THE PROTECTION DUE FROM A CHRISTIAN GOVERNMENT TO CHRISTIAN CONVERTS, AS WELL AS TO MISSIONARY AGENTS IN HEATHEN OR MOHAMMEDAN COUNTRIES.

It is stated by Vattel as a recognized principle of international law that "when a religion is persecuted in one country, foreign nations who profess it may intercede for their brethren, but this is all they can lawfully do, unless the persecution be carried to an intolerable excess; then, indeed, it becomes a case of manifest tyranny, in opposition to which all nations are allowed to assist an unhappy people." This principle is based by Vattel upon the indisputable truth that "liberty of conscience is a natural and inviolable right."

It is very important at the present day, when the question of the persecution of Missionary converts in China is before the public, to refer to a few modern instances in which these principles have been distinctly recognized and acted upon by the British Government and by the United States. First in 1843-44, and again in 1855-56 the Sultan of Turkey was urged to abrogate the law under which a Mohammedan abjuring the Moslem faith forfeited his life. Although numerous extracts might be made from the correspondence which passed upon this subject, it will suffice for our present purpose to quote from one or two of the despatches which were then addressed to the ambassador at Constantinople by Her Majesty's Secretary of State for Foreign Affairs.

Lord Aberdeen, who then held this office, thus writes on the 16th of January, 1844:—

"Whatever may have been tolerated in former times by the weakness or indifference of Christian powers, these powers will now require from the Porte due consideration for their feelings as members of a religious community, and interested as such in the fate of all who, notwithstanding shades of difference, unite in a common belief in the essential doctrines of Christianity, and they will not endure that the Porte should insult and trample on their faith by treating as a criminal any person who embraces it."

Again, in May, 1855, when Lord Clarendon was Secretary of State for Foreign Affairs, he thus expressed himself:—

"Furthermore, Her Majesty's Government consider that there should not only be complete toleration of non-Mussulman religion, but that all punishment on converts from Islamism, whether natives or foreigners, ought to be abolished."

When, after the receipt of this communication, the Turkish authorities urged, in extenuation of certain executions which had taken place in 1852 and in 1853, that the persons had been punished not for apostacy but for blasphemy, Lord Clarendon, in a despatch dated September 17, 1855, reiterated the former demand in the following terms:—

"Her Majesty's Government are aware that it may be said by the Turkish Government that in these cases the victims suffered death, not for change of religion, but for blasphemy; but such an excuse would be mere evasion, because a departure from Mohammedanism and the profession of Christianity must be accompanied by circumstances which a Turk would easily represent as constituting blasphemy. . . . They are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such

cases the movements of human conscience must be left free, and the temporal arm must not interfere to coerce the spiritual decision."

It was not only, however, in the interests of the individuals liable to persecution, but also of the Ottoman empire itself, that the Sultan was called upon to concede the principle of religious liberty, in spite of the opposition evinced by himself and his ministers. Thus Lord Stratford de Redcliffe, then ambassador at Constantinople, in a despatch dated January 9, 1856, to Lord Clarendon, after referring to the joint action taken by himself, the French ambassador, and the Austrian internuncio, gives the following account of their interview with the Turkish ministers:—

"We all in turn expressed a desire to bring the various classes of the Sultan's subjects into harmony and confidence with each other as a source of prosperity to the Empire, whose Government would find its advantage, both internally and externally, in acting no longer on the principles of religious exclusiveness or predominance of race, but on those broader sounder maxims, which have only to be carried out with perseverance in order to produce a full measure of national unity and strength."

But it was not only in Turkey where the interests of a large number of Christians were involved that the British Government have intervened in favour of religious liberty. Most of our readers will remember the Madiai, who were incarcerated in the Bargello prison at Florence for reading the word of God in their own house with a few Florentine believers. Earl Russell, in a letter dated January 18, 1853, protested most strongly against this imprisonment; and, after pointing out that if one of the Madiai were to die in prison, the Grand Duke of Tuscany would throughout Europe be considered as having put a human being to death for being a Protestant, Lord Russell justified his intervention, even though the sufferers were Tuscan subjects, in the following terms:—

"As this is a matter affecting a Tuscan subject, it may be said that Her Majesty's Government have no right to interfere. If this means that interference by force of arms would not be justifiable, I confess at once that nothing but the most extreme case would justify such interference.

"But if it be meant that Her Majesty has not the right to point out to a friendly sovereign the arguments which have prevailed in the most civilized nations against the use of the civil sword to punish religious opinions, I entirely deny the truth of such an allegation."

It is also well known that intervention was not confined in this case to the British Government, but that the King of Prussia and the Emperor of the French, Louis Napoleon, also remonstrated, and that to the intercession of the latter the Madiai eventually owed their release.

Closely allied with this religious liberty of individuals is the right of Missionaries to the protection of their own Government, so long as they conduct themselves in an orderly and peaceable manner. Some thirty years ago Mr. Daniel Webster, as Secretary of State, thus expressed the views of the United States Government on this subject:—

"It is the duty of the Government to extend to American Missionaries all proper succour and attention of which they may stand in need, in the same manner as to other citizens of the United States who, as merchants, visit or dwell in Turkey."

Subsequent to this, in July 1861, Faris, an Agent of the American Missionaries, was severely bastinadoed and afterwards imprisoned, by order of the Cadi at Osiut in Upper Egypt, where this Faris was employed in the sale of Bibles and religious publications. The American Consul-general at Alexandria made a vigorous remonstrance, and the result was that thirteen men who took part in this assault were

imprisoned for one year, and fined five thousand dollars, which sum was made over to the injured person by way of indemnity. Although Faris was a Syrian, and it was a question whether he had been registered as an American protégé, the Consul-general considered himself justified in claiming compensation on his behalf, on the ground that he was the agent and representative of two American citizens engaged in a lawful enterprise. The action of the Consul-general received the marked approbation of Abraham Lincoln, then President of the United States Government.

The action of the United States Government in this matter forms an important precedent of the protection to be given to Christian Missionaries; and no less important is the recognition of this principle by the Mohammedan ruler of Egypt. It will be well, therefore, to give the letters which passed between the different parties on this occasion.

The President to the Viceroy.

Abraham Lincoln, President of the United States of America, to his Highness Mohammed Said Pacha, Viceroy of Egypt and its Dependencies, &c. &c. &c.

GREAT AND GOOD FRIEND,—I have received from Mr. Thayer, Consul-general of the United States at Alexandria, a full account of the liberal, enlightened, and energetic proceedings which, on his complaint, you have adopted, in bringing to speedy and condign punishment the parties, subjects of your Highness in Upper Egypt, who were concerned in an act of cruel persecution against Faris, an agent of certain Christian Missionaries in Upper Egypt.

I pray your Highness to be assured that these proceedings, at once so prompt and so just, will be regarded as a new and unmis-takeable proof equally of your Highness' friendship for the United States, and of the firmness, integrity, and wisdom with which the government of your Highness is conducted.

Wishing you great prosperity and success, I am, your good friend,

ABRAHAM LINCOLN.

Washington, October 9, 1861.

The Viceroy to the President.

To the Honourable Abraham Lincoln, President of the United States of America.

HONOURABLE SIR AND FRIEND,—Mr. Thayer,

Consul-general of the United States at Alexandria, has presented me the letter you were pleased to write me, expressing your feelings of satisfaction for the punishment which I have inflicted on some individuals guilty of evil and cruel treatment towards an agent of certain Christian Missionaries in Upper Egypt. Mr. Thayer, who I am happy to say, entertains with me the most friendly relations, had already expressed to me the feelings of your Government.

In this case, Honoured Sir and Friend, I have only executed the rule which I have always endeavoured to follow, in protecting in an equal way, and without consideration of creed, all those who, either by inclination or for the fulfilment of a duty, sojourn in the country submitted to my administration.

I am profoundly sensible of the friendly manner in which you express your sentiments both to myself and to my Government, and I pray you, honourable Sir and Friend, to accept with this offering of my thanks my sincere wishes for the success, perpetuity and integrity of the American Union, which I hope, under your able presidency, will soon see an end of the trials with which the Almighty has been pleased to afflict it.

Your most devoted friend,

MOHAMMED SAID.

Alexandria, November 21, 1861.

When again, in violation of the religious liberty conceded by the Hatti Humayoun, the Turkish Government, on the 17th of July, 1864, suddenly invaded at Constantinople the hired rooms of Missionaries, seized their books, and imprisoned some nine of the persons in attendance, who were Turkish subjects, remonstrances were addressed to the Turkish authorities, who restored the rooms at once, and, although some delay occurred in procuring the release of some of the Native Christians in confinement, the right of the Missionaries and their converts to protection was acknowledged by Earl Russell in a despatch dated December 15, 1864—

"I am willing, for my part, now that the Turkish converts, though not restored

to Constantinople, have been set at liberty, to concur with the Society for the Propagation of the Gospel in opinion that it would be useless and unadvisable to seek redress for past wrongs. But I must ask assurance for the future; and if in reply I am to be told that the reference to the Hatti Humayoun in the treaty of 1856, and the promises made to Lord Stratford de Redcliffe, have no practical value, and that neither Missionaries nor converts can derive any protection from these documents, I am convinced that the feelings of the English nation towards Turkey will be very seriously affected, and their disposition to defend the integrity of the Turkish empire much abated. But, in fact, the Turkish Government do not take their stand on any such grounds. Aali Pasha has, by his last despatch, admitted the right of Her Majesty's Government to inquire and make representations on such matters, and he has accounted, or attempted to account, to Her Majesty's Government for the late violent proceedings of the Sultan's Government, by stating the apprehensions which the Porte felt that the peace of the capital might be disturbed; indeed, it cannot be denied that in extraordinary emergencies a Government is bound to provide for the public tranquillity by measures which, at the moment, may be harsh and unusual. I must, however, desire you to obtain from Aali Pasha assurances that religious freedom will not hereafter be assailed or restricted by the Turkish Government. Doubtless the Government of the Sultan will take precautions for the preservation of civil peace; but such precautions are quite compatible with religious freedom."

We live in days when the principle of non-intervention and a policy of masterly inactivity finds favour in many quarters, but we rejoice to find that the people of England still take a foremost part among the nations of the earth in their readiness to intervene with helping hands and sympathizing hearts in the relief of distress, and that, whether an appeal is made to the English people on behalf of the sufferers in a sanguinary war, or in a disastrous hurricane, or a terrible conflagration, or a desolating famine, there is no backwardness in responding to each and all of these demands. But terrible as the sufferings may be, whether caused by fire, or by storm, or by famine, or by the sword, they are in some measure exceptional, and are not so powerful for evil as the sufferings of a people in a country in which the principles of civil and religious liberty are not only disregarded, but trampled under foot. Hitherto, under God, England has been permitted to take a prominent part in setting the captives free, and her distinguished sons who have laboured in this glorious work have triumphed over obstacles which seemed insuperable to those who walked by sight and not by faith. Not many years ago it was stated to be a thing "wildly incredible that all the nations of Christendom, in one common paroxysm of philanthropy, should abandon the commerce in servants which has been prosecuted in all ages and under all religions," and yet this "wildly incredible" thing has come to pass; and even in Brazil, which has so long and so persistently resisted the abolition of slavery, it will be seen by the following extract that an Act was carried through the Legislature on the 27th of September last, by a majority of thirty-two to three, by which all children of slaves, born after that date, are declared free; and while slaves belonging to the nation at once obtain their freedom, an emancipation fund is established, by the operation of which all will eventually be set free, and, in due course, slavery will cease to exist in Brazil.

On the 27th of September the Government Bill on slavery, declaring free all children born after its date, freeing all the slaves of the nation, establishing an emancipation	fund, and making various other provisions for the benefit of the existing slaves, passed the Senate by the majority of 32 to 3. On the 28th the Princess Imperial Regent signed
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it, and the law came into force upon the same day. The declaration of the result of the vote was received in the crowded Senate-house with great applause, and rose leaves were showered from the galleries upon the Senators. The number of national slaves set free at once by the operation of the law is 1,650, including the usufruct slaves of the Crown. Besides this, the Benedictines freed,

on the date of the law, their 1,600 slaves, purposing, in addition, to give them all the land of the Order; the Franciscans have freed twenty-eight slaves; and there are already evidences of a movement among the slaveowners in the direction of either converting their slaves into free tenant farmers, or of freeing them upon conditions of a few years of service.

It is needless to recount how the great principles involved in the abolition of slavery has finally been adopted by those who, in the first instance, most strongly opposed them, and how, in the United States, the lesson had to be learnt in characters of blood.

Again, when the Madii were imprisoned in 1853 for reading the Scriptures in their own house, and when to possess a Bible, or to read it to others, was, by the Italian laws, a crime punishable by imprisonment, how "wildly incredible" would it have seemed to some if they had been told that within twenty years the word of God would have free course through the length and breadth of Italy; and yet this has been accomplished. "This is the Lord's doing, and it is marvellous in our eyes."

Further, how "wildly incredible" did it seem a few years ago, that in a bigoted Mohammedan country like Turkey the law of the Korán would ever be suspended under which any one abjuring the Mohammedan creed suffered the penalty of death; and yet not only has this law been abrogated, but, by the influence England and France brought to bear upon Turkey during the Crimean war, the Sultan was induced to guarantee religious liberty throughout the Ottoman empire, and freedom from all molestation on account of religious opinion and religious worship.

It is well to look back and to recall with thankfulness what God has wrought in the past, at such a time as this, when dark clouds are lowering around us, and when we see in how many countries the progress of enlightenment and the spread of Christian truth is hindered by cruel and arbitrary laws. Thus in Persia the iniquitous law still exists by which any one abjuring the Mohammedan faith is punished with death, and still the Armenian and Nestorian Christians in that country, to the number of fifty thousand, labour under grievous religious disabilities. Again, in Japan the profession of Christianity is met by persecution and massacre; and further, in China there is danger lest a timid policy should deprive Native Christians of rights guaranteed by treaty, and plunge us into a fresh war. A still more serious cause of apprehension is, that there are those in England who influence the public mind, and who would counsel a purely selfish policy, urging us to disregard the sufferings of other sections of the human race, and to do nothing for their alleviation. We trust, however, that He who ordereth all things as seemeth best to His heavenly wisdom, will not allow such counsels to prevail, for we know that He will cause the principle of religious liberty to triumph as far as this is necessary for the advancement of the Redeemer's kingdom; and whatever difficulties there may be in the way, we feel assured that the future will show, as the past has already done, that the things which are impossible with men are possible with God.

ORDINATION IN RUPERT'S LAND.

It is with great pleasure that we furnish the following extract of a letter from the Venerable Archdeacon Cowley, dated Manitoba, August 4, 1871. It relates to the ordination of the Rev. Luke Caldwell on the 25th of July. For many years Mr. Caldwell has been engaged in Mission work to his heathen fellow-countrymen. In an early notice of him when he was a schoolmaster he is spoken of as follows:—

We have a most excellent young man living with us as schoolmaster, who is gaining the affections of the children as well as of the parents, and his heart is in his work. He is from the Bishop's congregation. He heard me preach my first sermon in Red River, and from that time felt a desire to be connected with me. I have engaged Luke Caldwell for three years. He attends school in the morn-

ing to receive further instruction. He is a very prayerful young man, and feels much for his countrymen still in darkness. I felt his value while travelling so many miles with him this winter. Many a night in the silent woods we enjoyed our evening prayer before wrapping ourselves in our blanket for the night.

On a subsequent occasion we find the Missionary reporting, "Only Luke (Caldwell) is with me. His original station was at Fairford, and afterwards at Fort Pelly, his birth-place. "He has been proved and found blameless," and we may believe of him that he holds "the mystery of the faith in a pure conscience."

I have the pleasing duty to inform you of the ordination of Mr. Luke Caldwell to the office of Deacon in the Church: it took place on the 25th July in the Indian church. The service was at an early hour, to accommodate the Indians who had been summoned to meet our Governor and a Commissioner from Canada to treat for the sale of the lands of this province. Under these circumstances, as I did not expect a large attendance, I was consequently agreeably surprised by the great numbers who actually attended, as well as by the proportion who remained to participate in the holy communion. Mr. Gardiner came down from St. Andrew's, and assisted at the sacrament, at which also the Bishop, Messrs. Cochran, Settee, and I officiated. I read prayers, Mr. Settee the lessons, and Mr. Cochran preached a sermon in Cree. The Bishop asked me to present the candidate, and you may imagine the gratitude to God which thrilled my heart as I did so, if you bear in your mind that many years ago I found this same person, then a lad, with his widow mother and three other younger children, in very great poverty and destitution on Lake Manitoba, and took them to Fairford for nurture and education. Simon, the second brother, proved an apt scholar, but God removed him from us early in life. The younger brother, Alexis, and a sister, still live (professed Christians), but the mother "is not;" she died in

the faith and hope of the Gospel. At Bishop Anderson's first visit to the Partridge Crop I had become so far satisfied with Luke's attainments and evidences of Christianity as to be willing to baptize him; but having so little of direct and exclusively episcopal labour for the Bishop to perform, I thought his lordship might like to take the baptism, and proposed it. The good Bishop examined the candidate, and seemed delighted to admit him into the Church. From that time to this Luke has sustained, I believe, an unblemished character and a strictly Christian conversation. For some years he was engaged as catechist among his own people in the Fort Pelly district. There, in 1867, I visited him, and was quite delighted to observe the respectful manner in which all, from the highest officer of the Company's establishment to the common people's children, spoke of "Mr. Luke." Though a good and sincerely devoted servant of Christ, "Mr. Luke" was but a poor scholar. I therefore proposed that advantage should be taken of your kind and wise liberality by placing Mr. Luke at St. John's College for a while. Of his course there, and Christian conversation while under training, no doubt the Bishop, or Warden, or both, have written to you. As the Bishop is likely to be away for some time it was deemed expedient to admit Mr. Luke Deacon at once: this was done as above.

LES MISSIONS PROTESTANTES AUX INDES JUGÉES PAR UN SAVANT CATHOLIQUE.

(From "Les Missions Évangéliques," Neufchatel.)

M. *Garcin de Tassy*, membre de l'Institut de France et professeur à l'école spéciale des langues orientales vivantes, apprécie hautement les travaux missionnaires évangéliques dans la revue annuelle qu'il a publiée récemment sur *La langue et la littérature hindoustaniennes* en 1870. Après avoir rappelé les mesures par lesquelles le gouvernement britannique cherche à réprimer l'infanticide et les autres excès engendrés par le paganisme, il poursuit en ces termes :—

"Des principes religieux tout autres que ceux de l'idolâtrie ou même de la philosophie indienne, pourraient, bien plus que les mesures dont nous venons de parler, mettre fin à ces déplorables pratiques. Même sous ce point de vue, on ne saurait trop encourager les efforts des missionnaires pour propager dans l'Inde la morale chrétienne basée sur la foi à l'Évangile. C'est donc avec bonheur, me semble-t-il, qu'on doit les voir poursuivre leur œuvre avec un zèle toujours nouveau. Ils annoncent Jésus Christ, la 'Pierre angulaire' de l'édifice sacré de l'Eglise, selon l'expression de saint Pierre, de celui même à qui notre Seigneur a dit : *Tu es Pierre, et sur cette pierre je bâtirai mon Eglise* ; et ils ne cessent de dire aux insouciantes Hindous avec notre liturgie parisienne : 'Malheureux mortels ! renoncez enfin à ces divinités sourdes et muettes que vous adorez en aveugles. La cité sainte, résidence du vrai Dieu, s'ouvre pour vous recevoir *.'"

"Et les Hindous se rendent peu à peu à cet appel. 'Les pagodes de leurs mille divinités fantastiques s'écroulent, et la fière sagesse humaine se déclare vaincue †.'"

"Il y a à peine cinquante ans que les missionnaires anglais ont commencé leurs prédications dans l'Inde, et déjà quatre-vingt-sept mille indigènes y font partie de la seule église anglicane. On compte parmi les convertis des hommes très distingués. Tels sont : *Banerji* et *Néhémiah*, de Calcutta ; *Safdar-Ali*, de Jabbalpour ; *Ram-Chandar* et *Tara-Chand*, de Delhi ; *Abdullah-Acim* et *Imaduddin*, d'Am-

ritsir ; *Dilawar-Khan*, de Peschawer ; *Gyandendra-Mohan-Tagor*, de Calcutta, actuellement en Angleterre, et bien d'autres encore, dont plusieurs sont auteurs de publications hindoustaniennes fort appréciées. Deux membres de la plus haute caste des brahmanes ont été baptisés, en janvier 1870, à Tinnevely par le rév. Dr. *Caldwell*, qui s'est occupé avec tant de distinction des langues dravidiennes."

"On compte déjà dans l'Inde de nombreux ecclésiastiques indigènes. Dans le diocèse de Madras, sur cent quatre-vingt-quinze ecclésiastiques, on en compte soixante-dix-neuf qui sont indigènes. Dans le courant de la seule année dernière, l'évêque y a conféré les ordres à vingt-deux diacres et à deux pasteurs natifs. Au surplus, dans les trois dernières années, on a compté dans ce même diocèse jusqu'à sept mille conversions.

"Des ecclésiastiques de la 'Mission chrétienne' de Calcutta ont fondé à Lahore un séminaire en vue de former des pasteurs indigènes et où l'instruction est donnée en ourdou. Ils n'ont pas besoin d'apprendre le latin, comme les séminaristes catholiques-romains que leurs supérieurs voudraient admettre à la prêtrise, et qui peuvent en être privés parce qu'ils ignorent la langue liturgique. Ne serait-il pas à désirer qu'il leur fût permis d'adopter pour le service divin la langue de leur pays ? On comprend ‡ qu'on n'ait pas renoncé en Europe à l'usage du latin, qui y était autrefois universellement compris ; mais on ne conçoit pas qu'il faille se servir, dans les autres parties du monde, d'une langue qui leur est si complètement étrangère. Il n'en était pas ainsi dans les premiers siècles de l'Eglise, et les liturgies grecque, copte, éthiopienne, arabe, syriaque, chaldéenne, arménienne, slave, etc., sont encore usitées chez les chrétiens qui les adoptèrent, même chez ceux qui sont unis à Rome. Dieu aime cette variété. L'Eglise, comme l'épouse de Salomon, qui en était la figure, ne doit pas être vêtue de parures uniformes, mais diverses : *In vestitu deaurato, circumdata varietate §.*"

Cet aveu, de la part d'un catholique-romain sincère, nous inspire une profonde vénération pour l'auteur de ces lignes.

‡ On plutôt on ne comprend pas.

§ Psaume 45, v. 10. C'est le passage que nos versions rendent par ces mots : *Ta femme est à ta droite, parée d'or d'Ophir*. Nous ne savons d'où les LXX, et après eux la Vulgate, ont pris l'idée de vêtements bigarrés.

* *Huc vos, ô miseri, surda relinquit
Quæ cæci colitis mutæque numina ;
Se vobis aperit splendida civitas
Veri numinis hospita.*

(Hymne des vêpres de l'Épiphanie).

† Jam mille Divum templa sola ruunt ;
Cedit superba vis sapientie.

(Hymne des vêpres de la Pentecôte).